









## PROEMIAL ANNOTATIONS vpon the Booke of Psalmes.

**T**H E authoritie of this Booke was euer authenticall, and certaine, as the assured word of God, and Canonical Scripture. But concerning the author, there be diuers opinions. For although it be manifest by the testimonie of Philo, and Iosephus, that in their time, and alwaies before, only King Dauid was by al Hebrew Doctors holden for Author of al the Psalmes: yet after that lerned Origen, and other Cristian Doctors, expounded manie Psalmes of Christ, the Iewes being pressed therewith, begane to denie that it were Dauids: alleaging for their new opinion, the title of diuers Psalmes, and some other difficulties, ministring occasion of much needles dispute, stil acknowledging the whole booke to be Canonical. Wherupon S. Ierom, and S. Augustin, sometimes admitted those as authors of certaine Psalmes, whose names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanasius, and other agree in general, that Dauid writte not al: but differ much in particular, touching other supposed authors. In so much that *Melchisedech, Moyses, Asaph, Eman, Idithun, The sonnes of Core, Salomon, Ieremie, Ezechiel, Esdras, Aggeus, and Zacharias*, are al (with more or lesse probabilitie) *reputed authors of seueral Psalmes*. Neuertheles it semeth that S. Ierom rather related other mens iudgement, then shewed his owne; as we shal note by and by. And S. Augustin (*li. 17. c. 14. de ciuit*) maturely discussing this doubt, saith plainly, that *their Iudgement seemed to him more credible, who attribute al the hundred fiftie Psalmes to Dauid alone*. Further explicating that whereas some Psalmes haue Dauids owne name in their titles, some haue other mens names, some none at al, *this diuersitie importeth*

This booke  
vndoubtedly  
is canonical  
Scripture.

Late Hebrew  
Doctors and  
some Catho-  
liques hold di-  
uers authors  
of sundry  
Psalmes

It is much  
more proba-  
ble that Dauid  
was author of  
al.

Proued by S.  
Augustin, S.  
Chrysostom,  
and greatest  
part of Do-  
ctors.

Prefat in  
Psalm. E-  
pistol. 134.  
139.

not diuers authores, but signifieth other thinges, either pertheyning to the same persons, or by interpiacation of their names, belonging to the presens matter, as our Lord inspired him. Likewise S. Chrysostome resolutely iudgeth, that only King Dauid was author of this whole Booke. Moued especially by this argument, for that Christ and the Apostles alleaging the Psalmes, do oftentimes name Dauid as author; and neuer anie other. Also Origen, S. Iul, S. Ambrose, S. Hilarie, Theodoretus, Cassiodorus, Beda, Eutimius, and most part of ancient and late writers, with the most common voice of Christians, call this booke the Psalmes of Dauid: and the General Councils of Carthage, Florence, and Trent, in the Cathologie of Canonica Scriptures recite this booke, by the name of Dauids Psalter.

Mat. 22.  
7. 16.  
Act. 4.  
7. 24.  
Ro. 4.  
7. 6.  
Ro. 11.  
7. 9.  
Heb. 4.  
7. 7.

The common  
voice of Chri-  
stians & some  
general coun-  
cils, call it Da-  
uids Psalter.

Quoted by o-  
ther Scrip-  
tures.

Moreover it is clere, *Act. 2.* that the second Psalme, though it want his name, is Dauids. And other Scriptures *2. Paral. 7. v. 6.* and *1. Esd. 3. 1. 16.* say plainly, that Dauid made the Psalmes, *104. 105. 106. 117. 135.* beginning: *Confesse to our Lord, because he is good, because his mercie is for ever.* Which he appointed the Leuites to sing, or play on instruments: *1. Paral. 15. 6. 16.* and yet they haue not his name in their titles. Againe, *2. Reg. 23.* *Dauid* is only intituled *the egre-gious*, or excellent *Psalmist of Irael*. Neither were Asaph, Eman, and Idithun anie wher called Prophetes (as are al the writers of holic Scripture) but only masters of mu-sike, *1. Paral. 25.* And the sonnes of Core were only porters. *1. Paral. 26.* Finally S. Ierom (whose iudgement the whole Church singularly este meth, in all questions belonging to holic Scriptures) seemeth as much inclined, that only the Royal Prophet Dauid was autho of this whole booke, as to the contrarie. For in his Epistle to Paulinus, prefixed before the Latin Bible, comprehending the principal arguments of seuerall bookes, when he cometh to the Psalmes, without mention of other authors, saith: *Dauid our Simonides, Pindarus, and Alceus; Flaccius also, Catullus, and Ce-*

*renus,*

S Ierom attri-butes the summe of this booke to Dauid only.

*renus, soundeth out Christ, with harpe & tenne stringed Psalter rising up from hel: so attributing the summe of this whole booke to the Royal Prophet Dauid, as if he supposed no other author.*

Touching therefore the argument, or contentes of this diuine Psalter, al Catholique Doctors vniformly agree that it is the abridgement, summe, and substance of al holie Scriptures, both old and new Testament. As may first be

The Psalmes  
are a Summe  
of al other  
Scriptures.

1st. 5.  
11. 12.  
16.

probably collected, by that Christ himselfe often comprehending al the old Testament by the termes of the Law and Prophetes, in one place (*Luc. 24. v. 44.*) seemeth not onlie to reduce al to the Law and Prophetes iointly, but also to the Psalmes alone, or seuerally. But whether this be our Sauours diuine meaning or no in that place, out of this and manie other places, al the ancient Father teach expressly, that the Psalmes are an Epitome of al other holie Scriptures. For example, S. Denys, *li de Eccles. Hierar. contemplat.* 2. after brief recital of the contentes of other holie Scriptures, saith: *This sacred booke of diuine Canticles, doth exhibite both a general song, and exposition of diuine things.* S. Basil calleth the Psalmodie of Dauid the common and most plentiful storehouse of al sacred doctrine: the treasure of perfect Theologie. S. Ambrise accounteth it the register of the whole Scripture. Origen, S. Cyprian S. Ierom, S. Chrysostom, S. Gregorie, S. Bede S. Bernard, Cassiodorus, Eutimius, and others vse the same, or very like termes. S. Augustin particularly distinguishing al the Scriptures into foure sortes of bookes, sheweth that the Psalmes conteyne al: *The Law* (saith he) *teacheth somethinges, the Historie somethinges, the Prouerbes also and Prophetes teach somethinges: but the Booke of Psalmes teacheth al. It proposeth the law, recounteth things of old, prescribeth the due ordering of mens actions, and prophecieth things to come. Briefly it is a common treasure of good doctrine, aptly administering that is necessarie to enerie one.* And a litle after, exemplifying in particular points: *Is not here* (saith

Greg.  
1st.  
16.

They coine  
the summe of  
Legal, Histor-  
ical, Sapien-  
tial, and  
Prophetical  
doctrine.

he) al greatnes of vertue, and is not here the right square of iustice? is not the comelines of chastitie; the consummation of prudence? is not whatsoeuer may be called good, lerned in the Psalmes? Here is the knowlege of God; the cleere pronounciation of Christ to come in flesh; the hope of general Resurrection; feare of torments; promise of glorie; reuelation of mysteries. Euen al good things are here, as in a common great treasure, laide vp and heaped together.

Gods prouidence in sweetly drawing our consent & cooperation of free wil, which is necessarie to saluation.

See then and obserue here (Christian reader) the admirable wisdom, and goodnes of God. The meanes of mans saluation being so disposed, that his owne free consent, and cooperation is thereto necessarily required, according to that most approued doctrin of the same S. Augustin: *Qui creauit te sine te; non iustificat te sine te.* He that created thee, without thee, doth not iustifie thee without thee: to helpe our weaknes, and sweetly to draw our mindes, otherwise auerse from trauel and paine, the Holie Ghost hath ordained that in smal rowme, and in pleasant maner, we may attaine necessarie knowlege of God, & our selues, easely kepe the same in memorie, and dayly put in practise our chiefeft dutie, in seruing and praising God, by singing, reading, or hearing these diuine Psalmes. which one booke (as euerie one shal be able to lerne it, more or lesse perfectly) openeth and sheweth the way, to vnderstand al other Scriptures, and so to finde, & enioy the hidden treasures of Gods word: in like mner as a key openeth a lock.

ser. 1  
de uer  
Apo

s. as  
prolo

Holie Scriptures a sealed booke.

For the whole sacred Bible is a sealed Booke, and not rightly vnderstood, til the scale, or lock be opened, by the key of Gods spirite, geuing knowlege; which the Holie Ghost, amongst other wayes, inspireth very often, by sacred Musike or Psalmodie. As S. Gregoric noteth in holie Scripture (4. Reg. 3. v. 15.) where Eliseus not yet knowing Gods wil in a particular case, called for a Psalmist (or player on instruments) and when the Psalmist sang, the hand of our Lord came vpon Eliseus, and presently prescribing what should be donne, procured plentie of water without rayne, where

Apo

li. 4  
logi.  
42.

The Psalmes is the key of other Scriptures.

1st. 5.

was none before, and prophesied victorie against the enemies. Reason also and experience teach, that as *men of cheerful hart are apt to sing*: so the exercise of reading, singing, or playing Psalmes, is a conuenient and a special meanes, to attaine quietnes or cheerfulness of mind.

But as this holie Psalter is the key of other Scriptures, so it selfe is most especially a sealed, and locked Booke, requiring manie keyes. *Euery Psalm* (saith S. Hilarie) *hath a peculiar key, and oftentimes there be so manie lockes and keyes of one Psalm, as there be diuers persons that speake, to diuers endes and purposes.* For albeit diuers mysteries are sometimes connected, and so require sundrie keyes, yet there is but one principal, & proper key of each Psalm: otherwise it should be diuided into manie Psalmes. Our first endeouour therefore must be, to find the proper key of euery Psalm, that is, to know what is principally therein conteyned. To this purpose the lerned Expositors of this booke, haue obserued tenne general pointes, or seuerall matters, to which al the contents may be reduced, as it were, so manie keyes, and meanes of entrance into the sense, and true vnderstanding of al the Psalmes. And the same may likewise be called the tenne stringes of this diuine instrument. Vpon one of which, euery Psalm principally playeth, touching the rest more or lesse, as cause requireth, for more melodious harmony, and perfect musike.

The first key, or string, is God himself: One in Substance: Three in Persons. Almighty, Alperfect, Powre, VVifdom, Goodnes, Maiestie, Iustice, Mercie, & other Diuine Attributes. The second, is Gods workes of Creation, Conseruation, and Gouverning of the whole world. The third, Gods Prouidence, especially towards man, in protecting and rewarding the iust: in permitting, and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Isaac, and Iacob: their maruelous increase in Ægypt: diuers estates,

But it selfe is also sealed.

But one principal key of each Psalm.

Tenne keyes of the Psalter.

Also tenne stringes.

1. Key.  
One God the B. Trinitie.  
2.  
Gods workes.  
3.  
Gods prouidence.  
4.  
The Hebrew people.

manie



5.  
Christ our Re-  
demer.

6.  
Conversion of  
Gentiles, the  
Catholique  
Church.

7.  
Faith & good  
workes.

8.  
Dauids owne  
actes.

9.  
General Re-  
surrection, &  
Iudgement.

10.  
Eternal glory  
and paine.

Four wayes  
to finde the  
proper key of  
euerie psalme.

1.  
By the title.

2.  
Allegation  
in the new  
Testament.

manie admirable and miraculous thinges donne amongst them; with their ingratitude, reiection, and reprobation. The fifth principal key, and string is Christ, the promised Redemer of mankind: prophecying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Resurrection, Ascension, and Glorie. The sixt is the propagation of Christs name and Religion, with Sacrifice and Sacramntes, in the multitude of Gentiles beleeuing in him, euen to the vttermost coastes of the earth, the Catholique Church euer visible. The seuenth is the true maner of seruing God, with sincere faith, and good workes. The eight, holie Dauid interposeth manie thinges concerning himselfe. As Gods singular benefites towards him, for which he rendereth thanks, and diuine praises, recounteth his enemies, dangers, and afflictions of mind & bodie, namely by Saul, Absalon and others, humbly beseeeking, and obtaining Gods protection. He also expresseth in himselfe a perfect image, and patterne of a sincere and hartie penitent: bewailing, confessing, and punishing his owne sinnes. The ninth is the end and renouation of this world, with the general Resurrection, and Iudgement. The tenth is eternal felicitie, and punishment, according as euerie one deserueth in this life. These are the tenne keyes of this holie Booke; and tenne stringes of this Diuine Psalter.

Moreouer to finde which of these is the proper key, and principal string of euerie Psalme, lerned Diuines vse foure especial wayes. First by the title, added by Esdras, or the Seuentie two Interpreters, for an introduction to the sense of the same Psalme. So it appeareth that the third Psalme treateth literally of Dauids danger, and deliuerie from his sonne Absalon: which is the eight key. though mystically it signifieth Christs Persecution, Passion, & Resurrection, which is the fifth key. Secondly, if there be no title, or if it declare not sufficiently the key, or principal matter coneyned, it may some times be found by allegation and application

application of some special part thereof in the new Testament. So it is euident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the second Psalm perteyneth to Christ, impugned and persecuted by diuers aduersaries. VVhich is the first key. Thirdly, when greater things are affirmed of anie person, or people, as of Dauid, Salomon, Iewish nation, or the like, then can be verified of them, it must necessarily be vnderstood of Christ, or his Church, in the new Testament, or in Heauen. So the *conclusion* of the 14. *Psalme: He that doth these things, shal not be moued for euer,* can not be verified of the tabernacle, nor temple of the Iewes, but of eternal Beatitude in heauen. VVhich is the tenth key. Though the greater part of the Psalm sheweth, that iust and true dealing towards our neighbours, is necessaric for attayning of eternal Glorie. Fourtly when, both the title and Psalm, or part thereof seme hard and obscure, some part being more cleare, the true sense of al may be gethered, by that which is more euident. According to S. Augustins rule, *li. 2. c. 9. & li. 3. c. 26. Doct. Christ.* So the title, and former part of the fifth Psalm, being more obscure, are explained by the last verses, shewing plainly that God wil iustly iudge al men, both iust and wicked, in the end of this world. VVhich is the ninth key. By these and like meanes the principal key being found, it wil more easily appeare, what other keyes belong to the same, and what other stringes are also touched. At least the studious may by these helpes make some entrance, and for more exact knowlege search the iudgement of ancient Fathers, and other learned Doctours.

But besides this singular great commoditie, of compendious handling much Diuine matter in smal rowme, this booke hath an other special excellencie, in the kind of stile, and maner of vttering, which is Meeter, and Verse, in the original Hebrew tongue. And though in Greke, Latin, and other languages, the same could not in like forme be

B

exactly

3.  
Greatnes of  
things affir-  
med.

4.  
Conference  
of places.

li. 3. c. 4.  
de pecca.  
meriti,

The stile of  
this booke is  
Poetic.

Abuse derogateth not from good things.

Dauids Psalter more ancient then any profane poetrie now extant.

Musike very ancient.

Sacred poeetrie most excellēt.

exactly translated, yet the number, and distinction of verses is so obserued, that it is apt for musike, as wel voices as instruments, and to al other vses of Gods seruants. Neither is musical maner of vttering Gods word and praises, lesse to be esteemed, because profane Poetes haue in this kind of stile vttered light, vaine, and false thinges. For the abuse of good thinges, doth not derogate from the goodnes thereof, but rather commendeth the same, which others desire to imitate. And clere it is, that this holie Psalmodie was before anie profane poetrie now extant. For Homer the most ancient of that sorte, writte his poeme, at least two hundred and fourtie yeares after the destruction of Troy: as Apolidorus witnesseth; others, namely Solinus, Herodotus, and Cornelius Nepos say longer. VVheras kind Dauid our Diuine Psalmist, reigned within one hundred yeares, after the Troianes warres. There were in dede Amphion, Orpheus, and Muscus before Dauid, but their verses either were not written, or shortly perished, only a confuse memorie remaining of them, recited, altered, and corrupted by word of mouth: but before them were the sacred Historie of Iob, almost al in verse; and the two Canticles of Moyse, *Exodi* 15. and *Dent.* 32. It is moreouer recorded that Iubal (long before Noes flood) was the father of them, that sang on harpe, and organ. Musike therfore is maruelous ancient. But sacred Poetrie is in manie other respectes most excellent, and most profitable. *This holie Psalmodie* (saith S. Augustin) *is a medecine to old spiritual sores, it bringeth present remedie to new wvroundes: it maketh the good to perseuere in well doing, it cureth at once al predominating passions, which vex mens soules. A little after: Psalmodie driueth away euil spirits, inuitteth good Angels to helpe vs, it is a shield in night terrors, a refreshing of day trauels, a guard to children, an ornament to yongmen, a comforte to oldmen, a most seemlie grace to wvomen. Vnto beginners it is an introduction, an augmentation to them that goe forward in vertue, a stable firmament to the perfect: It com-*  
10yneth

Gen. 4.

pres.

*ioyneth the whole Church militant in one voice, and is the spiritual eternal sweet perfume of the celestial Armies, al Saintes and Angels in heauen.*

Toal this we may adde other causes, which moued the Royal Prophete to write this diuine poetrie. First he had from his youth (by Gods special prouidence) a natural inclination to Musike; wherein he shortly so excelled, that before al the Musicians in Israel, he was selected to recreate king Saul, whom an euil spirite vexed. And his skill, together with his deuotion, had such effect, that *when he playde on the harpe, Saul was refreshed, and vaxed better.* For the euil spirite departed from him: saith the holic text. VVherfore he made these Psalmes, that him selfe and others might by singing them, imploy this gift of God to his more honour. Secondly, verse being more easie to lerne, more firmly kept in mind, and more pleasant in practise (for *as wine, so musike doth recreate the hart of man*) the Holie Ghost condescending to mans natural disposition, inspired Dauid to write these Psalmes in meeter, *mixing the pouvre of diuine doctrin, vvith delectable melodie of song, that vvholes the eare is allured vvith sweet harmonie of musike, the hart is indued vvith heauenlie knowlege, pleasant to the mind, and profitable to the soule.* Thirdly, Dauid singularly illuminated with knowlege of great, and most diuine Mysteries, indued also with most gracious disposition of mind, *the man chosen according to Gods ouune hart* (1. Reg. 13.) would vtter the same Mysteries, with godlie instructions, and praises of God, in the most exquisite kind of stile; that is in verse. For otherwise he was also very eloquent in prose, as wel appeareth by sundrie his excellent, and effectual discourses, in the books of Kinges, and Paralipomenon. For which cause Moyse also described the passage of Israel forth of Ægypt through the read sea in a Canticle, after that he had related the same whole historie, more at large in prose; that al might sing, and so render thanks with melodious voice, and musical

Why King Dauid wrote diuine poetrie

The first cause his natural inclination to musike.

2- Verse more easie & more pleasant.

3- Most special great, and memorable thinges writte in verse.

1. Reg.  
16. 7. 13.

Psalm. 40.

S. Aug.  
S. Basil.  
in Praefat.

Exo. 15.

instruments praising God. Likewise in an other Canticle he comprised the whole law, a litle before his death. So also Barac and Debora: and after them Iudith, song praises to God for their victories in verse. Salomon writte the end of his Prouerbes, and a whole booke ( intituled Canticles ) & the Prophet Ieremie his Lamentations in verse. Anna hauing obtained her prayer for a sonne, gaue thanks to God with a Canricle. The like did king Ezechias for recouerie of health. The Prophets Isaias, Ezechiel, Ionas, Abacuc, and the three children in the fornace: againe in the new Testament, the B. virgin mother, iust Zacharie, & deuout Simeon gaue thanks, & sang praises to God in Canticles.

Dent. 32.

Iudic. 5.

Iudith.

16.

Prou 31.

1. R. 2.

Isa. 38.

Isa 12.

26.

Ezech. 38

Iam. 2.

Abac. 3.

Dan. 3.

Luc. 1. 2.

Canticles in the  
new Testa-  
ment.

4.  
Both diuine  
musike and  
dittie in Gods  
temple.

5.  
The great vse  
of these Psal-  
mes in the Ca-  
tholique  
Church.

The whole  
Psalter in the  
ordinarie of-  
fice euerie  
weke.

Fourthly, albeit the holie King was not permitted, to build the gorgious Temple for Gods seruice, as he greatly desired to haue done, yet he prouided both store of musitians ( foure thousand in number, of which 288. were maisters to teach ) & made these Psalmes as godlie ditties, for this holie purpose, in al solemnities of feastes, and daylie sacrifice, when the Temple should afterward be built.

1. Par.

23, 25.

Fiftly, he made these Psalmes not only for his owne, & others priuate deuotion, nor yet so especially for the publique Diuine seruice in the Temple, and other Synagogues of the Iewes, but most principally for the Christian Catholique Church, which he knew should be spred in the whole earth. Forseeing the maruelous great, and frequent vse therof in the Christian Clergie, and Religious people of both sexes. As he prophecieth in diuers Psalmes. *Al the earth sing to thee: sing Psalmes to thy name.* Again, *I will sing Psalmes to thee (ô God) in the Gentiles, in al peoples, and Nations.* V Which him selfe neuer did, but his Psalmes are euer since Christ, song by Christians, conuerted from gentilitie, as we see in the Churches Seruice. For the whole Psalter is distributed to be song, in the ordinarie office of our Breuiarie euerie weke. And though extraordinarily, for the varietie of times, and feastes, there is often altera-

56. 117.

65.

tion,



4. (30.  
41. 77.)  
53. 62.  
66. 90.  
94. 118.  
131. 148.  
149. 150.

tion, yet still the greater part is in Psalmes. Certayne also of the same Psalmes, are without change, or intermission repeted euerie day. And such as haue obligation to the Canonical Houres, must at least read the whole Office priuatly, if they be not present where it is song. The Office also of Masse, ordinarily beginneth with a Psalme. In Litanies, and almost al publique Prayers, and in administration of other Sacraments, and Sacramentals, either whole Psalmes, or frequent verses are inserted. Likewise the greatest part of the Offices, of our B. Ladie, and for the dead are Psalmes. Besides the seuen Pœnitential, and fiftene Gradual Psalmes, at certayne times. So that Clergie mens daly office consisteth much in singing, or reading Psalmes. And therfore al Bishops especially, are strictly bond by a particular Canon (*Dist. 38. cap. Omnes psallentes*) to be skilful in the Psalmes of David: and to see that other Clergie men be wel instructed therin. According to the Holie Ghosts admonition, by the pen of the same Royal Prophet (*Psal 46.*) *Psallite sapienter; or: intelligenter, that is. Sing Psalmes with knowlege, and understanding them.* Not that euerie one is bond to know, and be able to discusse al difficulties, but competently, according to their charge vndertaken in Gods Church. Otherwise euerie one that is, or intendeth to be a Priest, may remember what God denounceth to him, by the Prophet Osee (*c. 4.*) *Because thou hast repelled knowlege, I will repel thee, that thou do not the function of Priesthood unto me.* Thus much touching the Author, the contents, the poetical stile, & final cause of this holie Psalter.

Certaine Psalmes euerie day.

Many Psalmes in other Ecclesiastical offices.

Bishops bond to be skilful in Dauids Psalter. Other Priestes to haue competent knowlege therin.

As for the name, S. Ierom, S. Augustin, and other Fathers teach, that whereas amongst innumerable musical instruments, six were more specially vsed in Dauids time, mentioned by him in the last Psalme. *Trumpet, Psalter, Harpe, Timbrel, Organ, and Cimbāl.* This booke hath his name of the instrument called Psalter, which hath tenne strings, signifying the tenne commandements, and is made in

VVhy this booke is called the psalter.

Other instruments make  
conforte with  
the Psalter.

All vertues are  
referred to  
Gods honour.

forme (as S. Ierom, and S. Bede suppose) of the Greke, letter *Δ delta*, because as that instrument rendreth sound from aboue, so we should attend to heauenlie vertues, which come from aboue: Likewise vsing the harpe, which signifyeth mortification of the flesh, & other instruments, which signifie and teach other vertues, we must finally referre al to Gods glorie, reioyce spiritually in hart, and render al praise to God.

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*Concerning interpretation of holie Scriptures.*

Scriptures are  
to be expounded  
by the common spirit of  
the Church,  
not by priuate  
men.

**A**S Prophecie (or other holie Scripture) was not at anie time by mans wil, but the (*Prophetes*) holie men of God spake, inspired by the Holie Ghost: so no prophecie (*nor explication*) of Scripture, is made by priuate interpretation. 2. *Pet. 1.* but by the same Spirite wherwith it was written, which our Sauour gaue to the Church, to abide for euer, the Spirite of truth; to teach al truth. *Ioan. 14. 16.* Neither perteyneth it to euerie one, to discerne the true spirite, but to some. 1. *Cor. 12.*

They consist  
in vaderstanding.  
Holy Fathers  
do best expound them.

Holie Scriptures consist not in reading, but in vnderstanding. *S. Ierom Dialogo aduers. Luciferianos.*

The wordes of holie Scripture are so to be vnderstood, as holie men, the Sainctes of God, haue vnderstood them, *S. Aug Ser. 18. de verb. Domini.* Men must lerne of men, not expect knowledge immediately of God, nor only by Angels. *Idem, in prologo Doct. Christ.*

Some Mysteries are hidden.

There be some thinges, mentioned in holie Scripture, which God wil haue hidden, and those are not to be curiously searched. *S. Amb. li. 1. c. 7. de vocat. Gentium.*

They proue  
our humilitie.

By those thinges, which to vs are hidden in holie Scripture, our humilitie is proued, *S. Greg. ho. 17. super Ezech.*

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# THE BOOKE OF PSALMES

## PSALME I.

*The Royal prophet David placed this Psalme as a Preface to the rest, containing, 1 true happines, which consisteth in flying sinnes, and serving God. 3. The good doe prosper, 5. not the wicked: 6. as wil appeare in the end of this world.*

*The right manner of serving God.  
The 7. key.*

*a He is in the*

*Mat. 5.*



1 **B**LESSED <sup>a</sup> is the man, that <sup>b</sup> hath not gone in <sup>c</sup> right way to the counsell of the impious, & hath <sup>e</sup> not stood eternal felicity in the way of sinners, and hath <sup>d</sup> not <sup>f</sup> sitte in the chaire of pestilence: [<sup>b</sup> not consented to evil suggestions.

<sup>c</sup> not continued in sinne.

<sup>d</sup> not finally perished in wicked life.

*Ios. 1.*

2 † But <sup>e</sup> his wil is in the way of our Lord, and in his law he <sup>e</sup> wil meditate day and night. [<sup>b</sup> occupied & delighted in keeping Gods commandments.

*Ios. 17.*

3 † And he shal be as a tree, that is planted nigh to <sup>f</sup> the streames of waters, which shal geue his fruite in his time: [<sup>f</sup> To him that useth Gods grace wel, more grace is continually geuen.

4 † And <sup>g</sup> his leafe shal not fall: and <sup>h</sup> al thinges whatsoeuer he <sup>g</sup> shal doe, shal prosper. [<sup>h</sup> Through such grace he shal perseuer. <sup>h</sup> al thinges worke to the good of them that loue God sincerely.

5 † The impious not so: but <sup>i</sup> as dust, which the winde driueth <sup>i</sup> from the face of the earth. [<sup>i</sup> The wicked are carried with euery light tentation.

6 † Therefore the impious shal <sup>k</sup> not rise againe in iudgement: <sup>k</sup> nor sinners in the <sup>l</sup> counsel of the iust. [<sup>k</sup> At rising not rise with hope nor comfort, but in desolation. <sup>l</sup> the happie congregation of the blessed.

7 † For our Lord <sup>m</sup> knoweth the way of the iust, and the way of <sup>m</sup> the impious <sup>n</sup> shal perish. [<sup>m</sup> approueth & rewardeth.

<sup>n</sup> in eternal damnation.

ANNO-

## ANNOTATIONS. PSALME. I.

They are happy (in hope) that decline from euil.

*y. Hath not gone, not stood, not sitte.*] The Hebrew stile, and maner of discourse differeth here from other nations, in mentioning first the lesse euil, and the greatest last. VVhereas we would say in the contrary order: He is happie that hath not *sitte*, that is, hath not settled himselfe in wickednes, nor finally persisted obstinate: more happie, that hath not *stood*, anie notable time continued in sinne: and most happie, that hath not *gone*, nor geuen anie consent at al to euil suggestions.

Iustice consisteth in fleeing euil and doing good.

*2. His will in the way of our Lord.*] As one part of happines consisteth in declining from euil: so the other is in doing good; the wil desiring, and diligently endeouoring to walke in the way of vertue, and law of God. VWhich is true iustice, and right forme of good life, proposed in this Psalme, for attayning eternal beatitude.

Of Christ.  
the 5. key.

## PSALME II.

Also of his Church, the 6. key.

*Christ's glorie, the World repining therat, 4. shal be propagated in al the world. 7. His diuine powre as wel spiritual in conuertyng mens hartes, as external, in seuerer iustice, is prophesied.*

a Both gentiles.  
b and leues

**V**HY did the *a* Gentiles rage, and *b* peoples meditate vaine things?

*Mat. 4.*

strive in vaine against Christ.

c Pilate and Herod.

† The *c* kings of the earth stood vp, and the *d* princes came together in one against our Lord, and against his Christ.

d Annas and Caiphas.

e The voice of † Let *e* vs breake their bondes a sunder: and let vs cast away *3* wicked men, their *f* yoke from vs.

f & especially libertines striving to shake of al discipline.

g God for al † He that dwelleth in the heauens, shal *g* laugh at them: and *4* this wil turne our Lord shal scorne them.

the hartes of manie.

h seuerly re- † Then shal he speake to them in his *h* wrath, & in his *i* furie *5*prehend, he shal trouble them.

i and iustly punish the obstinate.

k Christ shal † But *k* I am appoynted king by him ouer Sion his holie hil, *6*reigne in his preaching his precept.

kingdome the Church.

l God the Father speaketh † The *l* Lord said to me; Thou art my *m* Sonne, I this day haue *7* begotten thee.

*Mat. 13.  
Hib. 1.  
C. 5.*

to m God the Sonne.

n Christ as † Aske of me, and I wil geue *n* thee the Gentiles, for thyne inheritance, and thy possession *o* the endes of the earth.

Church for his inheritance. o Spred through the whole world.

† And

*Apo. 2.  
c. 19.*

- 9 † Thou shalt rule them " in p a rod of yron, and " as a potters vessel thou shalt breake them in peeces. [ *God's inflexible wil & powre.* ]
- 10 † And q now " ye kings vnderstand: " take instruction you that iudge the earth. [ *A propheticie that kings shall be conuerted, and submit themselues to Christs discipline.* ]
- 11 † Serue our Lord in r feare: and " reioyce to him with trembling. [ *None is secure before death.* ]
- 12 † Apprehend discipline / lest sometime our Lord be wrath, and you perish out of the iust way. [ *Some fall from the way of saluation.* ]
- 13 † When his wrath r shall burne in short time, blessed are al, t that trust in him. [ *God wil iudge iustly* ]

*in the end of this short life both the euil and good.  
So this Psalme concludeth with the ninth key.*

# ANNOTATIONS. PSALME. II.

2. *Kinges and Princes against Christ.* ] VVhen Christ, and his Apostles preached the Gospel, both Iewes and Gentiles, with their Princes, Kinges, and Emperors most furiously resisted, but all in vaine. For they could not hinder the wil and powre of God. But the more they persecuted, the more was increased the zeale, and number of Christians.

*in hunc  
Psal.*

8. *The gentiles thyn inheritance.* ] By this promise of God to Christ, S. Augustin conuinceth the Donatistes; & in them the Protestantes, that say, the Church of Christ failed, and became smal, or inuisible; as though Christ the Sonne of God, could sometimes lose his inheritance, which is the Catholique Church, gathered of the Gentiles, and his possession extended to the endes of the earth.

9. *As a potters vessel.* ] If a potters vessel (saith S. Ierom. in hunc Psal. tom. 8.) be broken whiles it is soft, it may easily be repaired, but after it is hard, it can not be made whole againe. So sinners are more easily restored to grace, shortly repeating, then long obdurate: yet that which is vnpossible to man, is possible to God. *Mat. 10. For as clay in the potters hand, so are you in my hand, saith our Lord. Iere. 18.*

10. *Ye kinges vnderstand.* ] Not onlie innumerable other people of all nations, but also after a while, Kinges and Emperors beleued in Christ. And such as at first persecuted, became most Christian, Catholique, Defenders of the faith.

*Ad Pe-  
sil. li. 2.  
c. 92.  
Ad Gaud  
li. 2. c. 26.*

10. *Take instruction you that iudge the earth.* ] Petilianus, Gaudentius, & other Donatistes inueyghing against Christian Kinges, for punishing heretikes, most falsly auouched, that Christianitie neuer found kinges but inuious, enimies, and persecuters. To whom S. Augustin answereth in feuerall bookes, that Christian Kinges, and Princes are not enemies to Christianitie: but are enemies to heretikes, the rebelles of Christ, and his Church. For according to this propheticie of king Dauid, Christian kinges are instructed, and know it is their dutie, in the seruice of God, to defend the Church against Heretikes, and other Infidelles. And it is the propertie of Apostataes to fauour heretikes. So good Constantine the great maintained Catholique vnitie; and Iulian the Apostata to make greater diuision, tooke Churches from Catholiques, and gaue them to Donatistes, to nourish

Persecution cannot hinder the glorie of Christ.

The Church neuer faileth.

Custom in sinne more hardly cured.

Kinges conuerted to Christianitie.

Defend Catholiques and punish heretikes.

Apostataes fauour heretikes and schismatikes, because they hate all Christians.



to nourish diffention, and so to ouerthrow al Christians But God stil protecteth the true Church, against al such subtle, and malicious deuises : *because it is Christs inheritance.*

Ioy and feare.

II. *Reioyce with trembling.* ] Gods seruice is tempered with two affections : with ioy, in consideration of his goodnes, mercie, & meeknes; and with feare, in respect of his iustice, and seuerie iudgement. The one is a remedie against desperation : the other against presumption.

Dauid persecuted by his sonne.

PSALME. III.

The 8. key.

King Dauid recounteth his danger, when his sonne Absalom conspired against him : 4. and thanketh God for his deliuerie. 9, acknowledging al helpe to be from God. Mystically, Christs persecution, Death, Burial, and Resurrection.

† The " Psalme of Dauid, " when he fled from the face of 1  
Absalom his sonne. (2. Reg. 15.)

a O God let me know how LORD a why are they b multiplied that trouble me? manie 2

1041.21

greuously I haue sinned. b that al Israel (1. Reg. 15. v. 13.) with al their hart foloweth Absalom. So against Christ, the Priestes, the People, & Gentiles al conspired.

c my life d be † Many say to c my soule : There is d no saluation for him in 3  
can not escape his God.

e But I a- † But e thou Lord art my protectour, my f glorie, & exalting 4  
uouch that g my head.

God alwaies defendeth me, f geuing me victorie,  
g & cōfirming my kingdom.

h heauen. † With my voice I haue cried to our Lord; and he hath heard 5  
me from his h holie hil.

i I lay downe † "I haue i slept, and haue k bene at rest; and haue l risen vp, 6  
k and rested because our Lord hath taken me.

in expectation of thy helpe. l And am deliuered. Christ dyed,  
was buried, & rose againe.

m I know † I wil not feare thousandes of people compassing me: m a- 7  
thou wilt help rise Lord, saue me my God.  
me, and so l beseech thee to do.

n The strength † Because thou hast stroken al that are my aduersaries without 8  
and furie. cause: thou hast broken the n teeth of sinners.

o health and † Saluation o is our Lordes : and thy p blessing vpon thy 9  
safte cometh people.

from God. p Abundance of grace promised to Gods seruantes.

ANNO-

## ANNOTATIONS. PSALME. III.

1. *Psalm of David.*] All Interpreters agreeably teach, that King David made not the titles, which are before the Psalmes. Neuertheles they are authentical, as endited by the Holie Ghost. And it is most probable Esdras added those titles which are in the Hebrew: and the Seuentie interpreters writte the other, in their Greke Edition. Both which S. Ierom translated into Latin.

In these titles five things may be noted. First, the former two having no title at all, the general name of Psalmes, common to all, is particularly appropriated to some, and other names to others. VVhich in all are twelue. to witte: Psalmes Inscription, Prayer, Canticle, Psalmes of Canticle, Canticle of Psalmes, Hymne, Testimonie, Vnderstanding, Praise of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of some Psalmes are the names of certain persons, which by S. Augustins judgement, cited in the Proemial Annotations, and others, pro-ueth not the same persons to be authores of those Psalmes, but signifieth some other thing. Thirdly, in some titles the time is signified, when the Psalmes was made, or song. Fourthly, the matter conteyned in the Psalmes, or vpon what occasion it was made, is expressed in some titles. Fifthly diuers other termes are often vsed. in the titles of sundrie Psalmes, as *To the end. For the Octauie. For presses,* and the like, all which we shal briefly explicate, where they first occurre.

Psal. 4.  
6. 8. 15.  
16. &c.

First therfore this third Psalmes is called *the Psalmes of David*, not because he is author thereof, for he is also author of the former, where his name is not expressed, as is euident by the testimonie of all the Apostles. *Act. 4. 25.* but because it treateth particularly and literally of him.

1. *VVhen he fled from the face of Absalon.*] Here the time is signified, when this Psalmes was made, to witte, immediately after the ouerthrow of his rebellious sonne Absalon, mentioned. *2. Reg. 18.* before his returne to Ierusalem. For albeit of humane, natural, and fatherlie affection, he greatly lamented the death of his sonne, yet he rendered thanks and praises to God, as reason and dutie bond him.

6. *I haue slept, and haue benne at rest, and haue risen vp.*] King David by his sleeping in persecution, and by his resting, and deliuerie from his persecuters, prefigured Christs Death, Burial, & Resurrection. As appeareth, *Ioan. 1. v. 12.* VVhere the Euangelist saith: that after Christs Resurrection, *his disciples beleued the scripture*, to witte, this and other like prophecies. For otherwise the old Testament doth not so expressly declare such Mysteries, as the Gospel doth: but one thing in the proper, and grammaticall signification of the wordes, and another thing, in shadowes and figures, and both literal. VVhereupon S. Gregory teacheth (*ls. 20. c. 1. Moral.*) that holie Scripture (amongst other incomparable excellences) surpasseth all other doctrines, in the verie maner of speaking: because by one and the same speech, it reporteth a thing donne, and proclaimeth a Mysterie: so relating things past, that with the verie same wordes, it foresheweth things to come.

Titles of the Psalmes added by Esdras and the Septuagint.

Five things to be noted in the titles.

VVhy this is called the Psalmes of David.

The time and occasion of making this Psalmes.

King David prefigured Christ.

The same Scripture hath diuers literal senses.

## PSALME. IIII.

*The holie prophet teacheth, by his owne example, to flee to God in tribulation. 3. that other refuges are insufficient, 9. and Gods helpe most assured.*

Confidence in God necessary The 7. key.

C 2

When

*a* *In an instrum* Vnto *the end*, in *a* songues, the Psalme *b* of Dauid.  
*ment apt for verses.* *b* *This Psalme perteyneth to the beloued, signified by the*  
*word Dauid.* *S. Aug: li. 17. c. 14. ciuit. S. Beda in Psal.*

*c* *When* **V** *hen* *c* I inuocated, the God of my iustice heard me: *2*  
*Saul vniustly* *in d* tribulation thou hast enlarged to me. *e* *Haue*  
*persecuted* mercie on me, and heare my prayer.  
*iust Dauid,* *God heard his prayers.* *d* *being straitly beseged* (1. Reg. 23. 26.)  
*e* *Likewise* *helpe me when soeuer I shal nede.*  
*f* *Why do you* † Ye sonnes of men how long are you of *f* heauie hart? why *3*  
*stil harden* loue you *g* vanitie, and seeke *h* lying?  
*your hartes?* *g* *honour, and transitorie glorie, h false and deceiptful riches?*  
*i* *Euery godly* † And know ye that our Lord hath made his *i* holie one *4*  
*sonle.* *k* *Rich* *k* meruelous: *l* our Lord wil heare me, when I shal crie to  
*with vertues.* him.  
*l* *Euerie iust* *scule hath confidence in God, that he wil heare his crie.*  
*m* *Iust anger* † Be ye *m* angrie, and *n* sinne not: the thinges that you say in *5*  
*is good & ne-* *o* your hartes, in your *p* chambers be ye sorie for.  
*cessarie agais* *sinne.* *n* *but then is most nede to beware not to excede in passion.*  
*haue therfore* *a* *continual purpose neuer to sinne.* *o* *Enil cogitations.*  
*p* *bewaile &* *repent before you sleepe.*  
*q* *Not only* † Sacrifice ye the *q* sacrifice of *q* iustice, and hope in our Lord. *6*  
*external but* *Manie say: r* *Who sheweth vs good thinges?*  
*most especially* *internal sacrifice of iustice, and obseruation of Gods comman-*  
*ments is most* *necessarie* *r* *The solide rewarde promised by God?*  
*s* *reason and* † The *s* light of thy countenance *o* Lord is signed vpon vs: thou *7*  
*grace are* *hast geuen* *t* *gladnesse in my hart.*  
*freely geuen to* *man, wherby he may know that God wil reward the iust.* Heb. II. v. 6.  
*t* *Wherin* *a* *iust man inwardly reioyceth.*  
*v. w. x. For* † By the fruite of their *v* corne, and *w* wine, and *x* oile they *8*  
*example and* *are multiplied.*  
*in figure of* *heauenlie rewarde, God gave temporal wealth in the old testament.*  
*y* *In this con-* † In *y* peace in the selfe same I wil sleepe, and rest: *9*  
*fidence the iust* *may rest contented.*  
*z* *God so pro-* † Because thou Lord hast *z* singularly settled me in hope. *10*  
*wiseth euerie* *iust person in particuler.*

Ephes. 4.

## ANNOTATIONS. PSALME. IIIII.

The significa-  
 tion of this

1. *Vnto the end.* ) The Hebrew word *Lamnatsea*, signifieth to him that enu-  
 cometh. And so the Hebrewes interprete, that the Psalmes, which haue this  
 word in their titles, were directed either to him, that excelled others in skil of  
 musike;

1. *Par. 15.* musike; or had authoritie ouer other musitians: or to him, whose office was to phrase, *to the sing victories and triumphes.* But the Latin, according to the Greeke, hath *In end in the titles finem, Vnto the end.* which (most commonly signifying perpetuities, or continuance vnto the end of anie thing) in the titles of the Psalmes rather signifieth, that the matter conteyned in the Psalm, pertaineth to future times, or persons; especially to the new Testament. And so S. Augustin expoundeth it here of Christ,

*Rom. 10.*

who is *the end* (or perfection) of the law. Not that the principal contentes belong to Christ, in his owne Person, but to his mystical bodie the Church, and faithfull people, whom the Prophete here teacheth to haue confidence in God, moderation in their affections, & patience in tribulation, which is the seventh key, proposing his owne example, & prophetically Christs. The same wherto Christ exhorteth, saying: Ioan. 16. v. vlt. *Haue confidence, I haue overcome the world.* Signifying that his seruantes, through his grace, may also overcome it.

6. *Sacrifice of Iustice.* Not only external Sacrifice of diuers kinds, were necessary in the law of nature, and of Moyses, and one most excellent and complement of al, in the new Testament, but also spiritual sacrifice was euer, and is required, and that of three sortes. First, Sacrifice of sorrow, and contrition for sinnes (*Psalm 50.*) *An afflicted spirit is a sacrifice to God.* The second is sacrifice of penance, of Iustice, here mentioned. The third is Sacrifice of praise (*Psalm 49.*) *Immolate to God the sacrifice of praise.* Concerning the second proposed in this place: He offereth sacrifice of Iustice, that rendereth to euery one that is due. First to God as our Creator, a resignation of our selues, euen our liues, at his diuine pleasure; as to our Master, we must render faith and beleefe, in al that he proposeth; as to our Father, hope, confidence, & reuerential feare; as to our Lord and King, payment of tribute, that is obseruation of his law and commandments; as to our Captaine, the trauel of warfare in this life; as to our Phisitian, patience and toleration, when he cureth our woundes, by chastisement for sinnes; as to our Spouse, chastity of body and mind, fleeing al carnal and spiritual fornication; as to our Freind, frequent conuersation in al actes of deuotion VVe owe to our selues, that being we consist of soule and bodie, we keepe due subordination, that the soule and reason command, & the bodie, and inferior appetite obey: as the seruant must obey his master, and the handmaide her mistress. VVe owe to our neighbour, loue from the hart, instruction also from the mouth; and assistance by our helpe, according to his necessitie, and our abilitie; yea though our neighbour be our enemy. But to other enemies contrary thinges are due. To the world, contempt: because the goodes of this world are smal, few, shorte, vncertaine, deceitful, not satisfying the mind, and mixed with manie euils and dangers. To the flesh we owe chastisement, and daylie care, so to seede it, that it serue the soule, & rebel not. To the diuel we must render the shaine, that cometh by sinne, acknowledging our faults, and al truthe, and so returne vpon him al *vanitie and lying*, wherewith he allureth & seduceth. Finally to sinne it selfe, we owe hate, and reuenge, because it is the only euil, that hurteth vs; and due punishment with zeale of iustice, because it dishonoreth God. He that thus offereth *sacrifice of iustice*, may iustly (as it foloweth in the Psalm) hope (yet not in him selfe but) in our Lord. And lest anie should pretend ignorance, saying: *who sheweth (or teacheth) vs good thinges?* as though they lacked instruction, the Prophete preuenteth this vaine excuse, saying: *The light of thy countenance* O Lord (the light of reason, which is the image of God, wherto we are created like) *is signed vpon vs*, fixed in our vnderstanding, that we may see there is a God, that ought to be serued, and that he will rewarde his seruantes. *Heb. 12.*

Three spiritual sacrifices necessary.

Of penance, Iustice.

Praise.

What is due to God.

To our selfes.

To our neighbour.

To our enemies.

The world.

The flesh.

The diuel.

To sinne.

Light of reason sheweth there is a God that rewardeth.

*The general iudgement.* *Iust men in affliction appeale to God, the reuenger of iniuries. 5. knowing and professing that God hateth iniquity. 9. therefore remitte their cause to him.*  
*The 9. key.* *11. recite certaine enormous vices of the Wicked. 13. and expect Gods final iudgement of the good and bad.*

*a The faithfull iust soule that ouercometh.* † Vnto the end, for *a* her that obtaineth the *b* inheritance. 1  
 The Psalme of Dauid.

*c The praier of the whole Church, or of* *her enimies by vertue. b eternal glorie.*  
**R**ECEIVE ō Lord *c* my wordes with thine eares, vn- 2  
 derstand my crie.

*d Gods helpe is presently granted of his good of his* † Attend to the voice of my prayer, my king and my God. 3  
 † Because I wil pray to thee: Lord in *d* the morning thou wilt 4  
 heare my voice.

*e Before al other assayres we must pray to God. s. Ciprian. in sine orat. Dominica.* † In *e* the morning I wil stand by thee and wil see: because 5  
 thou art " not a God that wilt iniquitie.

*f The wicked and wickednes haue noe* † Neither shal the malignant *f* dwell neere thee: neither shal 6  
 the vniust abide *g* before thine eies.

*h by final sentence of eternal dānation.* † Thou hatest *al* that worke iniquitie: thou wilt *h* destroy *al* 7  
 that speake lie.

*i Not in mans powre, but in Gods mercie* † The bloudie and deceitful man our Lord wil abhorre: 8  
 † But I in the multitude of *i* thy mercy. I wil enter into thy 9  
 house: I wil adore toward *k* thy holie temple in thy *l* feare.

*reñtal feare as in Gods presence.* † In the Church of God. *l* with rene-  
 Lord conduct me in thy iustice: because of mine enimies di-  
 rect my way in thy sight.

*m No true nor solide goodnes in the wicked.* † Because there is *m* no truth in their mouth: their hart is 10  
 as *n* vayne.

*oyelding lothsome sinch, biternes, and rancor,* † Their throte is an *o* open sepulchre, they did *p* deccitfully 11  
 with their tongues, *q* iudge them o God.

*q Albeit the iust desire the conuersion of the wicked, yet if they wil not repēt, then the iust conforme their desires to Gods iust iudgement: which shal be manifested in the end of the world.*

*Psal. 13.  
 Rom. 3.*

† Let



- 12 † Let them faile of their cogitations, according to the multitude of their impieties expel them, because they haue prouoked thee o Lord.
- 13 † And let al be glad, that hope in thee, they shal reioyce for cuer: and thou shalt dwell in them. And al that loue thy name r *The iust shal receiue*
- 14 † Lord, as with a shield of thy good wil, thou hast crowned vs. *sentence of eternal glorie,*

## ANNOTATIONS. PSALME. V.

5. *Not a God that vvilt iniquitie.* Seing God vvill not iniquitie, as these wordes testifie in plaine termes, it foloweth necessarily, that he is not author, nor cause of anie sinne For God doth nothing contrarie to his owne wil. But he hateth iniquitie, and in respect thereof *hateth al that vvork iniquities,* as the authours of iniquity, though he loueth them as his creatures and of his part requireth their saluation. *God is not author nor cause of sinne.*

## PSALME VI.

*Dauids earnest and hartie praier after he had grienously sinned. 5. which being grounded in filial, not seruil feare, 9. concludeth with assured hope, and confidence in Gods mercie.*

*A pathetical praier of a sinner & the first penitential Psalmé. the 7. key.*

- 1 † Vnto a the end in songs, the Psalmé of Dauid ' for the a *This Psalmé octaue.* [ *perceynerth also to penitentes in the new testament.*
- psal. 37.* 2 L ORD, b rebuke me not in" thy furie; nor c chastise me in b *condemne-* thy wrath. [ *me not eternally c Spare me also for part of the temporal paine, which I deserue.*
- 3 Haue mercie on me Lord, because I am weake: d heale me d *Gene me the* Lord, because al e my bones be troubled. [ *medicine of grace.*
- 4 † And my soule is f troubled exceedingly: but thou Lord g how f *wish feare* long? [ *of thy iust wrath. g leauest thou me in this calamitie?*
- 5 h † Turne thee o Lord, and i deliuer my soule: saue me h *Shew a-* for k thy mercie. *gainé thy fa-*
- ! worable countenance. i from this fearful affliction.*
- 6 † Because there is not in l death, that is mindfull of thee: and l *This life is* in m hel who shal confesse to thee? *the time of re-*
- pentance, after death no cennersion. m In hel nothing but blasphemie.*
- 7 † I n haue labored in my sighing, I o wil cuerie night washe n *I haue in* my bed; I wil p water my couche with my teares. *part lamed.*
- o I wil adde more sorow & penance. p I wil persist in my penance, til I be throughly watered with thy grace.*
- † My

*My eyes are dimme with al myne enemies.*

*weeping, for feare of thy iust iudgement. & my heares are gray with sorrow.*

*Wherat myn enemies reioyce.*

*After due* † Depart from me al ye that worke iniquitie: because our Lord hath heard the voice of my weeping.

*penitent hath confidence in God, against his enemies.*

*¶ Wil most certainly accept of true repentance.*

† Our Lord hath heard my petition, our Lord hath receiued to my prayer.

*These are* † Let al myne enemies be w ashamed, & very sore troubled: let n not imprecations, but threatninges, that the wicked may amend, or els predictions if they persist in sinne.

*not imprecations, but threatninges, that the wicked may amend, or els predictions if they persist in sinne.*

Mat. 7.

Or 25.

Luc. 19.

### ANNOTATIONS. PSALME. VI.

The octaue  
hgnifieth the  
world to  
come.

1. *For the octaue.* ] Literally it semeth that the Psalmes which haue *For the octaue*, in their titles, were to be song on an instrument of eight strings. So the Caldee paraphasis translateth. *In cithenis octo chordarum: in Citherus of eight strings.* But prophetically S. Augustin, & others expound it, to pertaine to the Resurrection in the end of this world. So Dauid, and al penitent sinners bewaile their sinners, and do penance in this life, for the octaue, that is for the world to come.

Hel for some  
sinners.  
Purgatorie  
for others.

1. *In thy fury, nor in thy wrath.* ] By *furie* is signified diuine iustice, irrevocably condemning the wicked to eternal damnation: by *wrath*, Gods fatherlie chastisement correcting sinners, whom he sauech. VVherupon S. Gregorie teacheth, that the faithful soule not only feareth furie, but also wrath: because *after the death of the flesh, some are deputed to eternal tormentis, some passe to life through the fire of purgation.* VVhich doctrine the same holy father confirmeth, by the iudgement of S. Augustin more ancient. VVho likewise affirmeth, that al those which haue not laide Christ their fundation, are rebuked in furie, because they are tormented in eternal fire: and those which vpon right fundation (of true faith in Christ) haue *built wood, hay, stubble*, are chastised in wrath, because they are brought to rest of beatitude, but purged by fire. Let therfore the faithful soule (considering what she hath donne, and contemplating what she shal receiue) say: *Lord rebuke me not, in thy furie: nor chastice me in thy wrath.* As if she said more plainly: This only with my whole intention of hart, I craue, this incessantly with al my desires I couete, that in the dreadful iudgement, thou neither strike me with the reprobate, nor afflict me with those, that shal be purged in burning flames. Thus S. Gregorie, in 1. Psalm penitent. v. 1.

in Psal.

37.

1. Cor. 3.

### PSALME VII.

Dauids prayer  
in tribulation.  
the 8. key.

*David in confidence of his iust cause, and uniuert persecution. prayeth for Gods helpe, 7. and iust reuenge of his enemies. 15. describing their malicious intention, and ruine.*

The Psalme of Dauid which he song to our Lord, for the 1 a *This Chusi* wordes of a Chusi the sonne Iemini. (2. Reg. 16.) defeated the counsel of Achitophel. as S. Aug. S. Basil & S. Chris. expound it. The

- 2 † **O** Lord my God I haue hoped in thee: saue **e** from  
all that persecute me, and deliuer me. *b Absolom, or  
anie other e-  
nemie, if  
c my life.*
- 3 † Left sometime *b* he as a Lyon violently take *e* my soule,  
whiles there is none to redeme, nor to saue. *God doe not resist and hinder him.*
- 4 O Lord my God if I haue done *d* this, if there be iniquitie  
in my handes; *[myne enemies sayne & obiect against me.]*
- 5 If I haue rendred to them that repayed me euils, let me wor-  
thely: *fal e* emptie from myne enemies. *[haue the victorie of them.]*
- 6 † Let the enemy persecute my soule, and take it, and *f* tread  
downe my life in the earth, and bring downe my glorie into  
the dust. *f Let me dye  
with ignomi-  
nie.*
- 7 † Arise Lord in thy wrath: and *g* be exalted in the coastes  
of myne enemies. *g Shew thy  
powre.*
- 8 And arise *o* Lord my God in the *b* precept which thou hast co-  
manded: † and a *s* sinagogue of peoples shal compasse thee. *h Seing thou  
diddest com-  
mand to make me king, it behoueth thee to protect me.*
- 9 And *k* for it returne on high: † our Lord iudgeth peoples. *i manie wil serue thee the only true God.*
- 10 Judge me *o* Lord according to *l* my iustice, and according to  
my innocencie *m* vpon me. *[crease of faithful people.]*
- 11 † The wickednesse of sinners shal be consumed, and thou  
shalt direct the iust, which searchest the hart and raynes *o* God. *[against my particular enemies.]*
- 12 † My iust helpe is from our Lord, who sauech those that  
be right of hart. *m let fal  
vpon me.*
- 13 God is a iust iudge, strong, & patient: is he angrie *n* euerie day? *n God doth  
differreth.*
- 14 † *o* Vnlesse you wil be conuerted, he shal shake his sword,  
he hath bent his bow, and prepared it. *o expectting if  
they wil amended*
- 15 † And in it he hath prepared the vessels of death: he hath  
made his arrowes for them that burne.
- 16 † Behold *p* he hath bredde with iniustice: he hath conceived  
forow, and brought forth iniquitie. *p The iniuri-  
ous persecutor  
iniquitie.*
- 17 † He hath opened a pit, and digged it vp: and he is fallen into  
the ditch, which he made. *q Enuie, &  
desire to hurt*
- 18 † His *q* sorrow shal be turned vpon his head: and his ini-  
quitie shal descend vpon his crowne. *[others turneth to the  
ruine of the  
enuiers.]*
- 19 † I wil confesse to our Lord according to his iustice: and wil  
sing to the name of our Lord most high.

## PSALME VIII.

Christ's Incarn-  
ation.  
The s. key.

God is magnified & praised for his meruelous worke of creatures, s. but  
especially of mankind, singularly exalted by the Incarnation of Christ.

a *Belonging* † Vnto a the end b for " preesses, the Psalme of Dauid. 1.  
20 the newe Testament. b *Suffering of Christ, and of Christians.*

c *God the lord* O L O R D c our Lord, how meruelous is thy name in the 2  
of al by cre- whole earth! Because thy magnificence is eleuated, a-  
ation, is our boue d the heauens.

singular lord, that beleue and trust in him. d *God more excelent then  
the heauens, he being the creator, they a creature.*

e *fulfilled whē* † Out of the mouth of e infantes and sucklings, thou hast 3  
Christ coming perfected praise because of thine enemies, that thou mayest de-  
into Ierusa- stroy the enemy and reuenger.

lem, children † Because I shal see thy heauens, the workes of thy fingers: 4  
sang Ozanna the moone and the starres, which thou hast founded.

Mat. 21. † What is man, that thou art mindful of him? or the sonne of 5  
man, that thou visitest him?

f *The Sonne* † Thou hast f minished him a litle lesse then Angels; with 6  
in assumed g glorie and honour thou hast crowned him: Heb. 2.  
humane nature became lesse then Angels.

g *But in him* mans nature is exalted aboue Angels.

h *Christ the* † and hast appointed him h ouer the worke of thy handes. 7  
Lord of al creatures.

i *yea of An* † Thou hast subiected i al thinges vnder his feete, al k sheepe 8  
gels. Heb. 2. and oxen: moreouer also the beastes of the field.

k *Not only al* reasonable creatures, but al beastes, and other thinges obey him.

*The sea and* the Windes obey him. Mat. 8.

† The birdes of the ayre, and fishes of the sea; that walke the 9  
pathes of the sea.

l *The same* † l O Lord our Lord, how meruelous is thy name in the 10  
end & begin- whole earth!

ning signifie that al God was meruelous in creating man in so happie state, that if  
he would, he might haue auoyded both sinne & death: so he is meruelous in that he  
so rewardeth the blessed in the resurrection, that they can neither sinne nor dye.

## ANNOTATIONS. PSALME. VIII.

1. *Preesses.*] Most Hebrew Doctors say the word *Gutish*, may either signifie  
Preesses signify the place, where this Psalme was made, or the musical instrument, on which it  
Christ's Passio. was song. But most Christian Doctors expound it literally of Christ's Passion,

who

Iſa. 61.

who was stretched on the Crosse, and at his iacred bloud pressed, and drawne out of his bodie. VVhich Metaphor Iſaas also vseth, demanding of Christ: VVhy is thy clothing redde, and thy garments as theirs, that tread in the wine presse: and answereth in Christs person: I haue troden the presse alone. S. Augustin also applieth it morally to the Church, where Christ is the vine, the Apostles are the branches, & spreaders (that is preachers) of the Gospel, Christians are the grapes, Christian vertues are the wine. Namely patience, and fortitude in afflictions. VVherby the good are purified, and seuered from amidst the reprobate, as wine is pressed out of the grapes, barreled, and laid vp in fassels, and \* the huskes and carnells cast to hogges, or other beastes.

Morally it signifieth the triuells of the Church militant.

rinacio.

## PSALME. IX.

The Church prayseth God for her protection, 4. in repelling the enemies force, 8. in punishing the wicked, and rewarding the iust.

Gods prouidence in protecting the good and permitting euil. The 3. key.

- 1 † Vnto the end, for the *a* secrets of the sonne, the Psalme *a* Christs coming in humilitie, and Christians afflictions, are hidden from the world, in Gods prouidence.
- 2 † *W*ill *b* confesse to thee *o* Lord with *al* my hart: I wil tel *b* gene shame.
- 3 I wil be *c* glad and *d* reioyce in thee: I wil sing to thy name *o* *c* in mind.
- 4 † In *e* turning mine enemy backward: they shal be weake- *c* *d* and bodie.
- 5 Because thou hast done *f* my iudgement and my cause: thou *f* *c* God repell-  
hast sitte vpon the throne which iudgeth iustice. *leth the ene-*  
*mie, when man is not able to resist.*
- 6 Thou hast rebuked the *g* Gentiles, and the impious hath pe- *g* *A* iust man  
rished: their *h* name thou hast destroyed for euer, and for euer *g* *doth his ende-*  
and euer. *becauſe they were generally accounted wicked.*
- 7 † The swordes of the enemy haue sayled vnto the end: and  
their cities thou hast destroyed.
- 8 † Their memorie hath perished with a sound: and our Lord  
abideth for euer.
- 9 He hath prepared his throne in iudgement: † & he wil iudge *i* *Iudicial sea-*  
the whole world in equitie, he wil iudge the people in iustice. *ies of men are*  
*ofte corrupted but Gods neuer.*
- 10 † And our Lord is made *a* refuge for the poore: an helper *k* *God doth*  
*k* in oppo.unities, in tribulation. *not presently*  
*deliuer the good from afflictions: but when it is to their spiritual proſperts.*

† And let them hope in thee that know thy name: because thou hast not forsaken them that seeke thee o Lord.

*His precepts which men ought chiefly to studie.* † Sing to our Lord, which dwelleth in Sion: declare his / stude- 12  
dies among the Gentiles:

*In God remembereth the blood of Martyrs.* † Because he *m* requiring blood remembered them: he hath not forgotten the crie of the poore.

*In procured by mine enemies.* † Haue mercie on me o Lord: See my humiliation *n* by my 14  
enemies.

*In the publique view of the Church.* † Which exaltest me from the gates of death, that I may de- 15  
clare al thy prayes in *o* the gates of the daughter of Sion.

*The wicked are intangled in the snares which they lay for others.* † I wil reioyce in thy saluation: the Gentiles are *p* fastened in 16  
the destruction, which they made. In this snare, which they hid, is their foote taken.

† Our Lord shal be known doing iudgements: the sinner is 17  
taken in the workes of his owne handes.

*In zeale of iustice not in desire of reuenge.* † *q* Let sinners be turned into hel, al nations that forget God. 18

† Because to the end there shal not be obliuion of the poore 19  
man: the patience of the poore, shal not perish in the end.

*By Gentiles is often under stood al great sinners. For the Iewes despised Gentiles: as the Romans did al Barbarous nations.* † Arise Lord, let not man be strengthened: let the *r* Gentiles 20  
be iudged in thy sight.

*For the Iewes despised Gentiles: as the Romans did al Barbarous nations.*

*Suffer a tyrant to rule over them that thereby they may lerne what it is to vse others vniustly.* † Appoint Lord *s* a lawgeuer ouer them: that the Gentiles 21  
may know that they be men.

*Augustine a prophetic, that such as receiue not Christ, shal beleue Antichrist.*

*The latter Hebrew Doctors.*

*The 10. Psalm, according to the Hebrewes.*

*In great persecution it seemeth to the weake,* † *v* Why Lord hast thou departed far of, despisest in oppor- 1  
tunities, in tribulation?

*Extremely vexed & tormented.* † Whiles the impious is proude, the poore is *w* set on fyre: 2  
*in dede the* *x* they are caught in the counsels which they deuise.

*The Prophet answereth to the complaint of the iust, that wicked are caught in their owne snares.*

† Because the sinner is prayes in the desires of his soule: and 3  
the vniust man is blessed.

† The

- 4 † The sinner hath exasperated our Lord, according to the multitude of his wrath he shal *y not seeke to reconer Gods*
- 5 † There is no God in his sight: his waies are defiled at al time. *Thy iudgements are taken away from his face: he shal 2 rule 2 The wicked doth dominier*
- 6 † For he hath sayd in his hart: I wil not be moued from generation vnto generation, *a without euil. a and neuer*
- 7 † Whose mouth is ful of cursing, and bitternesse, and guile: *under his tongue labour and sorrow. fal into any aduersitie but*
- 8 † He sitteth in waite with the rich in secrete places, to kil *the innocent. stil remaine Without mi-*
- 9 † His eyes looke vpon the poore: he lyeth in wayte in secret, *as a lyon in his denne. serie or arise euil.*
- 10 † He lyeth in wayte to take the poore man violently: violently to take the poore man whiles he draweth him. In his snare he wil humble him selfe, and shal fal when he shal haue dominion ouer the poore.
- 11 † For he hath sayd in his hart; God hath forgotten, he hath turned away his face not to see for euer.
- 12 † *b* Arise Lord God, let thy hand be axalted: forget not the *b The prayer of the iust in tribulation.*
- 13 † Wherefore hath the impious prouoked God? for he hath said in his hart; He wil not enquire.
- 14 † Thou seest, that thou considerest labour and sorrow: that thou mayest deliuer them into thy handes.
- To thee is the poore left: to the orphan thou wilt be an helper
- 15 † Breake the arme of the sinner and malignant: his sinne shal be sought, and shal not be found.
- 16 † Our Lord shal reigne for euer, and for euer and euer: ye *c ye vilest men.*
- 17 † Our Lord hath heard the desire of the poore: thy care hath heard the *d preperation of their hart, ought alwayes to be readie prepared in hart, to suffer patiently al that shal happen vnto them.*
- 18 To iudge *e* for the pupil and the humble, that man adde no *e As the first workes of Christ in al humility and patience were strange, and hidden to the world: (v. 1.) so his last iudgement shal be in maiesty and manifest so al in exalting the blessed and suppressing the wicked.*

## ANNOTATIONS. PSALME. IX.

Some diuide this Psalme into two. Sela a note of change, or of rest in musike, or rather of attention. All the Psalmes are iust 150.

21. After the 21. verse the late Hebrew Doctors diuide this Psalme, beginning there the tenth, without anie new title: but only this word *Sela*: VVhich the Septuagiat, Theodotion, and Symmachus translate *Diapsalma*, that is, change of meter, or musike, also pause or rest in singing. Aquila whom S. Ierom rather approueth, translateth *sempreuer*. Some English Bibles omitte it, others leaue it in the text, not translating it into English. It semeth to most Interpreters to be added as a note to sturre vp attention. And it occureth often, not only in the end of Psalmes, but also in other places. For it is thrise in the third Psalme. And therefore maketh no argument, that this Psalme should be diuided. And those which diuide this into two, ioyne two in the 147. Psalme. So that all agree in the number of 150. Psalmes in the whole Psalter.

*Epist ad  
Marcel.*

*Augu.  
1577.  
1552.  
1603.*

## PSALME X.

Gods proud care of the iust.

The 3. key.

*Dauids freindes aduising him to flee from the persecution of Saul, he answereth, that his trust is in Gods protection. 2. Though the persecutor be very malicious, 4. yet God wil ouerthrow him, 5. and deliuer the iust.*

a *S. Augustin* Vnto a the end the psalme of Dauid  
applieth it to heretikes, perswading Catholiques to repaire vnto their separate congregation, falsly calling it the mountayne.

1

b *Ye my freindes say thus.* I TRUST in our Lord: how say b ye to my soule: Passe ouer vnto the mountayne as a sparrow?

c *Persecuters* † For behold sinners c haue bent the bow, they haue prepared their arrowes in the quiuer, that they may shoote in and force, d the darke, at them that be right of hart.

d *falsly pretend other causes against the innocent to destroy them.*

e *It is the malice* † For they haue e destroyed the thinges, which thou didst persecute, fite: but the iust what hath he done?

f *cuters, and especially of heretikes, to destroy and pul downe that others haue built.*

† Our Lord is in his holie temple, our Lord his seate is in heaven.

*Abac.*

f *Though God* † His eies haue respect vnto the poore: his f eieliddes examine mine the sonnes of men.

g *or sleepe, yet his providence stil watcheth, and obserueth all mens actions.*

g *Proueth by* † Our Lord g examineth the iust, and the impious: but he g tribulations. that h loueth iniquity, hateth his owne soule.

h *Continuance in sinne bringeth damnation to the soule.*

i *God sparing* † i He shal rayne snares vpon sinners: fyre and brimstone, and i for the time blast of stormes the portion of their cuppe.

k *as last must needs of iustice punish severely.*

† Be-



8 † Because our Lord is iust and hath loued iustice : his countenance hath seene equitie.

## PSALME. XI.

*The Prophet describeth the paucity of iust men, and abundanc of wicked, both as Christs first coming in flesh, 6. and second in maiestie, in the end of the World.* *The state of the Church in the first and last times of Christ.*

*The 6. key.*

- 1 † Vnto *a* the end for *b* the octaue, the *c* Psalme of Dauid. *a* *Christs first,*  
*b* *and last comming,* *c* *wil bring ioy to the elect.*
- 2 **S** A V E d me Lord, because the holy hath sayled *e* because *d* Christ cal-  
 verities are diminished from among the children of men. *let h his mysti-*  
*cal bodie, him selfe. Act. 9. v. 4. c* *False and*  
*duble dealing hinder from true faith.*
- 3 † They haue spoken vaine things euerie one to his neigh-  
 bour, deceitful lippes, they haue spoken in hart and harr,
- 4 † Our Lord destroy al deceitful lippes, & the tongue that spea-  
 keth *f* great things *f* *Insolent &*
- 5 † Which haue said : We wil magnifie our tongue, our lippes *arrogant.*  
 are of vs, who is our Lord?
- 6 † For the miserie of the needie, and mourning of the poore, *g* *VVhen*  
 now wil I arise, saith our Lord : I wil put in *g* a saluation : I wil *sinne most a-*  
 do confidently in him. *bunded*  
*Christ came into this world: and in like case wil come to iudge.*
- 7 † Wordes of our Lord, be chaist wordes: siluer examined by  
 fire, tryed from the earth, purged seuen fold.
- 8 † Thou Lord wilt *h* preferue vs : and keepe vs from this ge- *h* *yet stil*  
 neration for euer. *there remaine*  
*some iust whom God preferueth.*
- 9 † The " impious walke round about : according to thy high-  
 nes thou hast : multiplied the children of men. *i* *God some-*  
*times suffereth the wicked to do what euil they desire.*

## ANNOTATIONS. PSALME. XI.

9. *The impious walke round about.* S. Augustin expoundeth this of worldlie Temporal de-  
 men desiring temporal things, signified by the seuen dayes, wherein this whole fires hinder  
 life is turned about, as in a whele, not providing for the eight day, which is the entrance  
 eternitie, after the day of Iudgement. In an other place he sheweth also, that into heauen  
 this sentence agreeth aptly to the Platonistes, who taught, that this world neuer  
 endeth, but passeth and returneth round about, in a reuolution of manie yeares: Platonistes  
 so that al things should happen againe euen as they did before, contrarie to error.  
 this, and manie other Scriptures, affirming that God wil preferue the iust, and  
 keepe them from this generation for euer. VVhereas the reprobate, who sette  
 their

their whole mind on temporal things, or expect a revolution of al, shal eternally walke without the kingdome of heauen, & neuer enter in; though some may cal with the foolish virgins, saith S. Ierom (or some other learned author) vpon this place: Lord Lord, open (the dore) to vs: but he will answer: that I know you not. Mat. 25.

## PSALME XII.

A prayer in  
tribulation.

The 7. key.

*A general prayer of the Church, in tribulation, either temporal or spiritual.*

a *It more pertaineth to the* † Vnto a the end, the Psalme of Dauid. 1

**H**ow long o Lord wilt thou forget me vnto the end? How long doest thou turne away thy face from me?

b *Careful and almost perplex cogitatio* † How long shal I put b counsels in my soule, sorrow in my hart c by day? 2

c *Very often* *by reason of long persecution and mans Weaknes.*  
cuerie day. 3

† How long shal mine enemies be exalted ouer me? 4

† Regard and heare me o Lord my God. 5

d *fall not into mortal sinne.* † Illuminate mine eies that I sleepe not d in death at any time: 6

† lest sometime mine enemy say: I haue preuailed against him. 7

They that trouble me, wil reioyce if I be moued: † but I haue hoped in thy mercie. 8

e *Patience in tribulation, and reuward for victory.* My hart shal reioyce in thy saluation: I wil sing to our Lord which geueth me e good thinges: and I wil sing to the name of our Lord most high.

## PSALME XIII.

Of Christs Incarnation.  
The 5. key.

*After general grosse ignorance and impiety in the World, 7. Christ shal be incarnate, the Redemer of mankind.*

† Vnto the end, the Psalme of Dauid. 1

a *wicked men drowned in sinne are at last so besotted* **T**HE a foole hath said in his hart: There is no God. They are corrupt, and are become b abominable in their studies: there is c not that doth good " no not one. Psal. 51.

(though they dare not utter it) that there is no God: that is, none that hath diuine providence in gouerning the world, nor that wil iudge

al in the end. b *defiled with all sortes of sinne. c not only the most wicked, but also al mankind were unable without a Redemer*

† Our Lord hath looked forth from heauen vpon the children of men, to see if there be that vnderstandeth, and seeketh after God. Rom. 3.

† Al

3 Al haue declined, they are become *d* vnprofitable together: *d* Without there is not that doth good, no not one. [*faith in Christ none had meritori-* Their throte is an open sepulchre: with their tongues they *our* workes. did deceitfully, the poyson of aspes vnder their lippes.

Whose mouth is full of cursing and bitternesse: their feete These three swift to sheed blood. [verles being not in the Hebrew, nor Grecke, yet are in the English. an. 1577. and are three distinct verses in other psalmes. 5. 9. & 35.]

4 Destruction and infelicitie in their waies, and the way of *e* They are peace they haue not knowen: there is no feare of God before wholly occu-  
their eies. *piet in vexing others.*

4 f Shal not al they know that worke iniquitie, that deuoure my f The Prophet people *g* as foode of bread? *speakerb this in the person of God.*

5 They haue not inuocated our Lard, *h* there haue they trem- *h* Not belec-  
bled for feare, *i* where no feare was. *uing in God,*  
*they feared Idols, that is, diuels: i who in dede can not hurt Gods seruants.*

6 † Because our Lord is in *k* the iust generation, you haue *k* Though in-  
l confounded the counfel of the poore man: because our Lord *numerable be*  
is his hope. *very wicked, yet some are iust.*

7 m Who wil geue from Sion the saluation of Israel: when our m The Pro-  
Lord shal haue *n* turned away the captiuitie of his people, *phet wisheth,*  
o Iacob shal reioyce, and p Israel shal be glad. *and withal*

*prophesieth that Christ our saviour wil come, who is promised to Israel.*

*n Redemed man from the captiuitie of the diuel. o those that supplant vice*  
*p and contem*  
*plate God.*

# ANNOTATIONS. PSALME XIII.

1. No not one.] S. Paul by this place, and the like (1saie 59. v. 7.) confirmeth V Without  
his doctrin (Rom. 3.) that both the Iewes and the Gentils (meaning al man- Christ's grace  
kind) were in that state, that none, no not one without the grace of Christ, were no man is nor  
iust, nor could be iustified, nor saued by the law of Nature, nor of Moyse. can be iust.  
V Which proueth the necessitie of faith. But neither that only faith iustifieth,  
nor that the iustest are stil wicked, as Caluin and Beza falsly expound these  
Scriptures. For the Prophets and S. Paul speake in these places of men before  
they be iustified, teaching that al mankind was once in sinne, and none could  
be iustified but by Christ. Neuerthelesse they teach also that men being iustified  
must, and may *serue iustice vnto sanctification*. And that their workes are not then  
vnprofitable. For being made free from sinne (saith the same Apostle to the Ro-  
manes. c. 6.) and become seruants to God, you haue your fruit, vnto sanctification, and  
the end a life everlasting. V Which point of doctrin, how man is iustified, S. Augustin  
excellently, & briefly explicateth (li. 1. de spiritu et lit. c. 9.) in these wordes: The  
iust are iustified freely by (Christ) his grace, they are not herfore purified by the  
law: they are not iustified by their proper wil, but iustified freely by (Christ) his  
grace. Not that it is done without our wil, but by the law our wil is serued  
E  
wke,

The law shew  
ed the inusti-  
ciencie of  
mans wil.  
Grace cureth  
the wil.  
The wil being  
cured coope-

rateth with  
grace.

weake, that grace might cure the wil, and the wil being cured might fulfil the law, not being vnder the law, nor needing the law.

Venial finnes  
exclude not  
from heauen  
Good workes  
done in mor-  
tal finnes  
auail not to  
saluation.

VVherto we may here adde (and so saue labour of repeting this in other places) an other document of the same Doctor, in the same booke (de spiritis & lit. c. 27.) that the iust do not liue without some finnes, and yet remaine in state of saluation: the wicked do som-tim:s certaine good workes, & stil remaine in state of damnation. For euen as (saith he) venial finnes without which this life is notted le, do not exclude the iust from eternal life: to certaine good workes, without which the life of the very worst is hardly found, profite nothing the vniust man to eternal saluation, but in euerlasting damnation, some shal haue more and some lesse torment.

### PSALME. XIII.

Of eternal  
Beatitude.

*For attayning eternal glorie in heauen, it is necessarie to flee from finnes, and do good workes.*

The 10 key.

*a In heauē, as* † " The Psalme of Dauid.

*appeareth by* **L**ORD who shal dwell in *a* thy tabernacle? or who shal  
*the last verse.* rest in thy holie hill?

*b One requi-* † He that walketh *b* without spot, and *c* worketh iustice. 2  
*siteth is to be free, or cleansed from sinne. c the second is to do good.*

*d Sincerely in* † He that speaketh truth in his *d* hart, that hath not done 3  
*thought,* guile in his *e* tongue. Nor hath *f* done euil to his neighbour,  
*e word, and* and hath not taken *g* reproch against his neighbour,  
*f dede: g nor* *harkened to detraction.*

*h Glorie is* The malignant is brought to nothing in his sight; but them  
*the reward of* that feare our Lord, he *h* glorifieth: he that *fw*careth to his 4  
*good workes.* neighbour, and deceiueth not,

*i Vsurie ex-* † that hath not geuen his money to *i* vsurie, and hath not *s*  
*cludeth from* taken *k* giftes vpon the innocent:

*heauen.* *k Likewise doing wrong for bribes.*

He that doeth " these thinges, shal " not be moued for euer.

### ANNOTATIONS. PSALME. XIII.

VVhy this  
and certaine  
others are  
called the  
Psalms of  
Dauid.

1. *The Psalms of Dauid*] As the appropriating of the general name of Psalmes vnto some, doth not preiudice, but that the rest are also Psalmes, though they be called Prayers, Canticles, Testimonies, and the like: so the application of Dauids name to certaine Psalmes, proueth not other authores of the rest. But the name of Psalmes sheweth a spiritual tongue, apt for musical instrument; and the name of *Dauid* by interpretation signifieth, that it particularly perteyneth to the beloued.

Both faith and  
good workes  
necessarie to  
saluation.

5. *He that doth these thinges*] whereas this, or anie other place of holie Scripture, attributeth saluation to certaine good workes, neither faith, nor other workes are thereby excluded, but presupposed as no lesse necessarie, then those which are mentioned. Especially faith is alwayes requisite, without which it is impossible

**Met. 11.** impossible to please God, and other vertues either in practise, or in purpose, and preparation of mind, when and where occasion requirerh.

*s. that not be moved for euer* } All states of this world are mutable, and only eternal felicitie in heauen shal continue for euer. Therefore this Psalme can not be vnderstood of the Tabernacle, nor Temple of the old Testament, which were but figures of eternal glorie. But if so much puritie was then requisite, much more al sinceritie, and great sanctitie are necessarie for entrance into heauen.

Only the state of glorie is immutable.

## PSALME. XV.

*Christ, by the mouth of Dauid, declareth his future victory, and triumph over the world, g. and death.*

Of Christs victory.

1 † The *a* inscription of the title *b* to Dauid him self.

The s. key.

*signifieth a thing most worthe to be noted, to witte, Christ b and most worthe of the prophets*

*Stylographie crucified.*

**P**RESERVE me o Lord, because I haue hoped in thee.

*consideration.*

*man did often pray, as appeareth*

*c Christ as in the Gospel.*

2 † I haue said to our Lord: Thou art my God, because thou *d* needest not my goods.

*d Christs*

*passion was not needful nor profitable to God,*

*but to man.*

3 † *e* To the sainctes, that are in his land, he hath made al my willes meruculous in them.

*e God speaketh shewing*

*that Christ should make his meruelous charity known fites, and other*

*to his Apostles, and other seruantes.*

4 † Their infirmities were *f* multiplied: after ward they *g* made *f* hast.

*f Men feeling their infirmities*

*and miseries, g make hast in seeking remedies.*

I wil not assemble their *h* conuenticles of bloud: neither wil I be mindful of their *i* names by my lippes.

*h Sacrifices, to idols shal*

[ *cease in Gentiles. i Their names shal be changed*

*from heathen to be called Christians.*

5 † *k* Our Lord " the portion of myne inheritance, and of my *l* cuppe: thou art he, that wil restore myne inheritance vnto me.

*k Eternal glorie consisteth in seeing God.*

*l God is the reward of suffering paines for*

*Christ.*

6 † *m* Cordes are fallen to me in goodly places: for *n* mine inheritance is goodlie vnto me.

*m In diuision of temporal*

*inheritance, land is measured by cordes: as In Iue 10. so portions in heauen are geuen with large measure. n Christ also*

*received al nations for his inheritance.*

7 † I wil blesse our Lord, who hath *o* geuen me vnderstanding:

*o Wisdom is more*

make good ele moreouer also euen til p night, my q veines haue rebuked  
tion of spiri- me.

tual things rather then temporal. p Not only by day, but also by night.

q Also my corporal paines geue me instruction.

r Christ had I r forsaue our Lord in my sight alwaies: because he is s at my 8  
God continu- right hand, that I be not moued.

Act. 2.

v. 25.

ally before his eyes: euerie man ought to thincke frequently of God.

I for God stil protecteth the iust.

† For this thing my hart hath beene glad, and my tongue hath 9  
reioyced: moreouer also my flesh shal rest in hope.

e in limbo

patrum.

† Because thou wilt " not leaue my soule in t hel: neither 10  
wilt geue v thy holie one to see corruption.

Act. 1.

c. 13.

v Christs body corrupted not in the graue.

v death and

resurrection

is the way to

life.

Thou hast made w the waies of life knowen to me, thou  
shalt make me ful of ioy with x thy countenance: delecta-  
tions on thy right hand, euen to y the end.

x Perfect glorie consisteth in seeing God. y in eternity.

## ANNOTATIONS. PSALME. XV.

Christ a King  
sometimes ex-  
ercised tem-  
poral iurisdic-  
tion.

5. Our lord the portion of myn inheritance } Christ whom the Iewes expected as  
an earthlie conquerour, that should aduance himself and them temporally in  
this world, was in dede, as the children and multitude called him, king of  
Israel. (Iohn 12.) At which time (as also before) he exercised temporal iurif-  
diction, in correcting abuses in the Temple (Mat. 21. Iohn. 2.) And when Pilate  
demanded of him, if he were a king (Iohn. 18. v. 37.) he answered: *Thou saist, that  
I am a king.* For this I was borne, and for this came I into the world, that I  
should geue testimonie to the truth. And though he answered withal, that his  
kingdom (to witte the possession, and vse therof) was not of this world, yet  
Pilate by Gods providence, writte the title, and would not alter it, IESVS OF  
Nazareth King of the Iewes. But Christs chief inheritance, and reward of his  
merites is God himself, as here he professeth by his prophet David: which is  
also the only true & perfect inheritance of al Christs seruantes, vwherefore Clergy  
men more particularly professe the same, when they first enter into their spiri-  
tual state, addicting and dedicating them selues to serue God in Ecclesiastical  
function, not for temporal inheritance, but for a better lotte, God himself, who  
is al Good, and most perfect goodnes, true riches, and eternal inheritance. In  
which election of state to liue and serue God in, euerie Clergie man sayth: *Our  
Lord is the portion of myn inheritance, and of my cuppe; Thou art he that wilt restore  
myn inheritance vnto me.* Man calleth it his inheritance, because he was created  
to serue God, and for his seruice to inherite God: which reward though he lost  
by sinne, yet euerie one returning to Gods seruice, and perseuering therein,  
recoouerech by Christ, new right and title to the same inheritance, performing  
their duties in their seueral vocations. Some traueling in the world, but not  
louing it: others sequestered from secular assayres, duly administering sacred  
offices, more peculiarly called Diuine seruice.

Psal. 61.

v. 11

2. Tim 2.

v. 4.

1. Not leaue my soule in hel } How Caluin and Beza sometimes corrupt this

text,

God the pro-  
per inheritace  
of Christ, and  
Christians.  
Clergie men  
professe ex-  
pressly to serue  
God, for God  
him selfe not  
for temporal  
profite.

1552.  
1577.  
1603.

text, alwayes peruert the sense, and most absurdly oppose them selues against Protestantes al ancient holic Fathers, concerning the Article of Christs descending in soule denying that into that part of hel called *Limbus patrum*, is largely noted Gen 37. *Act. 2.* & *1. Pet. 3.* Christ descended Only here we may not omitte to aduertile the reader, that some Protestants ded into limbus Bibles permitting the word *hel* to remaine in the text, a latter Edition for *hel*, bus translate putteth *grawe*, with this only note in the former place, that *this is chiefly means grawe for hel.* of Christ by whose Resurrection al his members haue immortality. And *Act 2.* they repete their new text by this paraphrasis: *Thou shalt not leaue me in the grawe.* VVesting that which pertaineth to the bodie, rising from the grawe, to the soule, which was not at al in the grawe, al the time the bodie lay there.

## PSALME XVI.

*A iust mans prayer in tribulation, 10. describing his enemies cruelty, 13. by Gods prouidence prote-  
way of imprecation foresheweth their destruction, 15. and declareth the iust  
that the iust shall be satisfied in glorie.* The 3. key.

- 1 † The " prayer of Dauid.

**H**EARE ô Lord my *a* iustice : attend my petition : *a in my iust*  
With thine eares heare my prayer , *b* not in deceitful *cause heare*  
lippes. *my petition.*

*b seing I pray sincerely, not in feigned affection.*

- 2 † From *c* thy countenance let my iudgement procede : let *c Thou that*  
thine eies see equities. *seest al things*  
*declare my right against mine aduersaries.*

- 3 † Thou hast proued *d* my hart, and visited it *e* by night : *f* by *d my inierions*  
fire thou hast examined me, *g* and there is no iniquitie found *e most secret*  
in me. *cogitations.*

*f by tribulations g whose conscience is pure from greuous sinne, may*  
*pray with this confidence, otherwise repentance is first necessarie. But*  
*the whole Church may euer pray in this maner, because there be al-*  
*wayes some iust and holy, in respect of whom it is truly called holy.*

- 4 † That my mouth speake not the workes of men : for the *h for thy pro-*  
*b* wordes of thy lippes I haue kept the *i* hard wayes. *cepts.*  
*i the narrow way of vertue.*

- 5 † *k* Perfite my pases in thy pathes : that my steppes be not mo- *k none can*  
ued. *[ of them selues walke rightly, but by Gods helpe.*

- 6 I haue cried, because thou hast heard me ô God : incline thyne  
care to me, and heare my wordes.

- 7 † Make thy mercies mercelous, which sauest them that hope  
in thee.

- 8 † From them that resist / thy right hand keepe me, as the apple *l against thy*  
of the cie. *[ omnipotent powre*

- 9 † Vnder the shadowe of thy winges prote& me : † from the *m from their*  
*m* face of the impious, that haue afflicted me. *[cruel and furious countenance.*

*a they haue  
shut out al*

Mine enemies haue compassed my soule, † they haue shut vp 10  
their *n* fatte; their mouth hath spoken pride.  
*pittie or commiseration.*

*o They in-  
send vnto*

† Casting me forth now haue they compassed me: they haue 11  
sette their eies to bend them *o* vnto the earth.  
*destroy me euen to the ground.*

*p Except  
God preuent,  
mans industry*

† They haue taken me as a lion readie to the pray: and as 12  
lions whelpe dwelling in hid places.  
† Arise Lord, *p* preuent him, and supplant him: deliuer my 13  
soule from the impious, *q* thy sword † from the enemies of 14  
thy hand.

*is not sufficiēt.  
that they may*

*q* restraine their powre, which they haue by thy permission,  
not persecute so much as they intend.

*r This is a  
prophecy, that*

Lord from *r* a few out of the land diuide them, *f* in their life:  
their bellie is filled of *i* thy secretes.

*the wicked  
from the elect*

which are many, shal at the day of iudgement be separated  
which iudgement beginneth sometimes in this life.

*t the pleasures  
amongst good  
things.*

of this world, which God approoueth not, nor acknowledgeth  
They are filled with children: and they haue least their rem-  
nantes to their litle ones.

*v the iust shal  
be approued.*

† But *v* I in iustice shal appeare to thy sight: I shal be *w* filled 15  
when thy glorie shal appeare?

*w Nothing*

doth satiate mans mind, but the sight of God in eternal glorie.

### ANNOTATIONS. PSALME. XVI.

This Psalme  
called a Praier  
is both a  
sword & buck-  
ler in afflictio.

1. The prayer of Dauid] This Psalme of the matter conteyned is called a prayer  
VWhich holie Dauid so composed, as was both conuenient for him selfe, being  
molested with vniust afflictions by the wicked, and for anie other iust person,  
or the whole Church in persecution, seruing as a spiritual sword to strike the  
enimies, and as a shield to beare of with patience and fortitude al their forces.

### PSALME XVII.

Dauid singu-  
larly proce-  
ssed by God.  
The 8. key.

King Dauids thanks to God for his often deliuerie from great dangers,  
first in general, 9. then more particularly describeth Gods terrible maner  
of fighting for him, 18. against his cruel, and otherwise potent enemies:  
22. attributing the same to Gods good pleasure, and iustice of his cause,  
31. praiseib God, 33. his only prouisor. 41. and depreisser of his enemies.

*a Though li-  
terally this  
Psalme per-  
teined to*

† Vnto *a* the end, *b* to the seruant of our Lord Dauid, who 1  
spake to our Lord the wordes of this canticle, in the day, that  
our Lord deliuered him out of the hand of al his enemies, and  
out of the hand of *c* Saul, and he said: (2. Reg. 22.)

Dauid



David, yet in figure of Christ: and of the Church, or enerie iust soule.

b The Holie Ghost inspired David to render these thanks for his often deliuerie from dangers. c Saul is specially named because he was his most potent worldlie enimie.

2 I wil d loue thee o Lord e my strength: † Our Lord is my d These first  
firmament, and my refuge, and my deliuerer.

also diuers others) are added, and many changed in this and other Psalmes by the S<sup>r</sup>ptuagint, who often leauing the Hebrew text render the sense, and so this agreeth in substance with the same Psalm recorded. 2. Reg. 22.  
e by whom I am strong.

11eb. a. My God is my helper, and I wil hope in him. My protectour  
and the f horne of my saluation, and my receiuer.

High & fir-

4 † Praying I wil inuocate our Lord: and I shal be saued from me saluation.  
mine enemies.

5 † The g sorrowes of h death haue compassed me: and i tor- g This is apt-  
rentes of iniquitie haue troubled me.

al mankind after his fal, declaring our state in sinne, and inducing to  
penance, in the office of Masse on Septuagesima sunday. h morial flesh  
subiect to death. i Violent incurfions of tentions to sinne.

6 The sorrowes of k hel haue compassed me: the l snares of k exceeding  
death haue prouented me.

great afflictions

of mind, like to torments of hel, which I also feare.

l secrete tentations haue deceiued me.

7 † In my tribulation I haue inuocated our Lord, and haue  
m cried to my God:

m Earnest

prayer is the best remedie in al

And n he hath heard my voice from his holie temple: and n As it is cer-  
my crie in his sight, hath entered into his eares.

taine that God

heard Davids prayers; so he assuredly heareth al that sincerely

8 † The earth was shaken & trembled: the fundations of moun-  
taines were troubled, and were moued, o because he was wrath  
with them.

o Gods anger  
against sinne maketh high and loffie thinges  
to shake, euen  
the most obstinate presumptuous  
sinners.

9 † p Smoke arose in his wrath: and fire flamed vp from his  
face: coles were kindled from him.

p Diuine  
wrath is like

to smoke of the noseshrles, or flaming fire, and burning coles.

10 † He q bowed the heauens, and descended: and r darkenesse  
vnder his feete.

q Gods pu-  
nishment sometimes cometh so swiftly, as  
if the brauens  
bowed towards the earth. r Gods furie is as  
a darke deso-  
late night, or horrible mist.

† And

*† Yet when sinners repent God* † And he *ascended* vpon the cherubs, and flew: he flew *most speedely, as flying with winges of mercie, comforteth & protecteth them.* 11  
*† God being in him selfe in* † And he put darkenesse his / couert, his tabernacle is round 12  
*comprehensible, is also secret in his determinations, and couert in his proceedings or actes.*  
*† Gods splendour* Because of the *brightnesse* in his sight the cloudes passed, 13  
*oppressing* hayle and coles of fire.  
*mas sense, yet* instructeth him by his meruelous vvorkes. VVhich mystically  
*signifieth, that* Christi illuminateth the vvorld by his Apostles, and other preachers  
*denouncing* his iustice, peace, and his vvil in al thinges pertyning to man.  
† And our Lord thundered from heauen, and the Higheft gaue 14  
his voice: haile and coles of fire.  
† And he shot his arrowes, and dissipated them: he multiplied 15  
lightnings, and troubled them.  
† And the fountaynes of waters appeared, and the foundations 16  
of the vvorld were reueled.  
At thy rebuke o Lord, at the blast of the spirit of thy vvraath.  
† He sent from on high, and tooke me: and he receiued me out 17  
*v from tribu-* of manie *v* waters.  
*lations.* † He deliuered me *v* from my most strong enemies, and from 18  
*v From* them that hated me: because they were made strong ouer me.  
*Saul, Absolō,* Moabites, Ammonites, and al temporal and spirital enemies.  
So in the rest † They preuented me in the day of mine affliction: and our 19  
of this Psalme † Lord was made my protectour.  
the Prophet speaketh for most part in proper termes, vvithout Metaphores or  
other figures. Yet in the mystical sense of Christ, and Christians.  
† And he brought me out into largenesse: he sauēd me, be- 20  
*x Of his good* cause he *x* would me.  
*pleasure* † And our Lord wil reward me according to my iustice, and 21  
*vvithout my* according to the purity of my handes he wil reward me.  
*desertes.* † Because I haue kept the vvaiies of our Lord, neither haue I 22  
done impiously from my God.  
† Because al his iudgementes are in my sight: and his iustices 23  
I haue not repelled from me.  
*v by his grace* † And I shal be immaculate *v* with him; and shal keepe me 24  
from mine iniquitie.  
† *z* And our Lord wil reward me according to my iustice: and 25  
*z He repe-* according to the puritie of my handes in the sight of his eies.  
*tesh the* 21. *verse, inculcating that God wil render to euery one as they deserue.*  
† With the holie thou shalt be holie, and with the innocent 26  
man thou shalt be innocent.

† And

27 † And with the elect thou shalt be elect: and with the peruerse thou shalt be peruerted.

28 † Because thou wilt saue the humble people: and the eies of the proud thou wilt humble.

29 † Because thou dost illuminate my lampe ô Lord: my God illuminate my darkenesse.

30 † Because in thee I shal be deliuered from tentation, and in my God I shal *a* goe ouer the wal. *a* *asse ouer al difficulties.*

31 † My God his *b* way is vnpolluted: the wordes of our Lord are examined by fire: he is protector of al that hope in him. *b* *Gods precepts.*

32 † For *c* who is God but our Lord: or who is God but our God? *c* *One only*

33 † God that girded me with strength: and made my way immaculate. *God, Creator and saviour of al.*

34 † That perished my feete as it were of hartes: and setting me vpon high thinges.

35 † That teacheth my handes to battel: and hast put mine armes, *d* as a bow of brasse. *d* *Amongst other actes,*

36 † And hast geuen me the protection of thy saluation: and thy right hand hath receiued me: And thy discipline hath corrected me vnto the end: and thy discipline the same shal teach me. *David killed a lion, and a beare, & Goliath. i. Reg.*

37 † Thou hast enlarged my pases vnder me: and my steppes are not weakened: *17.*

38 † I wil pursue myne enemies, and ouertake them: and wil not returne til they faile.

39 † I wil breake them, neither shal they be able to stand: they shal fal vnder my feete.

40 † And thou hast girded me with strength to battel: and hast supplanted them that rise against me vnder me.

41 † And *e* myne enemies thou hast geuen me their backe, and them that hate me thou hast destroyed. *e* *As God [getteth strength to his seruants, so he diminisheth the natural strength and courage of his enemies.]*

42 † They cried, neither was there that would saue them, to our Lord; neither did he heare them.

43 † And I wil breake them to powder, as the dust before the face of winde: as the durt of the streates I wil destroy them.

44 † Thou wilt deliuer me from the contradictions of the people: thou wilt appoynte me to be head of the Gentiles.

45 † A people, *f* which I knew not, hath serued me: in the hearing of the eare it hath obeyed me. *f* *Conversion of Gentiles to Christ, as the Moabites, Idumeans, and others were subdued by Dauid. 1. Par. 11. 14. 18. 19. 20.*

*g The reuol-  
ving and re-  
probation of* † The *g* children being alienes haue lyed to me, the children 46  
alienes are inueterated, and haue halted from their pathes.  
*the Iewes persigured by Asolons rebellion and others. 2. Reg. 15. 16.*  
† Our Lord liueth, and blessed be my God, and the God of my 47  
saluation be exalted.  
*h God stil* † O God *h* which geuest me reuenges, & subdewest peoples 48  
*protecteth the* vnder me, my deliuerer from mine angrie enemies.  
*Church of* Christ, as he preserued Dauid.  
† And from them that rise vp against me thou wilt exalt me: 49  
from the vniust man thou wilt deliuer me.  
Therefore wil I confesse to thee among nations ô Lord: and wil 50  
*i Use of Psal-  
mes is most* say *i* a psalme to thy name,  
*frequent in the Church of Gentiles. See the proemial Annotations. page. 12.*  
Magnifying the saluations of his king, and doing mercie to his 51  
Christ Dauid, and to his seede for euer.

2. Reg.  
22.  
Rom. 15.

PSALME. XVIII.

*Propagation  
of the Catho-  
lique faith.* Gods perfect goodnes and glorie is shewed by his great workes, and by his  
*The 6. key.* Apostles sent with heauenlie commission, to preach in al tongues to al na-  
tions. 6. Christ coming into the world, and returne vnto heauen. 8. his im-  
maculare Law: 13. Wherin notwithstanding the iust shal haue nede to pray  
for remission of smaller and daylie sinnes.

*a perteyning* † Vnto *a* the end, the psalme of Dauid.  
*to the beloned of the new Testament.*

*b The silent  
workes of* **T**HE *b* heauens shew forth the glorie of God, and the 2  
firmament declareth the workes of his handes.  
*God declare* his Maiestie to them that consider therof; his preachers declare  
*the same by* wordes, to al that wil heare.

*c The cōstant  
course of tri-  
mes sheweth* † *c* Day vnto day vttereth word: and night vnto night sheweth 3  
knowledge.  
*especially of* that the same was disposed by Gods powre, and dayly propagation of faith,  
Christian doctrine sheweth Christs powre, & assured perpetuities of his Church.

*d Some of e-  
uery language* † There are *d* no languages, nor speeches, whose voyces are 4  
not heard.

*or natio haue* beleued in Christ, receiuing the Catholique Religion.

*e S. Paul af-  
firmerh that  
this hath bene* † *e* Their sound hath gone forth into al the earth; and vnto 5  
the endes of the round world the wordes of them.  
*fulfilled by the Apostles preaching in al the world. Rom. 10.*

*f By the  
sunne a most  
excellent and* † He put his tabernacle in *f* the sunne: & himself as a *g* brid. 6  
grome coming forth of his bridechamber.

*through this* world, illuminating, comforting and strenghtning the Church his tabernacle,  
whercin

wherein he perpetually dwelleth. g Christ the bridgrome, and the Church his  
bride are neuer diuorced; his loue, wisdom, and powre, euer conseruing  
her by his immaculate law.

- Luc. 14. 7 He hath reioyced as a giant to runne the way, † his comming  
forth from the toppe of heauen: And his recourse euen to  
the toppe therof: neither is there that can hide him selfe from  
his heate.
- Mat. 27. Mar. 15. 8 † " The law of our Lord is immaculate h conuerting soules: h *The old  
law was like  
wise pure in it*  
the testimonie of our Lord is faithful, geuing wisdom to  
little ones.
- 9 † The iustices of our Lord be right, making hartes ioyful: the *selfe and holy,  
but the new*  
precept of our Lord lightsome; illuminating the eies.
- 10 † The feare of our Lord is holie, permanent for euer and *also maketh  
the obseruers  
immaculate.*  
euer: the iudgements of our Lord be true, iustified in them-  
selues.
- 11 † To be desired about gold and much pretious stone: and  
more sweete about honic and the honic combe.
- Mat. 27. Mar. 15. 12 † For thy seruant i keepeth them, in keeping them is k much *i How sweete  
the law of  
keeping it.*  
reward.  
God is, his seruantes finde not by reading, or by hearing only, but by  
k Conformably to this text the prophete professeth (Psal. 118. v. 12.) that he kept  
them for reward, in which place the heretikes translation is corrupted.
- 13 † Sinnes l who vnderstandeth? from my secrete sinnes cleanse *l None in this  
life knoweth  
and feareth.*  
me: † and from other mens spare thy seruant.
- perfectly his owne estate, whether he be worthy of loue or hate, Eccle. 9 but hopeth  
If m they shal not haue dominion ouer me, then shal I be im- *m If mortal  
sinnes haue  
not dominion in the soule it is iust: and shal be in time immaculate from al sinne.*  
maculate; and shal be cleansed from the greatst sinne.
- 15 † And the wordes of my mouth shal be such as may please:  
and the meditation of my hart in thy sight alwayes.
- O Lord n my helper, and my o redeemer. *n Gods hel-  
redeming  
conuersion.*  
ping grace is stil necessarie to perseuer, o as his first grace  
man is necessarie for our first

## ANNOTATIONS. PSALME. XVIII.

8. *The law of our lord is immaculate, conuerting soules.* God's law in it selfe God conuer-  
being most pure, and immaculate, is the proper means, whereby the Holie reth and iusti-  
Ghost conuerth soules from sinnes to iustice. Not that euerie one is iustified, sic h soules in-  
which readeth, heareth, or knoweth the law, but by keeping it, through grace structing the  
of the Holie Ghost. VVho is the author and worker of iustice, by disposing by his law, and  
the soule to cooperate in manner, partly here described: Gods faithful and most sweetly draw-  
true testimonie, by his law, geueth wisdom, faith and knowlege to the hum ing their free  
ble, his right iustices, comfort the hartes of the faithful, his clea precept teacheth cooperation  
them their dutie; his holie feare perseuereth with them; his true iudgements are most by grace.

delectable, and *desiderable* aboue al vworldlie riches or pleasures. So by these and like spiritual motiues the soule freely desireth, accepteth, vndertaketh, endureth, and by continual assistance of grace, obserueth Gods law; and so meriteth the great reeward, which is promised for keeping it. 7. 12. 2. Tim. 4. 7. 6.

## PSALME XIX.

The subiects  
prayer for  
their superior.  
The 7. key.

*Faithful people ioyne their prayer, for their Prince or Prelate, 4. With sacrifice offered for his preservation, and prosperous successe.*

a Though  
such a prayer  
yet it more

† Vnto a the end, the Psalme of Dauid. 1  
was very fitly made for Dauid, Ezechias, or other kinges of Iuda,  
properly serueth for Christian Kinges and Prelates.

b The king,  
or other supe-  
rior praying  
for him selfe,  
his subiects pray  
with him, and for  
him. It may also  
be applied to  
Christ, praying  
whiles he vvas  
mortal, or now  
praying for his  
mystical body  
the Church, but  
in both these  
cases, our prayers  
are only necessary  
for his seruantes  
not for him.

○ VR Lord heare b thee in the day of tribulation: the name 2  
of the God of Iacob protect thee.

e The He-  
brevv vword  
made d fatte.  
M I N C A  
in forme of

† Be he mindeful of al thy c sacrifice: and be thy holocaust 4  
made d fatte.  
signifieth sacrifice of floure, and vnbloudy, so pertaineth to the Eucharist,  
bread, and vvine. d be acceptable for him, for vvhom it is offered.

t in the  
prosperous  
state of thee

† Geue he vnto thee according to thy hart: and confirme he al 5  
thy counsel.

f his anointed  
king, or Priest  
our Saviour

† We shal reioyce e in thy saluation: and in the name of our 6  
God we shal be magnified.

g in great  
streingth, or  
heauenlie forces.

† Our Lord accomplish al thy petitions: now haue I knowen 7

that our Lord hath saued f his CHRIST.  
Myttically faithful people acknowlege the victory of Christ  
ouer death and al enemies.

He shal heare him from his holic heauen: the saluation of his  
right hand is, g in powers.

i men trusting  
in humane  
and worldly powre  
fall into captiuitie.

† These in chariotes, and these in horses: but we wil inuocate 8  
in the name of the Lord our God.

k By prote-  
ction of the  
bead the body  
is also conserued.

† i They are bound, and haue fallen: but we haue risen and 9  
are set vpright.

† Lord k saue the king, and heare vs in the day, that we shal 10  
inuocate thee.

## PSALME. XX.

*Praise to God for Christs exaltation after his passion: 9. and depression of his enemies.* Christ's exaltation.  
The 5. key.

- 1 † Vnto *a* the end, the Psalme of Dauid.  
to the new Testament, principally to Christ, partly to godly and  
kings, and generally to al the blessed, vvhich ouercome spiritual
- 2 **L**ORD in *b* thy power the king shal be glad: and vpon thy  
saluation he shal reioyce exceedingly.  
ouercoming his enemies by his diuine powre, reioyceth
- 3 The *c* desire of his hart thou hast geuen him: and of the wil  
of his lippes thou hast not defrauded him.  
*was the saluation of his people.*
- 4 † Because thou hast *d* preuented him in blessinges of sweet-  
nesse: thou hast put on his head a crowne of pretious stone.  
verified in Christ, is also applied to Martyres, vvhich suffer  
in preparation of mind to suffer death for the
- 5 † He asked life of thee: and thou gauest him length of daies  
for euer, and for euer and euer.
- 6 † Great is his glorie in thy saluation: glorie and great beautie  
thou shalt put vpon him.
- 7 † Because thou shalt geue him *e* to be a blessing for euer and  
euer: thou shalt make him ioyful in gladenesse with thy coun-  
tenance.  
but only Christ imparteth such grace to others: for in him al are  
are eternally glorified.
- 8 Because the king hopeth in our Lord: and in the mercie of the  
Highest he shal not be moued.
- 9 † Let *f* thy hand be found of al thy enemies: let thy righthand  
find al, that hate thee.  
desires to Gods vvil, do pray that the vvicked may  
It is also a prophetic, that so it shal
- 10 † Thou *g* shalt put them as an ouen of fyre *h* in the time of  
thy countenance: our Lord in his wrath *i* shal truble them,  
and fyre shal deuoure them.  
verse: *Thou shalt put them &c.* *h* This also can not be vnderstood of anie  
vvho in the general or particular iudgement shal geue sentence  
vvicked. *i* And immediately hel fire shal deuoure
- 11 Their *k* fruite thou shalt destroy from the land: and their  
seede from the children of men. *[ked, and namely the Iewes who persecuted Christ, faile in their denises.]*
- 12 Because they haue turned the euils vpon thee: they haue deu-  
ised coun-

*a* Perreyning  
victorious  
enemies.

*b* Christ our  
king as man  
in victorie.

*c* Christs most  
special desire

*d* This most  
principally  
or are readie  
truth.

*e* Al Saintes  
receiue blef-  
sing of glorie,  
blessed that  
*Gen. 21. Iou. 1.*

*f* The iust co-  
forming their  
be punished.  
come to passe.

*g* And so it  
solovveth in  
the next  
but of Christ,  
vpon the  
them.

*k* Al the wic-  
who persecu-  
denises.

sed counsels, which they could not establish.

Because thou shalt put them backe: in thy remnantes thou shalt prepare their countenance.

**1** *Whiles the wicked perishe, the iust reioyce and praise God in songue and Psalme.* Be exalted Lord in thy powre: *I we wil chaunte and sing thy powers.*

PSALME XXI.

Christ's Passion & effectes thereof. The 5. key. *Christ prayeth in his Passion, 7. describeth the acerbitie thereof; 20. foresheweth by way of prayer his Resurrection: 23. more clerly the fundation and propagation of his Church ( 27. & 30. interposing the singular foode of the most blessed Sacrament ) euen to the endes of the earth in al nations.*

**a** Redemptiō **†** Vnto the end " for the **a** morning enterprife, the Psalme **1** of mankind **b** of Dauid.

**v**ndertakē by Christ, and performed by his death, beganne to be shewed by his Resurrection in the morning of the third day. *s. Aug.*

**b** in figure of Christ the beloved of God.

**e** God is God **G** O D **c** my God haue respect to me: **d** why hast thou forsaken me? **e** far from my saluation are the wordes of my Mat. 27.

more peculiar sorte God of Christ by personal vnion. **d** Thou neither deliuerest me fro dying: nor yeldest me such comforth, as thou voutsaigest to other Saintes.

**v. 6. Mat. 27. e** I am neither deliuered from dying, nor comforted in my passion, hauing dyed for the sinnes of mankind, & reputed them as myn owne wordes or factes,

**f** Albeit I crie My God I shal crie **f** by day, **g** and " thou wilt not heare: and by **3** by day, **g** and night, and **h** not for follie vnto me.

by night, on the crosse and in the garden, to haue the chalice of death remoued from me, and shal not be heard, **h** Yet there is no follie, nor fault in this petition, which is with submission of mans wil to Gods wil.

**i** Thou from **†** But **i** thou dwellest in the holie place, **k** the prayse of Israel. **4** *heauen wilt heare when it is conuenient: k Whose wisdom and goodnes the Church worthely praiseth.*

**l** Patriarkes, **†** In thee **l** our fathers haue hoped: they hoped, and thou didst **g** *Prophets, and* deliuer them.

*other holy me praying in their distresses obtained their requestes.*

**m** Were temporarily deli- **†** They cried to thee, and were **m** sauēd: they hoped in thee, and **6** uered by thy mightie hand from their persecuters. **n** not frustrate of their humble prayers.

**o** God that **† o** But I am a **p** worme and no man: **a** **q** reproch of men and **7** comforted his **r** outcast of the people.

seruantes in their tribulations, leif Christ without his ordinarie consolation, to suffer more then euer any other did. **p** wicked persecuters respected not Christ as a man, but contemned him, as a very worme **q** as most reprochful of al men.

**r** as the basest of al the people.

**† f A1**



8 † *f* Al that see me haue scorned me : they haue spoken with *f* *Almost at the lippes, and wagged the head. [ became Christs cruel enemies at the time of his passion, afflicting, blaspheming, and scorning him, as the Euangelistes record.*

9 † *t* He hoped in the Lord, let him deliuer him : let him saue *t* *The Euangelistes write him, because he v wil him.*

how al these thinges were fulfilled by wicked men speaking these  
and reproches. *v* God seemed to be wel pleased with Christ, as  
Sonne: if it be so, let him deliuer him from these afflictions, say these  
blasphemers.

10 † Because thou art he that *w* hast drawen me out of the *w* *diuine wombe: my hope from the brestes of my mother.*

out man formed me in the wombe of my mother

11 † Vpon thee I *x* haue bene cast from the matrice : *y* from my *x* *As I haue no mothers wombe thou art my God, † depart not from me.*

O God : so without intermission from my incarnation to this  
had thee my protector: *y* leaue me not now without comfort  
dye as thou hast determined, and I freely consented: yet leaue  
death but raise me againe to life. *psal.* 15. v. 9. 10.

Because tribulation is verie nigh : because there is *z* not that *z* *Almost al wil helpe.*

*[ are become myn enemies, and those few that would, can not helpe me.*

13 † Manie *a* calues haue compassed me : *b* fatte bulles haue *a* *Delicate besieged me. [ lasciuious youngmen, b and the scribes Pharises and elders of the people haue al conspired against me.*

14 † They haue *c* opened their mouth vpon me, as a lion raue- *c* *condemning ning and roaring. [ me and perswading the people to crie: Crucifie, crucifie him.*

15 † As *d* water I am powred out : and al *e* my bones are dis- *d* *so weakned perfed. [ with paines of torments, as fluide water not able to consist. e* *My bones and strongest parties of my bodie are weakned, verified, when our Sauour fel downe under his crosse.*

*f* My hart is made as waxe melting in the middes of my bellie. *f* *the part that first and last liueth is weakened as soft waxe by heat of the fire, and ready to faile.*

16 † My strength is withered as a *g* pot-shard, and my tongue *g* *al my power, b cleaued to my iawes : and thou hast i brought me downe into the dust of death.*

is dried vp, as a potters vessel is baked in the furnace. *h* *Through great drought, which our Sauour professed on the crosse saying: i*

*i* thus thou O God hast suffered me to come to the last breath of  
death. Yet finally our Sauour gaue vp his spirit, before he should haue

17 † Because manie *k* dogges haue compassed me : the counsel *k* *Againe this of the malignant hath besieged me.*

recounteth by whom, and how our B Sauour should suffer, even  
Euangelistes afterwards haue written the historic.

104. 19. 18 They *"* haue digged my handes and my feete : † they haue *l* *numbered*

**I** our Sauiour numbered al my bone s.

*our body was so racked on the crosse, that his bones might be seene and counted.*

**m** The persecuters vvittingly determined al this crueltie, reioyced, and garmentes for

**p** *He prophesieth* But thou Lord **p** prolong not thy helpe from me: looke toward my defense.

**Christ's speedy resurrection.**

**q** Christ's saul

**r** was not separated from his vp his spiritie.

**fulnes al other al other soules** in the old Testament.

**†** Saue me out of the lions mouth: and my humilitie from the hornes of vnicornes.

**†** " I wil declare thy name to my bretheren: " in the middes of the Church I wil prayse thee.

**†** Ye that feare our Lord praise him: al the seede of Iacob glorifie ye him: of Iacob, Isaac, and Abraham. Rom. 9. v. 8.

**†** Let al the seede of Irael feare him: because he hath not condemned, nor despised the petition of the poore. Neither hath he turned away his face from me: and when I cried to him he heard me.

**†** With thee is my praise in the great Church: I wil render my vowes in the sight of them that feare him.

**†** The y poore shal eate, and shalbe filled: and they shal praise our Lord that seeke after him: their hartes shal liue for euer and euer.

**†** The effect of this is the resurrection in glorie, and life euerlasting.

**†** Al the endes of the earth shal remember, and be conuerted to our Lord:

**†** And al the families of the Gentiles shal adore in his sight.

**†** Because

- 30 † *b* Because the kingdome is our Lords: and he shal haue dominion ouer the Gentiles.  
 ther deserue to be conuerted, nor to perseuere in iustice; yet Christ haue a continual kingdom; which is the perpetual visible-Catholique Church.
- 31 † Al the *c* farr ones of the earth haue eaten, and *d* adored: in his sight shal al fal, *e* that descend into the earth.  
 Not only the poore sorte, but also the mightie ones of the world shal be conuerted to Christ, participate his B. Bodie in the Sacrament: *d* and religiously adore the same. *e* Al that adore God, shal adore him in this Sacraments.
- 32 † And *f* my soule shal liue to him: and my *g* seede shal serue him.  
 come, it shal haue no more powre. *g* Again the prophet inculcated the once ouer-continuan-  
 of the Catholique Church.
- 33 † The generation to come shal be shewed to our Lord: and the *h* heauens shal shew forth his iustice to the people that shal be borne, whom our Lord hath made. [*preachers of Christ.*]

## ANNOTATIONS. PSALME. XXI.

1. *For the morning enterpryse.*] In respect of the end for which Christ suffered, this Psalme is intitled: *for the morning enterpryse*: that is, for Christs glorious Resurrection, and other effectes of his Passion. Which holie Dauid by the spirite of prophcy so describeth here long before with diuers particular circumstances as the Euangelistes haue since historically recorded, that it may not vnjustly be called, *The Passion of Iesus Christ according to Dauid.*

3. *Thou wilt not heare.*] Our B. Sauour seeing his most terrible death imminent, prayde conditionally, if it pleased his heauenlie Father, to haue the same removed from him; and was not heard, as the Psalmist here prophcieth. The principal reason was, because God of his diuine charitie had decreed, that mankind should be redeemed by this death of his Sonne. Christ also him selfe of his excellent charitie, consented here vnto & therefore persisted not in his conditional prayer, but added and absolutely prayed, that not his owne wil, but his Fathers might be fulfilled. And in this he was heard, to his owne more glorie, and other infinite benefites of innumerable soules, as it foloweth, v. 25. *when I cried to him he heard me.* S. Paul also witnesseth (Heb. 5. v. 7.) that Christ *offering prayers and supplications to him that could save him from death, was heard for his reuerence*: that is, in respect of his inestimable merite in humane nature vnited in person to God. An other cause, why Christ was not deliuered from violent death, as manie holie persons were, when they cried to God in distresses, as S. Augustin sheweth (Epist. 120. c. 11.) was for example to Christians, whom God wil haue to suffer temporal afflictions, and death, for the glorie of life euerm-lasting, according to S. Peters doctrine, *Christ suffered for vs, leaving an example that you may folow his steppes*:

1. Pet. 2.

18. *They haue digged.*] Of obstinate malice the Iewes haue corrupted this place (and God knoweth how manie others) in the Hebrew text of some editions, reading *caari*, which signifieth *as a lion*, without al coherence of the sense for *caari* they digged or peared, to auoid so plaine a prophcie of nailing Christs handes and feete to the crosse.

Christs Resurrection. The Passion of Christ according to Dauid.

Christs conditional prayer was not heard.

His absolute prayers were alwaies heard.

Christs suffering for our example.

The Hebrew text corrupted by the Iewes.

This Psalm  
is of Christ.

23. *I will declare thy name to my brethren.* ] Here it is evident that this Psalm is of Christ, not of Dauid, by S. Pauls allegation (*Heb. 1. 7. 11. 12.*) saying: He that sanctifieth (towitt Christ) disdained not to cal the sanctified his bretheren.

Prophecie of  
the visible and  
vniuersal  
Church.

23. *In the middes of the Church I will praise thee* ] After Christs Passion and Resurrection, in the rest of this Psalm, other two principal pointes of Christian Religion are likewise prophecied: His perpetual visible Church, and the B. Sacrament of his bodie. The former is here prophecied by way of inuiting *at the feede of Iacob to glorifie God* (v. 24.) *at the feede of Israel to feare him* (v. 25.) towit, innumerable Christians the true Israelites, the vniuersal Church in the whole world. As for heretical partes, or parcels in the world, such as the Donatistes, which going forth from the Catholique Church say: Christ hath lost his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praise God (saith S. Augustin) but dishonour God and Christ, as if God were not faithfull in his promise, as if

*in hunc  
psal.*

S. Agustin pro-  
ueth the  
Church to be  
alwaies visible  
and great by  
this Psalm.

Christ were dispossessed of his kingdome the Catholique Church. Left anie should reple, that Christ is praised though the Church be decayed, or be very smal, the Holie Ghost hath preuented such arguments, saying: v. 26. His praise is in the great Church. VVhich could neither be verified in the part of Donatistes in Afrike, nor now in the part of Protestantes since Luther in Europe. Further S. Agustin explicateth, & vrgeth the verses following in this Psalm, against the same blind, deafe, and obstinate Donatistes, who did not, or would not see, nor heare, that *at the endes of the earth shal remember, and be conuerted to our Lord.* The holie Scripture saith not, *the endes of the earth*, but *at the endes*: wel goe too (saith this great Doctor) peraduenture there is but one verse, thou thoughtest vpon some thing els, thou talkedst with thy brother, when one read this; marke, he repeteth and knocketh vpon the deafe; *At the families of the Gentiles shal adore in his sight*: Yet the heretike is deafe, he heareth not, let one knocke againe: *Because the kingdom is our Lords, and he shal haue dominion ouer the Gentiles.* Hold these three verses bretheren. Thus and more S. Agustin against those that thinke the true Church may faile, or become inuisible or obscure. And though it be not in like prosperous state at al times, and in al places, yet it is alwaies conspicuous, and more general then anie other congregation professing whatlocuer pretended religion.

The Eucharist  
prophecied in  
this place.

27. *The poore shal eate.* ] Seing this Psalm is of Christ, as is proued by S. Pauls allegation of 23. verse, and by the concordance therof with the Euangelists, it is necessarily deduced, that the ~~poore~~ *poore* mentioned in the former verse, and these wordes, *the poore shal eate and be filled*, can not be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, which our Sauour promised, after he had replenished the people with siue loanes, and which he instituted at his last supper in presence of his Apostles. So S. Agustin doubteth not to vnderstand it, and to teach, as wel in his duble exposition of this Psalm as in his 120. Epistle. c. 27. The poore, that is the humble and poore in spirit shal eate & be filled, the fatte ones, or the rich being proud, do also adore and eate, but are not filled. They also are brought to the *table of Christ*, and participate his bodie & blood, but they *adore* only, ate not also filled, because they do not imitate (Christs humilitie) they disdaine to be humble. VVhere it is clere, this holie father by Christs bodie and blood meaneth not bread and wine as signes of his bodie and blood, for bread and wine can not be lawfully adored: neither doth he meane our Lords bodie as it was on the crosse, or is in heauen, for so it is not eaten, but as it is in formes of bread and wine on Christs table, the Altar.

Real presence  
of Christ in  
the Eucharist.

## PSALME. XXII.

*The forme of thankesgeving for al spiritual benefites (described under the metaphor of temporal prosperitie) euen from a sinners first conuersion, to final perseverance, and eternal beatitudo.*

*Thakkeuing for Gods protection. The 7. key.*

*Isa. 40.  
Iere. 23.  
Ezech. 34.  
Iosue. 10.  
1. Pet. 2.  
E. 5.*

1 † The Psalme of Dauid.

2 **O** V R a Lord ruleth me, and nothing shal be wanting to me: † in place b of pasture there he hath placed me.

*a Christ the good pastor, gouerneth, protecteth, b and feedeth his faithful flocke.*

3 Vpon c the water of refection he hath brought me vp: † he hath d conuerted my soule.

*c Baptisme of regeneration, d which is the first iustification.*

He hath conducted me vpon e the pathes of iustice, f for his name.

*e Gods pre- f Saluation is in the name and powre of Christ, not in mans owne merites.*

4 † For, although I shal walke in g the middes of the shadow of death, I wil h not feare euils: because thou art with me.

*g in great dangers of tentations to mortal sinne, h yet by Gods grace we may resist.*

Thy i rod and thy k staffe: they haue comforted me.

*i Gods direction and law is streight, k and strong.*

5 † Thou hast prepared in my sight l a table, m against them; that truble me.

*l Christ hath prepared for in hunc Psal. m against al spiritual enemies, the world, the flesh, and the diuel.*

our spiritual foode the B. Sacrament of the Eucharist. s. Cyprian. Epist. 63. Eutim.

Thou n hast fatted my head with oyle: and my o chalice incre-  
briating how goodlie is it!

*n Christian soules are also streingthned by the Sacraments of Confirmation, Penance, holie Orders, and Extreme Vnction. o The B. Sacrament and Sacrifice of Christs bodie and bloud.*

6 † And thy mercie shal folow me p al the dayes of my life:

*p continuall and final peseuance is by Gods special grace. q in eternal life.*

And that I may dwel in the house of our Lord, q in longitude of dayes.

## PSALME. XXIII.

*Christ is Lord of the whole earth, being Creatour, and Redemer of man. 3. Good life (with faith in him) is the way to heauen. 7. whither Christ ascending with triumph Angels admire him.*

*Christ Lord of al the world. The 5. key.*

1 † The a first of the Sabbath, the Psalme of Dauid.

*a Christ rising from death the first day of the weeke, had al powre geuen him in heauen and in earth. Mat. 28.*

*b Not only the soile it selfe but al the fruiet, and al that dwel therein are Gods.*  
**T**HE earth is our Lordes, and *b* the fulnesse therof: the round world, and al that dwel therein.

Because he hath founded it vpon the seas: and vpon the riuers hath prepared it.

*c Though Christ created stand in his holie place: and redeemed al, yet only the iust shal inherite heauen.*  
**†** Who *c* shal ascend into the mount of our Lord? or who shal *3* Christ created stand in his holie place?

*d not occupied himselfe guile. in vaine and unprofitable thinges, but in commendable workes.*  
**†** The innocent of handes, and of cleane hart, that hath not *4* taken his soule *d* in vayne, nor sworn to his neighbour in

*e Gods mercy iustifications*  
**†** He shal receiue blessing of our Lord: and *e* mercie of God *5* goeth before his Sauour.  
*iustifications iust workes follow, and so glorie is the reward of al.*

*f This sorte of people thus seruing God,*  
**†** This is *f* the generation of them that seeke him, of them *6* that seeke the face of the God of Iacob.  
*seruing God, shal receiue everlasting blisse.*

*g The prophet contempling in spirite*  
**†** Lift vp your gates *g* ye princes, and be ye lifted vp *7* *gates: and the king of glorie shal enter in,*  
 Christs Ascension, inuiterh Angels to receiue him, and (by *gates: and the king of glorie shal enter in,*  
 prolepopeia) speaketh also to the gates of heauen, by which he is to enter.

*b Angels answer admiring,*  
**†** Who is this king of glorie? Our Lord *8* *b* Who is this king of glorie? Our Lord *8* strong & mightie *8* our Lord mightie in battel.

*& demanding as in a dialogue,*  
 how Christ is become so glorious! *8* The Prophet  
 answereth that Christ by his powre hath ouercome al enemies in battel.

*k Again he willerh*  
**†** Lift vp your gates ye princes, and be ye lifted vp *9* *k* Lift vp your gates ye princes, and be ye lifted vp *9* *gates: and the king of glorie shal enter in.*  
*gates: and the king of glorie shal enter in.*  
*gates to open the gates, and bidderh the gates to enlarge them selues.*

*l the Angels demand as before:*  
**†** Who is this king of glorie? *m* The Lord of powers he is the *l* Who is this king of glorie? *m* The Lord of powers he is the  
 king of glorie.

*m the prophet answereth: that Christ is Lord also of Angels, and al heauenlie powres vnder God.*

# PSALME XXIIII.

*A general prayer of the faithful against al enemies, 4. with desire to be directed in the way of godlines, 7. and to be pardoned for sinnes past. 9. acknowledging Gods meeknes, 17. our weaknes, necessitie of helpe, and hope in God: 22. concludeth with prayer for the whole Church.*  
 A prayer of the faithful.  
 The 7. key.

*a This Psalme perteyneth be ginning with distinct letters in order of the Hebrew Alphabet, to the last verse.*  
**†** Vnto *a* the end, the Psalme of Dauid.  
 more properly to the new testament. And is artificially composed: the verses  
 be ginning with distinct letters in order of the Hebrew Alphabet, to the last verse.

2 **T**O THEE  $\hat{o}$  Lord I haue lifted vp  $b$  my soule:  $\dagger$  my  $b$  my mind,  
 God in thee is my confidence, let me  $c$  not be ashamed: *to be attētiue.*  
 $c$  not be frustrate of my petition.

3  $\dagger$  Neither let mine enemies scorne me: for al  $d$  that expect  $d$  that pati-  
 thee, shal not be confounded. *ently expect*

4  $\dagger$   $e$  Let al be confounded that do vniust thinges in vayne. Lord  $e$  This maner  
 shew me thy wayes: and teach me thy paches. *of praying is*  
*frequent in the Psalmes, signifying as a prophecie, that so it wil come to passe*  
*and the conformitie of the iust to Gods iustice.*

5  $\dagger$  Direct me  $f$  in thy truth, and teach me: because thou art  $f$  in true faith  
 God my Sauour, and thee haue I expected  $g$  al the day. *and religion.*  
 $g$  al our life we must desire more and more knowledge of true doctrine.

6  $\dagger$  Remember  $\hat{o}$  Lord thy commiserations, and thy mercies:  
 that are from the beginning of the world.

7  $\dagger$  The sinnes  $h$  of my youth, and  $i$  my ignorances doe not  $h$  from the  
 remember. *[first use of reason, at which time manie are careless, i & negligent*  
*to lerne how to serue God.*

According to thy mercie remember thou me: for thy good-  
 nesse  $\hat{o}$  Lord.

8  $\dagger$  Our Lord is  $k$  sweete, and  $l$  righteous: for this cause he wil  $k$  As God is  
 geue a law to them that sinne in the way. *sweete in ge-*  
*uing good motions: l so he is seuerer to them that resist his grace.*

9  $\dagger$  He wil direct the milde in iudgement: he wil teach the  
 meeke his wayes.

10  $\dagger$  Al the wayes of our Lord, be  $m$  mercie and  $n$  truth, to them  $m$  God mercie  
 that seeke after his  $o$  testament and his  $p$  testimonies. *fully preuen-*  
*teth with his grace: n and iustly rewardeth good workes.*  
*his couenant with man: p and testimonie of his wil.*

11  $\dagger$  For thy name  $\hat{o}$  Lord thou wilt be propitious to my sinne;  
 for  $q$  it is much.

*spect of auersion from God is great & needeth his grace.*

12  $\dagger$  Who is the man that  $r$  feareth our Lord? he  $1$ . appoynteth  
 him a law in the way, that he hath chosen. *r He that fea-*  
*reth God*

*which is the beginning of wisdom, receiueth siue spiritual commodities*  
*here mentioned: 1. God instructeth him by his law.*

13  $\dagger$  His soule  $2$ . shal abide in good things: and  $3$ . his seede shal  $2$ . bestoweth  
 inherite the land. *[al necessaries vpon him: 3. others shal imitate*  
*his good example.*

14  $\dagger$  Our Lord is  $4$ . a firmament to them that feare him: &  $5$ . his  $4$ . God wil  
 testament that it may be made manifest to them. *[protect him: 5. According*  
*to Gods couenant he shal enioy the manifest sight of God for his eternal reward.*

† Myne eies are alwayes to our Lord : because he wil plucke 19  
my feete out of the snare.

† Haue respect to me, and haue mercie on me : because I am 16  
*Imans weak-nes Without Gods helpe.*

† The tribulations of my hart are multiplied : deliuer me from 17  
tribulations & my necessities.

*can not be auoided, but must necessarily be suffered : therefore o  
God geue vs grace to passe through them without sinne.*

† See my v humiliation, and my labour : and w forgeue al my 18  
v myn affli- sinnes.

*tion. w take away the cause and affliction wil be mitigated.*

† Behold mine enemies, because they are multiplied, and with 19 *1049. 15.*  
x wicked men x vniust hatred hated me.  
*of hatred do endeouour to draw others into sinne.*

y Those that † Keepe my soule, and deliuer me : I shal y not be ashamed, 20  
*hope in God* because I hoped in thee.  
*shal neuer be confounded.*

† The innocent and righteous haue cleaued to me : because I 21  
expected thee.

z Al The † z Deliuier Israel o God, out of al his tribulations. 22  
*letters of the Alphebet being complete in this Psalme, this last verse beginneth with  
Peie, Redeeme, praying God to redeme and deliuer Israel, that is, the whole  
Church from tribulations.*

# PSALME. XXV.

Dauids prayer *David in banishment among the Philistines, trusteth in the iustice of his*  
distressed in *cause, 9. and prayeth God earnestly to deliuer him, that he may with*  
persecution. *more freedom and commodity serue him as he desireth.*  
The 8. key.

a This † Vnto a the end the Psalme of Dauid. 2  
*Psalme is also a couenient prayer for anie Christian in tribulation.*

b Be thou o **I** V D G E b me o Lord because I haue walked in my inno-  
God arbirer **I** cencie : and hoping in our Lord I shal not be weakened.  
*of the cause betwen Saul and me, thou knowest myn innocencie in this behalfe,*  
*though I am vniustly charged by Saul, and his freindes.*

c Left perhaps † c Proue me Lord, and tempt me : burne my reynes and my 2  
I be not so in- hart.  
nocent as I desire, and as in respect of Saul I hope that I am, do thou  
O God proue me as thou wilt by tribulations.

† Because thy mercie is before mine eies : and I am wel pleased 3  
in thy truth.

† I d haue



¶ I *d* haue not sitten with the counsell of vanitie: and with them that doe vniust thinges. I wil not enter in a good conscience, and zeale against the wicked, alleageeth his sincere more then ordinarie men may do, God so inspiring him *d* David in confidence of proceeding, extraordinarily.

¶ I *"* haue hated the Church of the malignant: and with the impious I wil not sitte.

¶ I *e* wil wash my handes among innocentes: *f* and wil passe thy altar *o* Lord: *The rest of this Psalme*  
*euery Priest reciteith in Masse, before he offer the holie Sacrifice, professing, & putting him selfe in memorie, that he must only communicate with the innocent, or of pure conscience; f and so approach to the Altar. prefigured Leuit. 16. v. 4.*

*Sp. 120.  
6. 11.*

¶ That I *g* may heare the voice of praise, and *h* shew forth al thy meruelous workes. *g* Shutting the cares of my hart from euil and vaine thoughtes I wil attend to godlie inspirations, *h* and so with mental prayer, and external voice (as the holie order of this sacred office requireth) praise thee *o* God in thy meruelous workes.

¶ Lord I haue loued *i* the beautie of thy house, and the place *i* I can not but of *k* the habitation of thy glorie. *singularly*  
 loue the excellencie of this place dedicated to thy seruice: where is true faith, vniue, and charite of thy people, the guard of holie Angels, the administration of sacred mysteries, assistance of the Holie Ghost, real presence of *Car* *st* our Lord, al replenished with Diuine maiestie. *k* This representeth vnto me the glorious heauenlie kingdom of God and al Sainctes.

¶ Destroy not *o* God my soule with the impious, and my life I suffer me with bloudie men. [*not therefore to be contaminate by the wicked, nor to be deuoured with them.*]

¶ In whose *m* handes are iniquities: their *n* righthand is re- *m* They are plenished with giftes. [*stil readie to committe more and more iniquities. n themselves being corrupted, endeavour by giftes of worldly commodities to corrupt others.*]

¶ But *o* I haue walked in mine innocencie: *p* redeme me, and *o* *Euery one* haue mercie on me. [*ought so to purge his conscience, that he may be innocent, or free from great sinne. p deliuer me from this necessitie of dwelling among the wicked.*]

¶ My *q* foote hath stood in the direct way: in *r* the Churches *q* I intend to I wil blesse thee *o* Lord. [*walk right. r I desire to praise thee amongst thy true faithfull seruantes.*]

## ANNOTATIONS. PSALME. XXV.

5. *I haue hated the Church of the malignant.* Holie David forced by reason of persecution to dwell amongst Infidels the Philistians; after he had twise spared king Saules life (1. Reg. 24. v. 5. et. c. 26. v. 9.) lamented (y. 19.) how great affliction it was to him, to be cast out, that he could not dwell in the inheritance of our Lord (where God was rightly serued) and that his enemies had done so much as in them lay, to make him fall into idolatrie, by their fact, as it were saying: *Goe*

A singular great affliction to be hindered from Gods true seruice.

*serue*

Christians  
must abhorre,  
and abstaine  
from al con-  
uenticles of  
Heretikes and  
other Infidels.

*serue strange goddess.* Neuertheles his zeale was such that (as he here professeth) *he hated the Church of the malignant*: that is, the congregations of al miscreants: & his immaculate religious puritie was so perfect, that he would not so much as in external shew, conforme his actions to theirs, in matters of religion, nor yeld his bodelic presence in their conuenticles: but said: *With the impious I wil not sitte.* Instructing vs Christians (for the word *to the end*, in the title sheweth that this Psalm peerteyneth also to vs) that we must both *hate the Church or congregations of the malignant*, to witte, of Painims Iewes, Turkes, and Heretikes, and *not sitte*, nor personally be present with them in the exercise of their false pretended religions.

## PSALME. XXVI.

Another confident prayer of Dauid in tribulation.  
The 3. key.

2 Before  
his second  
anointing,

b Against ignorance God illuminateth his nedeth not to

*Dauid being in great distresse through persecution, and hauing assured confidence in God, describeth the great securitie of Gods protection. 7. sheweth the same experienced in him self. 12. prayeth for continuance thereof 13. and incorageth his owne soule, in hope of life euerlasting, to perseuer in vertue.*

† The Psalm of Dauid a before he was annoynted. 1  
as is probable. 2. Reg. 2.

O V R Lord is b my illumination, and c my saluation,  
d whom shal I feare?

seruantes. c against infirmities he geueth strenght. d so he feare anie mans malice, subteltie, nor force. Luc. 21. v. 15.

Our Lord is the protectour of my life, of whom shal I be afraide?

† Whiles the harmful approach vpon me, to eate my flesh. 2  
Mine enemies that trouble me, them selues are weakened and are fallen.

† If camps stand together against me, my hart shal not feare. 3  
If battel rise vpon against me, in this wil I hope.

† One thing I haue asked of our Lord, this wil I seeke for, 4  
that I e may dwel in the house of our Lord al the dayes of my life.

c How special  
a benefite Da  
uid esteemed it

*to be in the Catholique Church the only true house of God!*

That I may see the pleasantnes of our Lord, and visite his temple.

f Albeit the  
spiritual or  
carnal enemy  
g God either  
able to hurt  
him spiritually  
i whe a martyr

† Because he hath f hid me in his tabernacle: in the day of g euils he hath protected me, in g the secretes of his tabernacle. seke to ouerthrow me, yet I am secure in the Catholique Church.

suffereth not the enemy to find his seruant. h or not to be

† In h a rocke he hath exalted me: and now he hath i exalted 6  
my head ouer mine enemies.

or confessor dieth, then he getteth the victorie against the persecutors.

I k haue

I *k* haue gone round about, and haue immolated in his taber- *k* Diligently  
nacle an host of iubilation: I wil sing, and say a Psalm to *recounting al*  
our Lord. *thy benefites, I render thanks by sacrifice and praise.*

*I not only in hart, but also singing with loud voice and instru ment.*

7 † Heare o Lord my voice, wherwith I haue cried to thee:  
haue mercie on me, and heare me.

8 † My *m* hart hath sayd to thee, my face hath sought thee out: *m* In my in-  
n thy face o Lord I wil seeke. *ward sincere*  
*cogitation I desire, and seeke that I may see thee, n face to face.* 1. Cor. 13. v. 12.

9 † Turne o not away thy face from me: *p* decline not in wrath o *In the*  
from thy seruant. *meane time o*  
*Lord, grant me thy fauour, p leaue me not though thou be angrie* With me.

Be *q* thou my helper: forsake me not, neither despise me o *q* He speaketh  
God my Sauour. [*in the person of orphanes.*]

10 Because *r* my father and my mother haue forsaken me: but *r* Though car-  
our Lord hath taken me. *nal parentes*  
*forsake the iust man in tribulation, yet God hath then most special care of him.*

11 † Geue me *s* a law o Lord in thy way: *s* and direct me in the *s* Establish my  
right path, because of mine enemies. *hart in thy*

*law. s conserue me in the right way, which thou hast already taught* me, and it  
*is the more necessarie, because myne enemies labour to* peruert me.

12 † Deliuer me not into *v* the soules of them that truble me: be- *v* the willes.  
cause *w* vniust witnesses haue risen vp against me, and iniquity *w* false wit-  
hath lyed *x* to it selfe. *nesses accused*

*accused Christ: Mat. 26. others do stil accuse the iust Mat 5. x the wicked* Dauid, others  
*selues in lying, but the chief hurt finally turneth vpon* please them-  
*themselues.*

13 † I *y* beleue to see the good things of our Lord, in the land of *y* The prophet  
the liuing. *and al iust men are comforted by God, and hope of reward in* heauen.

14 † *z* Expect our Lord, doe manfully: and *a* let thy hart take *z* The iust ex-  
courage, and *b* expect thou our Lord. *borteth his*  
*owne soule to patience, a fortitude, b and longanimitie.*

## PSALME. XXVII.

Dauid prayeth to be defended from the eternal destruction of the wicked, 4.  
which (by way of imprecation, or conformitie to Gods iustice) he pro-  
phecieth 6. Feeling by inspiration that his prayer is heard, rendereth  
thanks to God, 9. and prayeth for al the people.

An other  
prayer of Da-  
uid for deliue-  
rie from euils  
The 8. key.

1 A Psalm to Dauid him selfe.

**T**O THEE o Lord I wil crie, my God *a* keepe not silence *a* Omitte not  
from me: lest at any time thou hold thy peace from me, *to comfort me.*

H

and

and I shal be like to them that goe downe into the lake.

† Heare ô Lord the voice of my petition whiles I pray to thee: a whiles I lift vp my handes to thy holie temple.

*b Suffer me not to be overcome: for God* † *b Draw me not together with sinners: and with them that worke iniquitie destroy me nor.*

*tempteth none to euil. Iac. 1.*

Which speake peace with their neighbour, but euils in their hartes.

*c The iust in zeale of in- fice pray that* † *c Geue them according to their workes, and according to the wickednesse of their inuentions. sinne may be punished.*

According to the workes of their handes geue vnto them: render them their retribution.

*d Ignorance doth not excuse when* † *d Because they haue not vnderstood the workes of our Lord, and in the workes of his handes thou shalt destroy them, and e not build them vp.*

*men may and* *will not vnderstand.*

*e God saue* *not without our cooperation with his grace.*

† Blessed be our Lord: because he hath heard the voice of my petition.

† Our Lord is my helper, and my protectour: in him my hart hath hoped, and I was holpen.

*f being comforted in spirite my bodie* *And f my flesh florished againe: and g with my wil I wil confesse to him.*

*is as it were refreshed. g freely and gladly.*

*h God protecteth and prospereth the* † *Our Lord is the strength of his people: and he is h the protector of the saluations of his annoynted.*

*kings good endeuours for his people.*

† Saue i thy people ô Lord, and blesse thine inheritance: and rule them, and extol them for euer.

*i As Psal. 19. and often elswhere the prayeth for* *subiectes pray for their Superior: so mutually the superior the subiectes.*

### PSALME XXVIII.

The Church of Christ endowed with excellent mysteries.

The 6. key.

*The royal prophet seing in spirite the most sacred Mysteries, brought by Christ into this world, inniteth al to offer their best thinges, euen themselves wholly, as sacrifice of thanks, for so excellent benefites, preached with magnificence. s. V. Verby innumerable are gethered into his Church here replenished with grace, and in heauen with glorie.*

*a 2. Reg. 6. 7. 17. 1. Par. 16.* † The Psalme of Dauid, " in the consummation a of the 1 tabernacle.

*7. 1.*

ANNO-

104.  
105. &c  
1. In consummation of the tabernacle. ] The seuentie Interpreters testifie by adding this title, that king David made this Psalme (as he did also some others) when the Arke of God was brought into the tabernacle, which he had pitched for it in Sion. 2 Reg. 6. 1. Paral. 16. VVherin he saw by propheticall spirite, and here vttereth other farre greater mysteries, & more excellent benefites, brought into the world by Christ, and preached by him, and his Apostles, then agreed to the Arke, or the time of the old Testament; but are verified in the admirable fruite of innumerable people of al nations, and of manie great Potentates conuerted to Christiantie.

Mysteries of the Catholique Church prophesied in this Psalme.

**B**RING *b* to our Lord ye children of God: bring to our Lord *c* the sonnes of rammes.

- 1 † Bring to our Lord *d* glorie and honour, bring to our Lord glorie vnto his name: adore ye our Lord *e* in his holie court.
- 3 The voice of our Lord *f* vpon waters, the God of *g* maiestie hath *b* thundered: Our Lord vpon *i* manie waters.
- 4 † The voice of our Lord *k* in powre: the voice of our Lord *l* in magnificence.
- 5 † The voice of our Lord *m* breaking ceders: and our Lord shal breake the *n* ceders of Libanus:
- 6 † And he shal breake them in peeces as *a* calfe of Libanus. *p* and the beloued as *q* the sonne of vnicornes.
- 7 The voice of our Lord *r* diuiding the flame of fire:
- 8 † The voice of our Lord *s* shaking the desert; and our Lord shal moue *t* the desert of Cades.
- 9 The voice of our Lord *v* preparing *\* hartes*, and he shal discover thicke woodes: and in *x* in his temple al shal say glorie.
- 10 † Our Lord maketh *y* to inhabite the flood: and our Lord *z* shal sit king for euer.

\* cornes.

Our Lord *a* wil geue strength to his people: our Lord *b* wil blesse his people in peace.

and adore God in sinceritie of spirite, *e* in his holie Catholique Church. *f* Here is a greater matter intimated then happened in the bringing of the Arke into a tabernacle in Sion, when David danced, and offered hostes for sacrifice, others ioyning with him in that solemnitie. But this voice of our Lord vpon waters is rather verified of our Blessed Sauours owne preaching with *g* maiestie *h* thundering, & by his Apostles vpon *i* manie waters, manie nations: *k* in powre of miracles. *l* in magnificence preaching as hauing in deile powre, not as the scribes and Pharises. Mat. 7. 29. *m* breaking cedars among innumerable others, conuerting highest Potentates *n* of Libanus, Emperours, kings and greatest Princes of the world: *o* as a calfe of Libanus so meekly submitting them selues to Christs yoke, and spiritual obedience of his Church. *p* At which is done by Christ our Lord the beloued of God, *q* as the sonne of vnicornes, is most tenderly beloued by the parentes. *r* This voice of our Lord diuiding the flame of fire, the Holie Ghost proceeding from the Father and the Sonne, came vpon the Apostles, as in diuided tongues of fire. *s* wherwith the desert, the Gentiles of the wide and wild

*b* Offer sacrifice of thanks for the singular benefites after recounted in this Psalme.  
*c* Rammes were of the more principal thinges that were offered in the law of Moyses. But the sonnes of rammes importe in mystical sence better hostes then rammes.  
*d* The first thing in sacrifice is to glorifie, honour,

world, *where* shaken and moued, & the desert of *Calas*, some of the Iewes also compunct in hart w<sup>th</sup> remore of conscience hearing the voice of S. Peter, and other Apostles. *v* The same voice of our Lord preparing hartes, inspiring the mindes of men w<sup>th</sup> spede, like hyndes and does, to ascend the high hills offree and perfect life, in contemplatiue vertues. *vv* So our Saviour shal discover the *the* *ewoodes*, reueile the hidden Mysteries of the old Law by preaching Christian doctrine, and vse of Christian Religion. *x* in his holie temple, the Catholique Church, wherein all true Christians shal glorifie God. *y* making the great abundance of people, who are like the sea when it overfloweth the land, to dwell in the same Church. *z* Christ our Lord sitting, & ruling ouer al forever: *a* by his grace geuing strength to his people, to passe through the tentations of this life; *b* and blesse the iust w<sup>th</sup> eternal peace in heauen.

David rendereth thanks for his establishment in his kingdom. The 8. key.

## PSALME. XXIX.

*King David by voice and instrument rendereth thanks to God for his peaceable state in the kingdom, s. inuiceth others to reioyce in Gods benefites, teaching by his owne example that God sometimes getteth more comfort sometimes sheweth his wrath, but al for our good.*

† A *a* Psalme of Canticle, *b* in the dedication of Davids *r* house.

*a* The general name of Psalme common to this whole booke conteyning in al 150. is more particularelie appropriated to some, which more specially were playde vpon musical instruments as on the Psalter, Harpe, &c. Others are called Canticles, which were most vsuallie sung w<sup>th</sup> humaine voices. So this, called a *psalme of Canticle*, signifieth that *voyses* began the musike and instruments were adioyned. As contrariwise others are called *Canticles of Psalms*, where instruments began and voices followed. *b* After manie great tribulations, King David prospering built an excellent house or palace. (1. Reg. 5. v. 11. Paralip. 14. v. 1.) And at his first dwelling therein, made this Psalme, beginning himselfe to sing the same w<sup>th</sup> voice, other musitians ioyned w<sup>th</sup> him in the praises of God and thanksgueing for his benefites.

*c* Though God in himselfe is most high, and neither nedeth, nor can be exalted by men, yet the royal prophet knew it was his dutie to sing thanks and praises to him, *d* for his deliuerie from manie troubles, and dangers. *e* not suffering his enemies to be delighted in his ruine. *f* conferred my bodie in health amongst innumerable dangers.

**I** WIL *e* exalt thee o Lord, *d* because thou hast receined me: *z* neither hast *e* delighted myne enemies ouer me. high, and neither nedeth, nor can be exalted by men, yet the royal prophet knew it was his dutie to sing thanks and praises to him, *d* for his deliuerie from manie troubles, and dangers. *e* not suffering his enemies to be delighted in his ruine.

*g* Preserued my soule from greater dangers

† O Lord my God I haue cried to thee, and thou hast *f* healed *z* me. † Lord thou hast *g* brought forth my soule out of hel: thou *4* hast saued me from them that goe downe into the lake.

*b* Ye that are iust and holie praise God for mere goodnes

† Sing to our Lord *b* ye his sainctes: and *i* confesse to the mer- *5* morie of his holines. † Sing to our Lord *b* ye his sainctes: and *i* confesse to the mer- *5* morie of his holines. it, from vvhom it cometh, and not from your selues: *i* confesse his vvhout your desertes.

*k* vvhether he is angrie, *l* yet he meaneth vvel vnto vs.

† Because *k* wrath is in his indignation: *l* and life in his wil. *6* † Because *k* wrath is in his indignation: *l* and life in his wil. *6*

At

- At *m* euening shal weeping abide: and in the morning glad-  
 nesse.  
*n* The state of  
 a iust mans life  
 is often changed from sorow to comforte, and from comforte to sorow.
- † And I said in my abundance: *n* I wil not be moued for  
 euer. *n* Though we  
 suppose our selues firmly established:
- † O Lord *o* in thy wil, thou hast geuen strength to my beautie.  
 Thou hast *p* turned away thy face from me, and I became  
 troubled. *o* yet God of  
 his good wil  
 tovvardes vs  
 sometimes geueth strength, and corege, *p* sometimes suffereth vs to our owne  
 vweakenes,
- † To thee *o* Lord *q* I wil crie: and I wil pray to my God. *q* therefore we  
 must & crie and pray for Gods helpe, *r* in  
 manner here  
 expressed or  
 the like.
- † What profite is in my blood, whiles I descend into cor-  
 ruption?  
 Shal dust confesse to thee, or declare thy truth?
- † Our Lord hath heard, and had mercie on me: our Lord is  
 become my helper.
- † Thou hast turned my mourning into ioy vnto me: thou  
 hast cut my sackcloth, and hast compassed me with gladnes.
- † That *s* my glorie may sing to thee: and I be not compunct: *s* finally in this  
 my good state  
 I shal alwayes confesse and  
 praise thee.

## PSALME. XXX.

*A prayer of a iust man exceedingly afflicted stil confident in God, 11. descri-  
 bing his manie calamities (in respect of his enemies) undeserved, 18. pray-  
 eth for his owne deliuerie, and their iust punishment. 20. praiseth and  
 thanketh God for his goodnes. 24. exhorteth al others to do the same.*

How to pray  
 in affliction.  
 The 7. key.

- † Vnto *a* the end, the Psalme of Dauid, for *b* excessse of minde. *a* Perteyning  
 to the new Testament. *b* especially to the iust troubled and almost  
 distracted in  
 mind in great affliction. *see v. 23.*
- psal. 70.* **I**N THEE *o* Lord *c* haue I hoped, *d* let me not be con-  
 founded for euer: in thy iustice deliuer me. *c* How gre-  
 uously locust  
 thus.
- I am afflicted yet I trust in thee, d therefore I pray*
- † Incline thine care to me, make hast to deliuer me. Be vnto  
 me for a God protector: and for a house of refuge, that thou  
 mayst saue me.
- † Because thou art my strength, and my refuge: and for thy  
 name thou wilt condu& me, and wilt nourish me.
- † Thou wilt bring me out of this snare, which they haue hid  
 for me: because thou art my protector.
- Luc. 23.* † Into *e* thy handes I commend my spirit: thou hast *f* redee-  
 med me *o* Lord God of truth. *e* I offer and  
 resigne my  
 selfe to thee.

H 3

† Thou

*f* Thou hast  
resignatiōs of  
B. Sacraments;

often deliuered me. This verse is most aptly applied in al  
our soules to Gods wil, namely whensoever we receiue the  
likewise in the houre of death, and at manie other times.

† Thou hast hated them that obserue vanities, vnprofitably. 7  
But I haue hoped in our Lord: † I shal reioyce and be ioyful 8  
in thy mercie.

Because thou hast respected my humilitie, thou hast saued my  
soule out of necessities.

*g* not suffered  
me to be shut  
vp.

† Neither *g* hast thou shut me vp in the handes of the enemye: 9  
thou hast set me feete in a large place.

† Haue mercie vpon me o Lord because I am in tribulation: 10  
myne eies troubled for wrath, my soule, and my bellie:

*h* al my partes  
external and  
internal, body

† Because *h* my life is decayed for sorrowe: and my yeares for 11  
gronings.

and mind are troubled.

My strength is weakened for pouertie; and by bones are tru-  
bled.

*i* My frein-  
des dare not

† Aboue al myne enemies I am made a reproch both to my 12  
neighbours exceedingly: and *i* a feare to my acquaintance.

conuerse with me, lest they incurre displeasure for my sake.

They that saw me, fled forth from me: † I am forgotten, from 13  
the hart as one dead.

I am made as a vessel destroyed: † because I haue heard the 14  
reprehension of manie that abide round about:

In that whiles, they assembled together against me, they con-  
sulted to take my soule.

† But I haue hoped in thee o Lord: I sayd: Thou art my God: 15  
† my lottes are in thy handes. 16

Deliuier me out of the handes of my enemies, and from them  
that persecute me.

*k* Makethy  
light so shine  
in my soule,  
me from the

† *k* Illustrate thy face vpon thy seruant, *l* saue me in thy 17  
mercies:

that I may vnderstand that is right. *l* and through thy mercie deliuer  
force of myne aduersaries.

† Lord let me not be confounded, because I haue inuocated 18  
thee.

Let the impious be ashamed, and brought downe into hel:

† let the deceitful lippes be made mute. 19

*m* so proudly  
behauing  
them selues, as  
at last render  
haue of God.

Which speake iniquitie against the iust, *m* in pride, and *n* a-  
buse.

if they had no superior, neither in earth nor in heauen, to whom they shal  
account: *n*. and abusing their present powre and authoritie, which they

† Hew



- 20 † How great is the multitude of thy sweetnesse O Lord, which thou hast hid for them that feare thee.

life the reward of the iust is hidde:

Thou hast persfited it for them that hope in thee, p in the sight of the children of men. made manifest in sight of al men.

- 21 † Thou q shalt hide them in the secrete of r thy face from the disturbance of men.

the iust is in great estimation in the secrete knowledge of God. r title of honoure, as we speake to a king; your maiestie: or to a noble man, your Lordshippe.

Thou shalt protect them in thy tabernacle from the contradiction of tongues.

- 22 † Blessed be our Lord: because he hath made his mercie mercifulous to me in the fensed citie.

- 23 But I haue said in / the excesse of my minde: I am cast away / from the sight of thine eies.

tion being almost distracted in my mind I said that in reason I would not haue sayd. Holie Iob spake some things in such state of affliction. ch. 3. & 42.

Therefore thou hast heard the voice of my praiser, whiles I cried to thee.

- 24 † I loue our Lord al ye his sainctes: because our Lord wil require truth, & wil repay them abundantly that doe proudly.

person exhorteth al the seruants of God r to constancie.

- 25 Do ye v manfully, and let your w hart take courage, al ye that x hope in our Lord.

final perseuerance to the end.

## PSALME. XXXI.

*Forguenes of sinnes is a happie thing: 3. wherto manie are brought by affliction geuing them vnderstanding, so mouing them to confesse their sinnes, 6. pray for remission, 10. not despaire, but hope in Gods mercie, and so reioyce with sincere hart.*

The second penitential Psalme. The 7. key.

- 1 † To a Dauid him selfe vnderstanding.

sheweth how Dauid was brought to vnderstand his sinnes, to confesse, bewaile, and obtaine remission of them.

**B**LESSED are they, b whose iniquities are forgiven: and b whose sinnes c be couered.

finer is the forgivenes of his sinnes.

- 2 † Blessed is the man, to whom d our Lord hath " not imputed sinne," neither is there e guile in his spirit.

e VWhen sinners repent sincerely without guile, then God forgueth: without which cooperation none is iudged.

† Because

*f* because I ac<sup>t</sup> † Because *f* I held my peace, my bones are \* inueterated, 3  
*knownedged* *g* whiles I cried al the day.  
*not my greuous* *sinnes, I was stil sore afflicted.* *g* though otherwise I ceased  
*not to pray but* without any fruit or good effect.

*maxed  
as if they  
were  
old.*

† Because day and night thy hand is made heauie vpon me: 4  
*h* thy diuine I *h* am turned in my anguish, whiles *i* the thorne is fastened.  
*providence* *re* ducing me, *i* by remorse of myn owne conscience which telleth me  
*that I deserue* al this affliction.

† I *k* haue made my sinne knowen to thee: and my iniustice *g*  
*do no longer* I haue not hid.  
*disible with* men nor am silent to thee, but expressly acknowledge my sinnes.

I said: I wil confesse against me my iniustice to our Lord: and  
 thou hast forgiven the impietie of my sinne.

† For this I shal euerie holie one pray to thee, in time conue- 6  
*l* As I do now nient. But yet *m* in the flood of manie waters, they shal *n* not  
*recal my selfe* approche to him.  
*being stricken* with Gods heauie hand; so must euerie one that wil be purged from his sinnes

and sanctified pray to thee, when he is afflicted. *m* Though calamities be meruelous  
*great like to a* diluge: *n* yet they shal not opresse him, that relieth vpon God.

† Thou art my refuge from tribulation, which hath compassed *g*  
 me: my exultation, deliuer me from them that compass me.

† I *o* wil geue thee vnderstanding, and wil instruct thee in the *g*  
*o* God spea- way, that thou shalt goe; I *p* wil fasten mine eies vpon thee.  
 keth: promi- way, that thou shalt goe; I *p* wil fasten mine eies vpon thee.  
 sing by these tribulations to geue his seruants vnderstanding, and  
 instruction: *p* with perpetual protection.

† Doe *q* nor become as horse and mule, which haue no vnder-  
*q* Be not ther- derstanding.  
 fore careles,

like to brute beastes, but consideratiue of your actions.

† The Prophet In *r* bit and bridle binde fast their cheekes, that approach not  
 oranie inst to thee.

soul beseecheth God to hold this strait hand of discipline ouer  
 sinners, for their conuersion.

† Manie *s* are the scourges of a sinner, but *t* him that hopeth to  
 in our Lord mercie shal compass.

† but repenting, and trusting in God shal finde his mercie.

† Be *v* ioyful in our Lord and reioyse ye iust, and glorie al ye  
 true penance fight of hart.

is ioy to which therefore the prophet inuiceth al penitents.

### ANNOTATIONS. PSALME. XXXI.

Veration ge- 1. vnderstanding:] VVhen David had sinned and sometime neglected to  
 ueth vnder- confesse his fault, Gods mercie by affliction made him to vnderstand his owne  
 standing. estate, who then repenting, confessing, and sorrowing for his sinnes made this  
 Psalme.

Psalme which is therefore intituled *Vnderstanding*: or, *Instruction of David*. It requireth vs also to vnderstand, and to know, saith S. Augustin, that we must neither trust in our owne merites, nor presume to escape punishment of sinne. Thy first vnderstanding therefore or lesson, must be, to know thy self to be a sinner. The next is, that when with faith thou beginnest to worke wel by loue, thou attribute not this to thyn owne strength, but to the grace of God.

Sinne must be punished.

Good workes are of grace.

in epist.  
ad Ro.  
c. 4.

1. *VVhose finnes are couered. 2. not imputed.*] Calvin and his complices gather poyson of these holic wordes, denying that finnes are truly taken away, but only couered, and stil remayne say they in the iustest. VVhich sence would make this Scripture contrarie to other places. Isaie 6. thyn iniquitie shal be taken away, and thy sinne shal be cleansed. Ioan. 1. The lambe of God which taketh away the sinne of the world. Act. 3. Be penitent and conuert, that your finnes may be put out. 1. Cor. 6. you are washed, you are sanctified, you are iustified. & the like, which shew the true real taking away of finnes, true sanctification, and iustification. As S. Ierom (or some other ancient authentical autor) explicateth this place saying: Sinnes are so couered by baptisme & penance, that they are not to be reuiled in the day of iudgement *not imputed* to him that diligently purgeth him selfe in this world, or by martyrdom. S. Augustin teacheth the same saying: Sinnes are couered, are wholly couered, are abolished. Neither must you vnderstand (saith he) that finnes are couered, as though stil they were, and liued. VVhy then did the prophet say, finnes are couered? they are not to be punished. More clerly, li. 1. c. 13. cont. duas Epist. Pelag. The Pelagians calumniating. Catholiques, as if they taught, that finnes are not taken away, but shauen, as beares are cut with a razor; the rootes remaining in the flesh. *which* (he answereth) *none affirmeth but an infidel*. Likewise S. Gregorie teacheth, that a sinner couereth his finnes wel, when with contrarie vertues he ouerwhelmeth former vices, and with good deedes blotteth out former euil deedes. He couereth them euil, when either for shame, or feare, or obstinacie, or desperation he concealeth his finnes, omitting to confesse them. God couereth finnes, as a phisition couereth woundes, by applying medicinal plaister, which in deede cureth them. Thus ancient, lerned holic. Fathers expound this text. Further explicating, that albeit things couered, and only therby hidde from men, do remaine as they were before they were hid, yet whatsoeuer is hid to God, is in deede vtterly taken away, for nothing that is, can be hid from God. And the contrarie doctrin of Protestants is iniurious either to Gods powre, if they say he can not quite take away finnes, or to his mercie, if he wil not, or to his iustice, if he neuer punish finnes euer remayning, and to his truth if he repute otherwise, then in deede the thing is. It is also iniurious to Christ, to say, his blood and death is not effectual to take away finnes. iniurious to innumerable places of holic Scripture, which affirme plainly that finnes by Gods grace are vtterly taken away. Finally it is iniurious to Saintes in heauens, arguing them as stil infected with finnes, if in deede finnes yet remaine in them which is most absurde, and blasphemous to speake. And yet foloweth by necessarie consequence. For if the iustest liued & died in sinne, they should remaine eternally in sinne.

Protestantes expound this place contrary to many other clerke places.

contrarie to the exposition of ancient fathers.

God couering or not imputing sinne doth quite take them away.

The contrarie doctrin is iniurious to God. to Christ.

to holic Scriptures.

to glorified Saintes.

2. *Neither is there guile in his spirit.*] In remission of finnes the penitent necessarily must cooperate, that he haue no guile in his spirit, or hart, for if he haue, then he faileth of the forsaide blessednes, and his iniquities are not forgiven, nor his finnes couered to God, but to be imputed and punished. Yet the repentance of a sinner be it neuer so sincere, hartie, and without guile doth not merite remission of sinne, but only disposeth thereto. But after remission

Sincere repentance is a necessarie disposition to remission of sinne. After remission

it is satisfactorie for the paine due for finnes, and meritorious of glorie. According as S. Augustin here teacheth saying: Good (or meritorious) workes goe not before faith, and remission, but follow the same.

## PSALME XXXII.

The perfection  
of Gods wor-  
kes described.  
The 2. key.

*The prophet exhorteth to praise God, 4. describing his powre, providence, mercie, and wisdom. 16. no saluation but by him. 20. and therefore prayeth for his helpe.*

## The Psalme of Dauid.

*a not in your felnes b praise* **R**EIOYCE ye iust *a* in our Lord: *b* praying becometh *1* the righteous.

*is not comelie in the mouth of a sinner. Eccli. 15.*

*c* in mortification offering *†* Confesse ye to our Lord on *c* the harpe: on *d* a psalter of *2* ten strings sing to him.

*your bodies a* living hoste, Rom. 12. *d* of this instrument this booke is called the Psalter and it signifieth the obseruation of the teene commandments, without which no praise pleaseth God.

*e* praising *†* Sing ye to him *e* a new song: sing wel to him in iubilation. *3* God for the grace of Christ in the new testament.

*f* Gods rules *†* Because the *f* word of our Lord is right, and al his *w*orkes *4* and precepts are *g* in faith.

*are most iust and right. g* he performeth whatsoeuer he promiseth.

*h* God e- *†* Heloueth *h* mercie and iudgement: the earth is ful of the *5* *uer* ioyneth mercie of our Lord.

*these vertues together.*

*i* Gods word *†* By *i* the word of our Lord the heauens are established: and *6* *is* omnipotent. by the spirit of his mouth al the power of them.

*†* Gathering together the waters of the sea, as it were in a bot- *7* *k* unknown, tel: putting the depthes *k* in treasures.

*is riches hid in secrete places.*

*†* Let al the earth feare our Lord: and let al the inhabitantes of *8* the world be moued at him.

*†* Because he said, and they were made: he commanded and *9* they were created,

*As in Ba-* *†* Our Lord *l* dissipateth the counsels of nations: and he re- *10* *bylon he con-* proueth the cogitations of people, and he reprobeth the coun- *founded their* sels of princes.

*tongues.* *†* But the counsel of our Lord abydeth for euer: the cogita- *11* *m* his abon tions *m* of his hart in generation and generation.

*into wtl is* *always fulfilled.*

*†* Blessed is the nation, whose God is our Lord: the people *12* whom

- n* whom he hath chosen for his inheritance.  
*of Israel in the old testament: and Christians of all nations in the new.*
- 13 † Our *o* Lord hath looked from heauen: he hath sene al the *o* Gods per-  
 children of men. *petual prou-*
- 14 † From his prepared habitation he hath looked vpon al, that *dence.*  
 inhabite the earth.
- 15 † Who *p* made their hartes seuerally: who vnderstandeth al *p* Gods wis-  
 their workes. *dom in sinne.*
- 16 The *q* king is not saued by much powre: and the gyant shal *q* No powre  
 not be saued in the multitude of his strength. *in earth is of*  
*anie force without God.*
- 17 † The horse sayleth *r* to safetie, *s* and in the abundance of *r* of his ma-  
 his force he shal not be saued. *ster s or of*
- 18 † Behold the eies of our Lord be vpon them that feare him: *him selfe*  
 and on them, that hope vpon his mercie.
- 19 † That he may deliuer their soules from death: and nourish  
 them in famine.
- 20 † Our soule expecteth our Lord: because he is our helper and  
 protector.
- 21 Because in him our hart shal reioyce: and we haue trusted in  
 his holic name.  
*r* Let thy mercie *o* Lord be made vpon vs: as we haue hoped t *O* God  
 in thee. *[ which hast al perfection, shew thy mercie in protecting,*  
*and sauing al that trust in thee.*

## PSALME. XXXIII.

*King David by his owne example being deliuered from danger, exhorteth* Gods prou-  
*al men to render thanks for Gods benefites. 12. shewing wherin iustice* dence.  
*consisteth, 16. and Gods special providence towards the iust.* The 3. key.

- 1 To David, when " he changed his countenance before a A- This Psalme is  
 bimelech, and he dismist him, and he went away. (1. Reg. 21.) al o composed  
 2 *His proper name was Achis 1. Reg. 21. but al kinges of Palestina were* in order of the  
*called Abimelech, as Pharaos in Egypt, Nabuchodonosor in Babylon.* Alphabet.
- 2 *I* b w i l blese our Lord at c al time: his prayse alwayes in b *I prayse*  
 my mouth. *[ God c both in prosperitie and aduersitie.*
- 3 † In our Lord d my soule shal be praised: let the milde heare, d *when I*  
 and reioyce. *[ serue our Lord, my soule shal be praised in his service.*
- 4 † Magnifie ye our Lord with me: and let vs exalt his name for  
 euer.
- 5 † I haue sought out our Lord, and he hath heard me: and from  
 al my tribulations he hath deliuered me.

† Come ye to him, and be illuminated : and your faces shal not be confounded. 6

*e* *Euerie man* † This *e* poore man hath cried, and our Lord hath heard him: 7  
*be he how* and from al his tribulations he hath saued him.

*poore soeuer* *when he praye<sup>h</sup> shal be heard.*

*f the proper* † The *f* Angel of our Lord shal put in him selfe about them 8  
*guardian* that feare him : and shal deliuer them.

*Angel of e-* † Taste ye, and see that our Lord is sweete : blessed is the man, 9  
*uerie one.* that hopeth in him.

*g with filial* † Feare *g* ye our Lord al ye his sainctes : because there is no 10  
*feare.* lacke to them that feare him.

*h the rich of* † The *h* rich haue wanted, and haue bene hungrie: but they 11  
*this world* that seeke after our Lord shal not be diminished of any good.

*setting their* *mind vpon their weal<sup>h</sup>, are poore in spiritual giftes.*

† Come children, heare me : I wil teach you the feare of our 12  
Lord.

*i Euerie one* † Who is the man *i* that wil haue life : loueth to see good 13  
*desireth to be* daies.

*happie, but he* *in dede shal be happie, that fleeth from euil, and doth good.*

† " Stay thy tongue from euil : and thy lippes that they speake 14  
not guile.

† Turne away from euil, and do good : seeke after peace, and 15  
pursewe it.

† The eies of our Lord vpon the iust : and his cares vnto their 16  
prayers

*k God seeing* † But the *k* countenance of our Lord is vpon them that doe 17  
*al mens actiōs* euil things : to destroy their memorie out of the earth.

*& intentions,* *wil render as they deserue.*

† The iust haue cried, and our Lord hath heard them: and out 18  
of al their tribulations he hath deliuered them.

† Our Lord is nigh to them, that are of a contrite hart : and 19  
the humble of spirit he wil saue.

† Manie are the tribulations of the iust : and out of al these 20  
our Lord wil deliuer them .

*l Though the* Our Lord keepeth al their *l* bones: there shal not one of them 21  
*iust seme for* be broken.

*a time to be* *forfaken, yet God that geueth them internal strength, wil*  
*as last reward* *and crowne in them his owne giftes.*

The death of sinners is verie il: and they that hate the iust 22  
*m* shal offend.

*m for their* *suffered to fall into more sinne.*  
*sinne they are*

23 Our Lord wil redeme the soules of his seruantes: and al that hope in him shal not offend.

*that accept of his grace, shal finally not offend.*

# ANNOTATIONS. PSALME. XXXIII.

1. *He changed his countenance* } S. Augustin by holie Dauid's changing of his countenance, and by changing the king of Geth his name, who in the booke of kinges (where the historie is recorded) is called Achis, and here Abimelech, getheth that here is an hidden, and great Myserie. VVhich he expicte h partly by interpretation of the Hebrew names, but more especially by Dauid's changing of his countenance, which prefigured Christ, eternal God becoming also man, and to making great changes in the world. For as Dauid killed Goliath, and for his good act gotte enuie, so Christ killing the diuel, and humilitie in Christs mebers killing pride, are persecuted by the wicked. For Christ was both to the ruine, and Resurrected on of manie. He changed Sacrifice and Priesthood. The I. was had sacrifice according to the order of Aaron, in victims of cattle, and this was in myerie. For there was not then the Sacrifice of the bodie and blood of our Lord: which the faithfull, and those that haue read the Gospel do know, which Sacrifice is now spread in al the round earth. A little after: the Sacrifice of Aaron is taken away, and the Sacrifice according to the order of Melchisedech began to be. He therefore, *thou knowest not vwho*, changed his countenance, Let it not be, *thou knowest not vwho*, for our Lord Iesus Christ is known. He would haue our health to be in his bodie and blood. From whence did he commend his bodie and blood? from his humilitie. For vnles he were humble, he would neither be eaten nor druncke. Behold his highnes: In the beginning was the word, and the word was with God, and God the word. Loe the euerlasting meate, and Angels eate it, supernal powres eate it, celestial spirites eate it, and they eate, and are fatted, and the thing remaineth whole, which satisfieth and reioyceth them. How then hath the wisdom of God fedde vs with the same bread, the word was made flesh and dwelt in vs: It were too long to recite this great Doctors vwhole discourse. He further sheweth that Christ dismissed the Iewes, and went from them to the Gentiles. Thou seekest now Christ (saith he) among the Iewes, and findest him not: because he hath changed his countenance. For they sticking to the sacrifice according to the order of Aaron, held not the Sacrifice according to the order of Melchisedech, and haue lost Christ: and the Gentiles haue begunne to haue him. Again this holie father vville: hvs to remember the Gospel: VVhen our Lord Iesus Christ spake of his bodie, he said: Vnles you eate the flesh of the Sonne of man, and drinke his blood, you shal not haue life in you: because he had changed his countenance, his seme lasurie, and madnes vn'o them, to geue his flesh to be eaten of men, & his blood to be druncke, therefore Dauid was reputed madde before Achis, when he said: you haue brought this madde man vnto me. Doth it not seme madnes: Eate ye my flesh, and drinke my blood? He seemed to be madde, thus S. Augustin. Neuer imagining the figuratiue interpretation of our new Sacramentaries: vwho say Christ gaue no more but a figure of his bodie & blood, for then it had bene easily vnderstood by the Capharnaies, and no such contradiction, nor murmuring had happened. Yet S. Augustin saith more plainly, if more plaine may be. *Christ caried himselfe in his owne handes*. And how this can be done (bretheren) in man, vwho can vnderstand? For vwho is caried in his owne handes? A man may be caried in the handes of others, no man is caried

A secret great misterie in the title of this Psalme.

Some become vvorie, some better by Christ. Sacrifice and Priesthood changed.

God most high is become loue

He is our sacramental meate. Christ least the Iewes, & receiued the Gentiles.

The real presence of Christ in the Sacrament.

*Catech.*

*R. p. 2.*

*63. 9. 24.*

in his owne handes. VVe find not how it can be vnderstood in Dauid, according to the letter; but in Christ vve find it. For Christ vvas caried in his owne handes, vvh en geuing his verie bodie, he said: This is my bodie. for he caried his bodie in his owne handes.

Not only faith but good vvorkes vvith faith iustifie. 14. 15. *stay thy tongue, &c.*] Both these verses, and frequent other places in the Psalmes, shew plainly that iustice consisteth not only in faith, but in abstaining from euil and doing good: yet requiring, and presupposing true faith, vvithout vvhich no vvorkes are auailable to iustice, nor to euermlasting life.

## PSALME XXXIIII.

*Dauid, in figure of Christ, prophetically by way of innuocating Gods helpe forsheweth his persecution, and the iust reuenge vpon his persecutors, 9. vvith praise to God. 13. his charitie towards his cruel aduersaries. 17. vvhom neuertheles God punisheth, 20. for pretending peace in vvordes, and in fact persecuting, 23. rendering to al as they deserue.*

Christ's persecution.  
The 5. key.

**a** *Dauid signi* To a Dauid himself.

*feih beloved desirable, or strong of hand, that is Christ, aboue al beloved of God, desired of man, the strong conquerour of death and hel. S. Aug. in hunc locum.*

**b** *By way of imprecation* **I**VDGE **b** *ô* Lord them that hurt me: ouerthrow them that impugne me.

*he prophesieth that God wil ouerthrow the persecutors of Christ, and of Christians.*

**c** *offensive* † Take **c** armour and **d** shield: and rise vp to helpe me. **2**

**d** *defensive*. † Bring forth the sword, and **e** shut vp against them, that per- **3**

**e** *preoccupate* secute me: say to my soule: I am thy saluation.

*and preuent the malice of the persecutor.*

**f** *Such a punishment and confusion shal fal in the end vpon al the malicious, after that the iust shal haue* † Let them **f** be counfounded & ashamed, that seeke my soule. **4**

*ouercome tribulations.* Let them be turned backward, and be confounded that thinke euil against me

† Be they made as dust before the face of winde; and the angel **5** of our Lord straitning them.

† Let their way be made darkenesse and slippernes: and the angel of our Lord pursewing them. **6**

† Because they haue hid the destruction of their snare for me **7** without cause: in vaine haue they vpbrayded my soule.

† Let the snare vvhich he knoweth not, come on him; and **8** the net, vvhich he hath hid, catch him: and let him fal into the verie same snare.

**g** *In the time of trouble in* † But **g** my soule shal reioyce in our Lord: and shal be delighted vpon **h** his saluation. **9**

*hope, h after deliuerie, in eternal saluation,*

† Al my bones shal say: Lord, vvho is like to thee? **10**

**Deliue**



Deliuering the needie from the hand of them that are stronger then he: the needie and poore from them that spoile him.

11 † Vniust witnessles ryling vp, asked me things that k I knew i such false not. [ witnesses did rise against Christ Mat. 26. k things that were not; for God himselfe, that knoweth al things knoweth not that which neither was, is, nor can be.

12 † They repayed me euill things for good, I sterilitie to my l they made soule. *privation of*

*my life, verified in Christ, not in Dauid, for he was killed by his enemies.*

13 † But I when they were troublesome to me, m did put on cloth m Mourne of heare. [ uiours life was penance for others, needing none for himselfe. I humbled my soule in fasting: and my prayer shall be turned into my bosome.

14 † As a n neighbour, as our brother, so did I please: as mour- n Christ the ning and sorowful so was I humbled. *good Samaritan that releued the wounded man. Luc. 10.*

15 † And they o reioyced against me, and p came together: o.p.q. al this q scourges were gathered together vpon me, and I was r ig- was fulfilled norant. [ according to the letter in our Saniours passion. r Our Lord knoweth not anie iust cause, why the Iewes so persecuted him, for they had no iust cause but meere malice.

16 † They were dissipated, and not compunct, they tempted me, they scorned me with scorning: they gnashed vpon me with their teeth.

17 † Lord f when wilt thou regard? f restore thou my soule f as Psal. 21. from their malignitie, myne only one from the lions. *and Mat. 27.*

*God why hast thou forsaken me? not deliuered me from temporal death, nor yielded me such consolation, as thou gauest other Sainctes in their agonies?*

*t a prophecie of Christs resurrection.*

18 † I wil confesse to thee in v the great Church, in a graue v Prophecie people I wil prayse thee. [ of the Catholique Church. *as Psal. 21.*

19 † Let them not reioyce ouer me that are my aduersaries vniu- w This place stly: w that hate me without cause, and twinckle with the eies. *is applied by our Saniour to himselfe. Ioan. 15.*

20 † Because they spake in decde x peaccably to me: and in the x The Pharise- anger of the earth speaking they meant guiles. *ses and Herodians said: Master we know that thou art a true speaker &c. meaning to intrappe him with treason. Mat. 22.*

21 † And they y opened their mouth awide vpon me: they said; y The same wel, wel, our eies haue scene. *Pharises and*

*Priesties iudged him worthy of death, and procured the people to erie: Crucifie him, crucifie him.*

† Thou

- 2 *Againe his Resurrection is prophesied.* † Thou hast sene ô Lord, keepe not silence: 2 Lord depart not 12 from me.  
 † Arise and attend to my iudgement: my God, and my Lord 23 vnto my cause.  
 † Iudge me according to thy iustice ô Lord my God, and let 24 them not reioyce ouer me  
 † Let them not say in their hartes: Wel, wel, to our soule: nei- 25 their let them say: We haue deuoured him.  
 a *At the day of iudgement the wicked* † Let a them blush and be ashamed together, that reioyce at 26 my euils.  
*shal receiue sentence of damnation.*  
 Let them be clothed with confusion and shame; that speake great things vpon me.  
 b *the blessed of eternal glorie.* † Let b them reioyce and be glad, that wil my iustice: and let 27 them say alwayes: Our Lord be magnified, that wil the peace of his seruant.  
 † And my tongue shal meditate thy iustice, thy prayse al the 28 day.

## PSALME XXXV.

Gods prouidence.  
 The 3. key.

*The prophet describeth the wicked malice of obstinate sinners 6. Against which he opposeth Gods infinite goodnes, 9. with his prouident mercie towards the worst, and iust reward of the good; 12. praying to escape the dangerous gulf of pride.*

- a *More special* † a Vnto the end, to b the seruant of our Lord Dauid him selfe. 1  
*by describing the state of men in the new testament, then in the old. b instruction for Dauid not as a king, or a prophet, but as the poore seruant of God.*  
 c *Wittingly and resolutely preferring wicked life before vertuous.* T H E vniust hath said within him selfe, that he c would 2  
 sunne: there is no feare of God before his eies  
 d *God so bareth sinne committed of meere malice, that he commonly reiecteth such sinners, and more often offereth new grace to those, that sinne of frailtie, or ignorance.* † Because he hath done deceitfully in his sight: d that his ini- 3  
 quitie may be found vnto hatred.  
 e *Some ignorance is inuincible whē one hath a good wil to lerne, doing his endeouour to knowv the truth in doctrin, & his dutie in manners, but cannot get knowledge therof, and then he is ex- used before God; though he erre in opinion, or in fact: others are negligent to lerne, and their error is grosse ignorance and is a sinne, greater or lesse, according to the importance of the thing, which they ought to knowv. Others are more vvilful, desiring to be ignorant; that they may sinne vvith the lesse remorse, or repining of their ovvne conscience, and this is affected ignorance, and most*  
 † The wordes of his mouth are iniquitie, and guile: he e would 4

and most hainous, and odious sinne. For which God often leauing them destitute of ordinarie grace, which he geueth to others, they fall into reprobate sense, and into more horrible sinnes.

5 † He hath meditated iniquitie in his bed: he hath set himselfe on euery way not good, and malice he hath not hated.

6 Lord *f* thy mercie is in heauen: and *g* thy truth euen to the cloudes.

*f* God doth not utterly shut vp his mercie from the most wilful & wicked sinners, but geueth them sometimes good motions, and sufficient helpe, that they may repent, be iustified & saued, if they do not wittingly harden their owne hartes, and stil wilfully repel Gods grace. *g* For so God promisseth (vwho is most faithful) that he will forgeue sinners, and receiue them into his fauour againe, whensoever they resolving to serue him, repent and cease to sinne.

7 † Thy iustice as the hilles of God: thy iudgementes are great depth.

8 Men & *b* beastes thou wilt saue o Lord: † as thou *i* hast multiplied thy mercie o God.

*b* Thou o God that hast care of al creatures, not only of men but also of brute beastes, art euermore ready of thy part to saue both moderate men, in vvhom the light of reason remaineth, and also grosse senseles persons, vvhich are become brutish like horte and mule or other beastes. *i* For so our Lord multiplieth his mercie.

But *k* the children of men, *l* shal hope in the couert of thy winges.

*k* Yet with condition that senseles or brutish men, must become reasonable men, the children of men, not coltes, whelpes, pigges &c. *l* Sinners thus conuerted shal not only haue al necessities in this life, as al liuing creatures haue in this world, but also shal hope of spiritual, heauenly, & eternal glorie prepared for Angels, and children of men: as in the verses folloving.

9 † They shal be inebriated with the plentie of thy house: and with the torrent of thy pleasure thou shalt make them drinke.

10 Because with thee is the fountaine of life: and in thy light we shal see light.

11 † Extend thy mercie to them that know thee, and thy iustice to them, that are of a right hart.

12 Let *m* not the foote of pride come to me: and let not *n* the hand of a sinner moue me.

*m* Lett anie impediment hinder the obtayning and possession of eternal reuward, the iust must specially pray not to be infected vvith pride: *n* nor be ouercome by the forcible tentations of other sinners, by perswasion, nor euil example.

13 † There *o* haue they fallen that worke iniquitie: they were expelled, *p* neither could they stand.

*o* The first sinne, to vvith of diuels, vvvas pride, and mans sinne vvvas by perswasion of the diuel. *p* neither of vvhich could escape punishment.

# PSALME. XXXVI.

*An exhortation not to enuie nor imitate the euil, vho for most part prosper in this world, and are damned eternally: but to flee euil and doe good, to contempt duly considering that God diuersly permitteth and punisheth the wicked, and likewise comforteth and afflicteth the iust, al for their good.* The 7. key.

This Psalm is composed in order of the Alphabet, euery distick beginning vvith a diuers letter, to moue the reader to diligent attention, which may serue in place of a larger cōmentarie.

† A Psalm *a* to Dauid him self.

*a* For Dauid's and euery iust mans instruction.

**H**A V E *b* no emulation toward the malignant: neither enuie them that doe iniquitie.

*b* Neither be thou offended that the wicked do prosper in this world, nor imitate them that thou maist also prosper.

† Because *c* they shal quickly wither as grasse: and as the *2* blossomes of herbes they shal soone fal.

*c* For at this life, and consequently the prosperitie therof is shorte, and uncertaine.

† *d* Hope in our Lord and doe good: and inhabite the land, *3* and thou *e* shalt be fed in the riches therof.

*d* Put thy trust in God, liuing content in this world: *e* & he wil geue thee that is necessarie.

† Be delighted in our Lord: and he wil geue thee the petitions *4* of thy hart.

† *f* Reuele thy way to our Lord, and hope in him: and he wil *5* doe it.

*f* Commend al thyn affaires to God.

† And he wil *g* bring forth thy iustice as light: and thy iudge- *6* ment as midday: † be subiect to our Lord, and pray him. *7*

*g* Partly making vertue appeare to the comfort of the veriuow, and example of others in this life, but especially in the next world.

Haue no emulation in him, that prospereth in his way: in a man that doth iniustices.

† Cease from wrath, and leaue furie: haue not emulation that *8* thou be malignant.

† Because they that are malignant, shal be cast out: but they *9* that expect our Lord, the same shal inherite *h* the land.

*h* the land of the liuing.

† And yet a litle while, and the sinner shal not be: and thou *10* shalt seeke his place, and shal not find it,

† But the meeke shal inherite the land, and shal be delighted *11* in multitude of peace.

† The sinner shal obserue the iust: and shal gnash vpon him *12* with his teeth.

† But our Lord shal scorne him: because he foreseeeth that his *13* day shal come. Mat 5.

† Sinners haue drawen out the sword; they haue bent their *14* bowe;

That

That they may deceiue the poore and needie: that they may murder the right of hart.

- 15 † Let *i* their owne swordes enter into their hartes: and let their bowe be broken.

*i* By way of imprecation (as in manie other places) the prophet forsheweth that wicked men shal fall into the evils, which they prepare for others.

- 16 † Better is a litle to the iust, aboue much riches of sinners.

- 17 † Because the armes of sinners shal be broken in peeces: but our Lord confirmeth the iust.

- 18 † Our Lord knoweth the daies of the immaculate: and their inheritance shal be for euer.

- 19 † They shal not be confounded in the euil time, and in the  
20 dayes of famine they shal be filled: † because the sinners shal

perish.  
But the enemies of our Lord forthwith as they shal be honoured and exalted, vanishing shal vanish as smoke.

- 21 † The sinner shal borrow, and not pay: but the iust is merciful and wil geue.

- 22 † Because they that blesse him shal inherite the land: but they that curse him shal perish.

- 23 † With our Lord the steppes of man shal be directed: and he shal like wel of his way.

- 24 When *k*. he shal fall, he shal not be brused: because our Lord putteth his hand vnder.

*k* Though the iust fall of frailtie or ignorance into venial sinne, yet Gods grace shal stay him that he fall not into mortal. The iust falleth seven times in the day, & riseth. *Prou. 24.*

- 25 † I haue bene yong, for I am old: and I haue not sene the iust forsaken, / nor his seede seeking bread.

*Eccle. 2.* So king David obserued: and it very rarely happeneth, that the iust or their children are destitute of necessarie sustenance in this vworld. If it chance in some, it is to their greater merite, and is manifestly recompensed in spiritual giftes. In which sense S. Basil expoundeth, that it is alwayes verified For God euer rewardeth good workes either temporally, or spiritually, or both wayes. S. Augustin also (conc. 3. in hunc Psal.) exemplifieth in Abraham, Isaac, and Iacob with al his familie, who were forced to goe into other countreies by reason of famine, and by Gods prouidence were there sustained, Gen. 12. 26. 46. and S. Paul among his other tribulations mentioneth famine and thirst. 2. Cor. 11. v. 27. Seing therefore these so iust persons sought their bread in necessitie, he expoundeth this holie Scripture in the Allegorical sense, that the Church from her beginning in Ierusalem to the end of the world, neuer wanteth the true word of God, true faith and doctrine, which is the spiritual bread wherewith the soule is nourished.

- 26 † All the day he is merciful and lendeth: and his seede shal be in blessing.

*m* In these *† m* Decline from euil, and doe good: and *n* inhabite for euer 17  
*two principles,* and euer.  
*declining fro* euil and doing good, true iustice consisteth. *n* and he that finally ob-  
*serueth these* *two* pointes, meriteth and shal possesse heauen.

*†* Because our Lord loueth iudgement, and he wil not forsake 28  
 his saines: they shal be preferred for euer.

The vniust shal be punished: and the seede of the impious shal  
 perish.

*†* But the iust shal inherite the land: and shal inhabite for euer 29  
 and euer vpon it.

*†* The mouth of the iust shal meditate wisdom, and his tong 30  
 shal speake iudgement.

The law of his God in his hart: and his steppes shal not be sup- 31  
 planted.

*Pro. 31.  
1/4. 51.*

*o to draw* *†* The sinner considereth the iust: and seeketh to *o* murder 32  
*him to mortal* him.

*sinne, which* is death of the soule.

*†* But our Lord wil not leaue him in his handes: neither wil he 33  
 condemne him, when iudgement shal be geuen of him.

*†* Expect our Lord, and keepe his way: and he wil exalt thee, 34  
 that thou mayst inherite the land: when the sinners shal perish  
 thou shalt see.

*†* I haue seene the impious highly exalted, and aduanced as the 35  
 ceders of Libanus.

*†* And I passed by, and behold he was not: and I sought him, 36  
 and his place was not found.

*p rewardes.* *†* Keepe innocencie, and see equitie: because there are *p* re- 37  
 maynes for the peaceable man.

*†* But the vniust shal perish together: the remaines of the im- 38  
 pious shal perish.

*q mans iusti-* *†* But the saluation of the iust is *q* of our Lord: and he is their 39  
*ce and wel* pottector in the time of tribulation.

*doing is not of* his owne poure but of Gods grace.

*†* And our Lord wil helpe them, and deliuer them: and he wil 40  
 take them away from sinners, and saue them: because they  
 haue hoped in him.

# PSALME XXXVII.

The third  
 penitential  
 Psalme.  
 The 7. key.

*King David, or anie other penitent, earnestly prayeth God to remitte his  
 sinnes, and mitigate the paines which he acknowledgeth him selfe to haue  
 deserued, 12. lamenting the afflictions which he suffereth by such as some-  
 times were his freindes, 14. whose tentations he now resisteth, trusting in  
 God,*

*God, resigning himselfe to Gods wil, confessing his owne iniquitie, and humbly praying for Gods helpe.*

1 A Psalm of Dauid, in a recordation of the sabbath.

2 *In remembrance that by sinne we lost the rest and peace, which man had in the state of innocencie; secondly we lost the peace of conscience; thirdly the rest and peace of eternal felicitie.*

2 **L**ORD *b* rebuke me nor in thy furie: *c* nor chastise me in thy wrath.

*b* Condemne me not to eternal paine: *c* nor punish me in purgatorie fire; but purge me so in this life, that the purging fire be not needful. By which fire (saith S. Augustin) though some shal be saved (grauior tamen erit ille ignis, quam quicquid potest homo pati in hac vita) yet that fire shal be more greuous, then whatsoever a man can suffer in this life. S. Gregory also expoundeth this same place, as if Dauid sayd thus: I know it wil come to passe, that after the end of this life, some shal be cleansed by purging flames, some shal be vnder the sentence of eternal damnation. But because I do esteeme that transitorie fire more intolerable then al present tribulation, I desire not only not to be rebuked in furie of eternal damnation, but also I feare to be purged in the wrath of transitorie correption. Thou therefore O Lord whom I serue in my spirite, whom I know to be the sauour of al men, rebuke me not in furie of perpetual damnation, nor chaufe me in wrath of purging punishment. See Annotat. Psal. 6.

3 Because *d* thy arrowes are fast sticked in me: and thou hast *e* fastened thy hand vpon me.

*d* Afflictions of mind and bodie sent by thy iust iudgement. *e* thou hast strooke me with an heauie hand.

4 There is *f* no health in my flesh, at *g* the face of thy wrath: my bones haue no peace at *h* the face of my sinnes.

*f* I already feeble in my flesh, in al my bones, and powres great affliction, *g* considering thy iustice, *h* and my sinnes.

5 Because mine iniquities are gone *i* ouer my head: and as *a* *k* heauie burden are become heauie vpon me.

*i* which are exceedingly increased, almost ouerwhelming my spirite. *k* sinnes not washed away by penance by their weight carie the soule into more and more wickednes.

6 † My *l* scarres are putrified and corrupted, because of my foolishnes.

1. *sti* corrupting those partes which were whole before, as *a* pestered sore that is not cured.

7 I am become miserable, and am made *m* crooked euen to the end: I went sorrowful al the day.

*m* not able to goe straight to do any good worke, being guiltie of greuous sinne.

8 Because *n* my loynes are filled with illusions: and there is no health in my flesh.

*n* concupiscence struuing in me.

9 I am afflicted and am humbled exceedingly: I *o* rored for the groning of my hart.

• *from the sorrow of my hart, my voice hath broken out into clamour.*

K 3

† Lord,

*p* *o* God thou knowest my desire, to be restored to thy fauour. † Lord, *p* before thee is al my desire: and my groning is not hid from thee. 10

† My hart is troubled, my strength hath forsaken me: and the light of mine eies, and the same is not with me. 11

*q* those that were my freindes and companions in sinne art become myn enemies, because I forsake them: † My *q* frendes, and my neighbors haue approached, & stood against me. 12

*r* sought by al meanes to intangle me againe. And they that were neere me, stood far of: † and they did violence which sought my soule. 13

† But I as one deafe did not heare: and as one dumme not opening his mouth. And they that sought me euils, *r* spake vanities: and meditated guiles al the day. 14

† And I became as a man not hearing: and not hauing reproofes in his mouth. 15

† Because *t* in thee *o* Lord haue I hoped, thou wilt heare me *o* Lord my God. 16

† *v* Because I said: Left sometime mine enemies reioyce ouer me: and whiles my feete are moued, they speake great things vpon me. 17

and do pray that mine enemies may not preuail against me. † Because I *w* am readie for scourges: and my sorow is in my selfe to thee. 18

† Because *x* I wil declare my iniquitie: and I wil *y* thinke for though thou knowest al yet my sinne. 19

with mouth confession is made to saluation. *y* and I meditate of that which my sinne hath deserued. † But mine enemies liue, and are confirmed ouer me: and they are multiplied that hate me vniustly. 20

*z* one kind of detraction is in reueling secrete faulter, an oiter in feaning and imputing false crimes, the third ( here mentioned ) in calling vertue vice, as penance, hypochrisie. † They that repay euil things for good, *z* detracted from me: because I folowed goodnes. 21

† *a* Forsake me not *o* Lord my God, depart not from me. 22

Lord final Attend vnto my help, *o* Lord the God of my saluation. perseuerāce in thy grace, and seruice.

Gods prouidence. The 3. key.

## PSALME. XXXVIII.

*A*inst man in remediles persecution resoluerh to suffer al with peace and silence: 5. praying God to take him from this world, confessing the vanitie therof. 8. and relying on Gods prouidence (11. who punisheth man for his sinnes) prayeth for release. Vnto



- 1 † Vnto *a* the end, to *b* Idithun him selfe, a canticle of Dauid. *a* Some expound this Psalme of the Iewes in captiuitie in Babylon, but this title, and the matter conteyned shew, that it rather pertaineth to the new Testament.  
*b* to be songe by Idithun and his scholars & successors, or rather by Christians.

2 I *c* HAVE said: I wil keepe my waies: that I offend not in *c* weake men my tongue. [*in affliction not able to deliuer them selues, seeke reuenge, by murmuring and oiber euil speaches, but the perfect resolve to rule their tongues:*  
 I haue set a gard to my mouth, when the sinner stood against me.

3 † I was dumme and humbled, and kept silence *d* from good *d* men to for- things: and *e* my sorrow was renewed. *e* *bear* some- times from their owne iust defence: *e* though therby they indure more persecution.

4 † My *f* hart waxed hote within me: and in my meditation *a* *f* sorrow sup- fyre shal burne. *pressed* ma- keth the hart to burne with zeale, and indignation.

5 † I haue spoken in my tongue: Lord *g* make mine end knowne *g* *If it may* to me. [*please thee let me know how long I shal liue, desiring to dye; as Elias desired.* 3. Reg. 19.

And the number of my daies what it is: that I may know what is lacking to me.

6 Behold thou hast put my daies measurable, and my *h* substance *h* *my life and* is as nothing before thee. *al that I haue* *is as nothing compared to thy eternitie.*

Doubles al things are vanitie, euerie man liuing.

7 † Surely man passeth as *i* an image; yea and he is troubled *k* in *i* *as a shadow* vayne. [*or image appearing in a glasse, which is quickly forgotte.* *k* *therefore* *there is no cause man should be troubled in mind for temporal miseries.*

He gathereth treasure; and knoweth not to whom he shal gather them.

8 † And now what is my expectation? is not our Lord? and my substance is with thee.

9 † From al mine iniquities deliuer me: *l* a reproch to the foo- *l* *Thou hast* lish thou hast geuen me. *suffered me to* *be reproched by the foolish that prosper in this world.*

10 † I was dumme, and opened not my mouth, *m* because thou *m* *I know* 11 didst it: † Remoue thy scourges from me. *my tribula-*

*tion is by thy* 12 † By the strength of thy hand I haue faynted in reprehensions: for iniquitie thou hast chastised man. *providence.*

And thou hast made his *o* soule pyne away as a spider: but *o* *my life de-* vaynly is euerie man troubled. [*cryeth as a spider having spent al her moisture,*  
 † Heare

† Heare my prayer ô Lord, and my petition; with thine eares 13  
receiue my teares. Keepe not silence: because I am a p stranger  
with thee, and a pilgrime, as my fathers.

*d All men are strangers in this life, heauen being our home.*

† Forgeue me, that I may q be refreshed before I depart: and 14  
r shall be no more.

*q that I may recover spiritual strengthe in this life: r after which I shall not be in state to  
do freeworkes of satisfaction nor merite.*

PSALME. XXXIX.

Christs com-  
ming and rede-  
ming of man-  
kind  
The 5 key.

*Christs faithful members after long expectation congratulate his coming in  
flesh. 6. He directing his speech to his Father, professeth to performe  
the Redemption of mankind, and to denounce the same in the whole  
world: 1 2. prayeth for his seruantes, vndertaking to satisfie for their  
sinnes.*

† Vnto a the end, a Psalm to Dauid himselfe.

1

*a pertaining vnto the new Testament.*

† **E**XPECTING *b* I expected our Lord, and he hath at- 2  
tended to me.

*b the faithful of the old and new Testament reioyce in the coming of Christ.*

† And he heard my prayers, and brought me out of the lake 5  
of miserie, and from the myre of dregges.

And hath set my feete vpon a rocke: and hath directed my  
steppes.

† And he hath put a new canticke into my mouth: a song to 4  
our God.

Manie shall see, and shall feare: and they shall hope in our Lord.

† Blessed is the man, whose hope is in the name of our Lord: 5  
and hath not had regard to vanities and false madnes.

† Thou hast done manie thy meruculous thinges ô Lord my 6  
God: & in thy cogitations there is none that may be like to thee.

I c haue declared and haue spoken: they d multiplied about  
number.

*c Christ by him selfe and by others preached the Gospel of saluation. d the multiplication  
of Christians thereby.*

† e Sacrifice and oblation thou wouldest not: but f cares thou 7 *Heb. 10.*  
hast persited to me.

*e No sacrifice of the old testament sufficed to satisfie Gods iustice for the sinne of man. f Christ  
by the care of obedience performed the redemption of man by his death, as was determined  
from eternitie. S. Paul for [eares] laith [bodie] See Annotations Heb. 10.*

Holocaust and for sinne thou didst not require: † then said I; 8

Behold I come

In the

- 9 In the *g* head of the booke it is written of me, † that I should doe thy wil : my God I would, and thy law in the middes of my hart.
- g* The summe of holie Scripture is of Christs Incarnation & death for redemption of man.
- 10 † I haue *h* declared thy iustice in the great Church, loe I wil not stay my lippes : Lord thou hast knowen it.
- h* Again Christ inculcateh the preaching and recciuing of his Gospel in the whole world.
- 11 † Thy iustice I haue not hid in my hart : thy truth and thy saluation I haue spoken. I haue not hid thy mercie, and thy truth from the *i* great council.
- i* In the greatest and wisest congregations of this world, Christ concealeth not his mercie and truth. So himselfe professed before Annas, Caiphas, Pilate, and their councils. S. Paul preached Christ at Athens, and in manie nations, and so the other Apostles. For their voice went into al the coastes of the earth.
- 12 † *k* But thou o Lord make not thy commiserations farre from me : thy mercie and thy truth haue alwayes receiued me.
- k* The prophet now speaketh in the name of Christs mystical bodie the Church: praying to be made partaker of mercie, and to be deliuered from euiles.
- 13 † Because euils haue compassed me, which haue no number: mine iniquities haue ouertaken me, & I was / not able to see.
- l* the sinnes also of those which beleue in Christ are so manie, that they can not be fully sene in particular.
- They are multiplied about the heares of my head : and *m* my hart hath forsaken me.
- m* Almost faint in considering so manie and so great iniquities amongst those that profess Christ.
- 14 † It may please thee o Lord to deliuer *n* me : Lord haue respect to helpe me.
- n* The whole Church prayeth in the name of al for the infirme members.
- 15 Let *o* them be confounded and ashamed together, that seeke my soule, to take it away.
- The prophet foresheweth that the reprobate for their obstinate malice, seeking to hurt others shal be confounded.
- Let them be turned backward, and be ashamed that wil me euils.
- 16 Let them forthwith receiue their confusion, that *p* say to me : wel, wel.
- p* that scornfully say : wel, wel : wishing al euil to good men.
- 17 † Let al *q* that seeke thee, reioyce and be glad vpon thee : and let them that loue thy saluation, say alwayes : Our Lord be magnified :
- q* which not only in mouth and outward profession, but also in sinceritie of hart seeke thee, may with confidence reioyce, and praise God.

† But *r* I am a begger, and poore: Our Lord is careful of me. 18

*r* Christ speakeih in the name of sinners truly repeating, whose sinnes he vnder taketh to redeme, and wash away by his passion.

Thou art *f* my helper, & my protector: my God be not slacke.

*f* The faithful of the old testament pray for Christs first coming into this world, and the faithful now pray for his second coming to purge his Church, and to reward the good.

PSALME XL.

Christs Passion  
and Resurre-  
ction.

The *s* key.

*The prophet pronounceth them happie that wil beleue in Christ, coming in humilitie and pouertie. 5. Christ describeth his owne poore afflicted state in this life, by reason he is to satisfie for the sinnes of the world; the malice of his aduersaries, 10. especially of Iudas, 11. and by way of prayer, prophecieth his owne Resurrection.*

† Vnto *a* the end, a Psalm to Dauid him selfe.

*a* Perteyning to the new testament, as appeareth by the 10. verse alleaged by our Saviour.

10. 13.

This Psalm is also applied by the Church in the office of the sick, whom whosoever assisteth in that case, may hope to haue assistance in their owne like necessitie.

7. 18.

**B**LESSED is the man that vnderstandeth concerning *b* the needie, and the poore: in *c* the euil day our Lord wil deliuer him.

*b* He is happie that is not scandalized in Christ (Luc. 7. v. 23.) coming in pouertie, and suffering extreme afflictions. *c* He that trusteth in Christ, notwithstanding the contrarie motiues of his wordlie miserie, shal be deliuered by him in al distresse.

† Our Lord *d* preferue him, and geue him life, and make him blessed in the land: and *e* deliuer him not vnto the wil of his enemies.

*d* Our Lord wil geue to such seruantes more grace in this life, and glorie in the next.

*e* not suffer him to be overcome in tentations.

† Our Lord helpe him *f* vpon the bed of his sorow: thou hast turned al his couche in his infirmitie.

*f* When such constant seruantes are sick to death, Christ wil most especially comforte and helpe them.

† I said: *g* Lord haue haue mercie on me: heale my soule, because I haue sinned to thee.

*g* Christ in the behalf of his mystical bodie confesseth their sinnes, and prayeth for them.

† Mine enemies haue spoken euils to me: When shal he die, *h* and his name perish?

*h* After death suffered for mankind Christ riseth, and his name and kingdom is glorious.

† And if *i* he came in to see, he spake vayne thinges: his hart hath gathered together iniquitie to him selfe.

*i* Those that came not of good wil, but of malice to obserue Christs deedes and wordes, carped at both, sometimes saying, he taught against the law, and against Moyses; sometymes that he cast out diuels in the powre of Beelzebub.

He went forth. and spake together.

8 † Al mine enemies whispered against me : they did thinke euils to me.

9 They *k* haue determined an vniust word against me : I shal not he that sleepeeth adde to ryse againe :

*k* At lest they resolu'd that he should die. 1 But they could not so suppress his powre, for he rose againe in glorie.

10 † For *m* the man also of my peace, in whom I hoped : who did eate my breades, hath greatly troden me vnder foote

10. 13.

Act. 1.

*m* By our Sauours application of this verse, it is certaine that the traitor Iudas is here described. 104. 13. v. 18.

11 † But thou O Lord haue mercie vpon me, and raise me vp againe : and I *n* wil repay them.

*n* in the day of iudgement Christ Iudge of al wil render to euerie one as they deserue.

12 † In this I haue knowen that thou wouldest me : because mine enemye shal not reioyce ouer me.

13 † But me thou hast receiued O because of innocencie: and thou hast confirmed me in thy sight for euer.

*o* As before in respect of sinners, Christ Iudge of al wil render to euerie one: so here in his owne person he auoucheth his owne innocencie, which made him apt to satisfie for others.

14 † Blessed be our Lord the God of Israel *p* from the beginning of the world, and for euermore : *q* Be it, be it.

*p* For this mercie of Almighty God in sauing the elect by his Sonnes death, he is to be praised for euer eternally. *q* Al the blessed agree in this, that God is eternally to be praised and therto say Amen. So be it, to be it.

Some diuide the Psalmes into five bookes, supposing the first booke to end here with these wordes, *Be it, be it*: not obseuiing that the last Psalme hath not this ending. S. Ierom confuteth this opinion by our Sauours, and S. Peters naming it the booke, not bookes of Psalmes. Luc. 20. v. 42. Act. 1. Moreover if this were the end of one booke, then the Psalme following should not be called the 41. Psalme, but the first Psalme of the second booke.

# PSALME. XLI.

The feruent desire of the iust, 6. much afflicted in this life, 12. and assured hope of eternal ioy. Eternal glory.  
The 10. key.

1 † Vnto the end, vnderstanding to the sonnes of a Core.

*a* The sonnes of Core repented, and departed from their fathers schisme, and so escaped miraculously the horrible pitte of damnation, into which their father and his complices fell. Num. 26. v. 10 By which example al seduced, and deceiued Christians are admonished, not to persist in schisme or other sinnes. And wordlie men, ambitious of honour be warned to desist & seke God aboue al thinges, first of al the kingdome of heauen (so be liuing members of the Catholique Church) and the iustice therof: to seke thinges which are aboue, not which are vpon the earth; lest hel deuoure them, as it deuoured the complices of Core Num 16 v. 31.

2 **E**V E N as the harte *b* desireth after the fountaines of waters:  
*c* so doth my soule desire after thee O God.

L 2

† My

*b* A harte waxing old, and burdened with much heare, and great hornes, draweth a serpent into his nosethreils, so being infected with poyson, desireth most ardently to drinke, and afterwards casteth his hornes, and heare, and becometh as it were yong againe. *e* with such feruent desire a true penitent, feeling himselfe infected with poyson of sinnes, seeketh the water of Gods grace.

† My soule hath thirsted after God *d* the strong *e* living: 3.

*f* When shall I come and appeare before the face of God?

*d. e.* God is omnipotent, and in dede the only true living God: diuels who are honored in idols, can do no more then God permitteth, and so they can kil the soules, that consent vnto their tentations, but can not restore spiritual life againe. *f* The soule being iustified, and still assaulted with new tentations deliuereth to be with God.

† My *g* teares haue beene breades vnto me day and night: 4.

whiles it is said to me dayly: *b* Where is thy God?

*g* I haue had no other refection, but to lesuifie my sorow with weping. *b* The wicked exprobrate the iust, as though God would neuer helpe them, because he suffereth them to be sometimes long in tribulation.

† These thinges haue I remembred, and haue powred out my *f* soule in me, because I shal passe into the place *i* of a meruelous tabernacle, euen to the house of God.

*i* King Dauid was not permitted to build the temple, much lesse did he enter into anie such meruelous tabernacle in his mortal life, but must nedes be vnderstood, to speake here of the heauenlie tabernacle, prepared by Christ for his seruants

In the yoyce of exultation, and confession: the sound of one feasting.

† Why *k* art thou sorowful my soule: and why dost thou *o* trouble me?

*k* The prophet comforteth him selfe, or anie iust soule, in the hope of everlasting ioy.

Hope in God, because yet I *l* wil confesse to him: the saluation of my countenance, † and my God. 7

*I render thanks and praises.*

My soule is troubled toward my selfe; therefore wil I be mindful of thee from the land *m* of Iordan, and Hermoniim from the litle mountaine.

*m* At this life is like to the smal strait place betwene Iordan and a litle hil called Hermoniim, but from this straitnes the hope of the iust is, to be placed in heauen.

† Depth *n* calleth on depth, in the voice of *o* thy floud-gates. 8

Al thy high thinges, and thy waues haue passed ouer me.

*n* One tentation stil succedeth an other: *o* and the same so great, as if God opened the gates, and suffered them to overflow like fluddes of water.

† In *p* the day our Lord hath commanded his mercie: and *q* in *9* the night a song of him.

*p* But God helpeth in opportunitie, not suffering his seruantes to be tempted aboue their strength, geuing them fruit with tentations: *q* yea in the greatest tribulation, he geueth ordinarily most comfort, making them sing spiritually in hart, if not also in voice.

With

10 With me *r* is prayer to the God of my life: † I wil say to God:  
Thou art my defender.

*r* one special means to procure diuine consolation is prayer in distresse.

Why hast thou forgotten me? and why goe I sorrowful, whiles  
mine enimie afflicteth me?

11 † Whiles my bones are broken, mine enemies that trouble me  
haue vpbayded me:

Whiles they say to me day by day: Where is thy God?

12 † Why art thou heauie o my soule? & why dost thou trouble me?  
f Hope in God, because yet I wil confesse to him: the salua-  
tion of my countenance, and my God.

*f* Still the iust soule taketh comfort in assured hope of saluation, the eternal vision of God.

## PSALME. XLII.

The iust innocateth Gods sentence against the deceiptful, that seeke his  
spiritual ouerthrow, 4. acknowledgeth his helpe, from almightie God  
the B. Trinitie, in whose vision glorie consisteth.

One God the  
B Trinitie.  
The 1. key.

1 † A Psalme of David.

*a* Holie David often prefiguring Christ, here representeth euerie faithfull seruant of God,  
and particularly when they be gonne a great and holie worke; as when Priestes celebrate the  
diuine Sacrifice, they with their assistants receiue by interchangeable verses this Psalme.

**I** V D G E *b* me o God, & discerne my cause from the nation  
not holie, from the vniust and deceitful man & deliuer me.

*b* After that we haue examined, and prepared our selues to the most holie Sacrifice and Sa-  
crament, according to S. Pauls admonition (let a man proue himselfe, and so eate this bread,  
and drinke this chalice, 1. Cor 11.) we pray God, to iudge between our true sincere intention,  
and the vniust deceiptful endeoures of our enimie: & so to deliuer and protect vs from  
subtle malice.

2 † Because thou art God *d* my strength: & why hast thou re-  
pelled me? and why goe I sorrowful, f whiles the enimie afflicteth  
me?

*d* V Vith thee I can do anie thing, without thee nothing, *e* thou seemest sometimes not to re-  
gard me, f whiles tentations are more sensible then thy grace.

3 Send forth *g* thy light and thy truth: *b* they haue conducted  
me, and haue brought me into thy holy hil, and into thy taber-  
nacles.

*g* As thou hast sent Christ the light and truth into this world, grant vs the same now in parti-  
cular. *b* These two giftes of God, the light of knowing our duties and truth, with sincere in-  
tention to performe the same, haue brought vs into thy Church, and vnto thy Altar.

4 † And *i* I wil goe in to the altar of God: to God, which  
*k* maketh my youth ioyful.

*i* Accompanied with light of truth, and sincere intention, we confidently approach to thyn  
Altar o God, *k* vvhich changeeth our old corruption into newnes of life.

† I wil confesse to thee / on the harpe *m* ô God *n* my God: *s*  
 o why art thou sorowful ô my soule: and dost thou trubel  
 me?

*l* But to this purpose we praise God on the harpe, mortifying our affections.

*m. n.* The former word is of the plural number in hebrevv, Eloim, the other of the singular, signifying the Blessed Trinitie, one God. *s* Thou needest not therefore my soule, be penitue, or deolate.

† *p* Hope in God, because yet *q* wil I cōfesse to him: the salua-  
 tion *r* of my countenance, and / my God.

*p* But trust in God, *q* praise him, *r* vvhom I hope to see face to face, *s* the true eternal God.

PSALME. XLIII.

The state of  
 the Ievves.

The 4. key.

*The prophet describeth the first calling, and difficultie state of the Iewish nation, 6. their prosperitie at other times. 10. Against their afflictions in captiuitie, and persecutions.*

† Vnto *a* the end, for the sonnes of *b* Core to vnderstanding. *i*

*a* Though this psalme doth first and literally pertaine to the people of Israel, yet all things happening to them, were in figure of the Christian Catholique Church, vvhich begane vvith difficulties, aftervvards prospered, and againe suffereth much persecution. *b* Core signifieth caluus, bauld; also caluaria a icul, or place of sculles: the name of the place vvhere our Sauieur vvvas crucified, so the children of Core signifie the children of Christ *S. Aug.*

**O** GOD we haue heard with our eares: our fathers haue  
 declared to vs.

The *c* worke, that thou hast wrought in their dayes: and in  
 the dayes of old.

*c* The particular calling of Abraham out of Chaldea, protection of him, and Isaac, and Iacob, the deliuerie of al Israel out of Ægypt, and establishing them in the promised land of Chanaan, vvith innumerable, great, and strange thinges donne for them.

† Thy hand destroyed the nations, and thou didst plant them: *3*  
 thou didst afflict the peoples, and expel them:

† For *d* not by their owne sword did they possesse the land, *4*  
 and their owne arme did not saue them:

*d* The Israelites conquered not by ordinarie povvre, but by the miraculous hand of God.

See ioseph. But thy right hand, and thyne arme, and the illumination of  
 thy countenance: because *e* thou wast pleased in them.

*e* Not that this people deferred of themselves, but of Gods free election, al the vvorld being vvicked, he gaue peculiar grace to Abraham, Isaac, Iacob and some others, and then for their sakes protected the vvhole people, in them conseruing a visible Church.

† Thou art the same my king and my God: vvhich comman- *5*  
 dest the saluations of Iacob.

† In *f* thee we shal turne out our enemies vvith *g* the horne, *6*  
 & in thy name we shal contemne them that ryse vp against vs.

*f* As in former examples, so in Dauids time, not mans strenght, but Gods hand gaue them great victories. *g* As an ox vvith his horne casteth a smal thing into the vvind.

† For



1. *Ios. 24.*  
 1. *R. 17.*  
 2. *R. 18.*

- 7 † For I wil not hope in my bowe: and my sword wil not saue me.
- 8 † For thou hast saued vs from them that afflict vs: and them that hate vs thou hast confounded.
- 9 † In God we shal be prayſed al the day: and in thy name we wil confesse for euer.
- 10 † But *h* now thou hast repelled and confounded vs: and thou wilt not goe forth o God in our hostes.
- h* The prophet foretelleth that after prosperitie God vwould suffer the Iewes to falle into captiuitie, & manie afflictions, which also signified allegorically diuers states of Christs Church.
- 11 † Thou hast turned vs backe behind our enemies: and they that hated vs, spoyled for themselues.
- 12 † Thou hast geuen vs as sheepe that are to be eaten: and thou hast disperſed vs among the nations.
- i* The Iewes are now mercelously disperſed, and depressed.
- 13 † Thou hast sold thy people *k* without price: and there was *l* no multitude in the exchanges of them.
- k* In the destruction of Ierusalem the remanant of the people were sold for ſmal, as it were for no price. They had sold Christ for thirtie pence; *l* and now no multitude, nor number of money at al was geuen for them, but thirtie of them were sold for one pennie, Iosephus de bello Iudaico.
- 14 † Thou hast made vs a reproche to our neighbours, a ſcorne and mocking ſtocke to them, that are round about vs.
- 15 † Thou hast made vs for a parable to the Gentiles: a wagging of the head among the peoples.
- 16 † Al the day my ſhame is againſt me, and the confuſion of my face hath couered me.
- 17 † At the voyce of the vpbrayder, and the reprocher: at the face of the enemy and perſecutor.
- 18 † Al theſe things haue come vpon vs, *m* neither haue we forgotten thee: and we haue not done wickedly in thy teſtament.
- m* Vntill Christs paſſion the Iewish people did not wholly fal from God, and true religion. And of them were choſen the Apoſtles, and manie others, that founded and propagated the Church of Christ.
- 19 † And our hart hath not reuolted backward: and *n* thou hast declined our pathes from thy way:
- n* The negative particle is here, vnderſtood by zeugma, according to the hebrew thus: our hart hath not reuolted backward, neither hast thou ſuffered our pathes to decline from thy way.
- 20 † Becauſe thou hast humbled vs in the place of affliction, and the ſhadow of death hath couered vs.
- 21 † *o* If we haue forgotten the name of our God, and if we haue ſpred forth our handes to a ſtrange God:
- *An eiber hebrew phraiſe, If we haue, for, we haue not.*

† Wil

† Wil not God enquire of these things? For he knoweth the secretes of the hart. 22

Because *p* for thee we are killed al the day: we are esteemed as sheepe of slaughter. Rom. 8.

‡ The Prophetes and others persecuted partly before Christ, much more the Apostles, and other Christians in the new Testament.

¶ *A prayer* † *q* Arise why sleepest thou o Lord? Arise, and expel vs not to affliction. the end. 23

† Why dost thou turne away thy face, forgettest our pouertie and our tribulation? 24

† Because *r* our soule is humbled in the dust: our *s* bellie is glewed in the earth. 25

‡ We are at deaths dore, readie to become dust. *s* lying as groueling sorowing on the earth:

† *t* Arise Lord, helpe vs: and redeme vs for thy name. 26

‡ til thou deliuer vs from these tribulations.

Christ most excellently indowing his Church.  
The 6. key.

# PSALME. XLIIII.

*Dauid singularly moued in hart and tongue, 3. prophesieth Christs excellencie, indowing his Church with most worthie dowries. 11. by way of exhortation forshewing her internal and external beautie. 17. with perpetual succeSSION of Pastors feeding the flock euen to the worlds end.*

† Vnto *a* the end, for them, *b* that shal be changed, *c* to the sonnes of Core, *d* for vnderstanding, *e* a Canticle for the beloued.

*a* Perteyning to the new Testament. *b* Gentiles conuerted from paganisme to Christianitie: *c* and al others returning from schisme, or other sinnes, *d* for their instruction, *e* this Psalme is a marriage songue of the beloued bridgrome and bride: Christ and his Church.

**M**Y *f* hart hath vttered *g* a good word: I tel my workes *h* to the king.

*f* I haue receiued by diuine inspiration in my hart and cogitation, *g* a most high Myserie.

*h* To the honour therfore and glorie of this king (vvhom I secretly see in my hart) I vtter and referre al my vworkes, and this particular Canticle.

My *i* tongue is the penne of a scribe, that *k* writeth swiftly.

‡ From the abundance of my hart, my tongue also speaketh, & that presently without delay

† *l* Goodly of beautie about the sonnes of men, grace is pow. *m* red abroad in thy lippes: therfore hath God blessed thee for euer.

‡ Description of Christ, most excellent in al internal and external giftes.

† Be *n* girded with thy sword vpon thy thigh, o most mightie. 4

*m* The prophet seing in spirite the perfections which he wisheh in Christ, in manner of congratulating, deseribeth his ioristude, fighting against the diuel for the Church.

† With

*s* † With thy beautie and fayrnesse *n* intend, *o* procede profperously, and *p* reigne,  
*n* purposing, *o* prosecuting, *p* and perfecting the conquest, and so establishing thy spiritual kingdome.

Because of *q* truth, and *r* mildenesse, and *s* iustice: and thy right hand shal conduct thee meruelously.

*q* Not vvith warlike armour of this world, but by assaulding the aduersarie with truth: *r* defending thyselfe and thy souldiers with the shield of mildnes, *s* and striking the enemy with the sword of iustice. VVhich right force of spiritual fight hath meruelous good successe.

6 Thy *r* sharpe arrowes, the *v* peoples vnderneath thee shal fall into the hartes of the kings enemies.

*r* Preaching of Christs Gospel, his grace moving the hartes of the hearers, is liuelie and forcible, more pearcing then anie two edged sword. *v* The example of people conuerted, shal moue the hartes of the aduersaries to come also vnto the truth.

7 † " Thy feare *o* God *iv* for euer and euer: a rod of direction the rod of thy kingdom.

vv Christs kingdom shal haue no end. Luc. i. v. 33.

8 Thou *x* hast loued iustice, and hast hated iniquitie: therfore God, *y* thy God, hath annoynted thee with the oile of gladnes *z* about thy felowes.

*x* Thou defendest and rewardest the good, finally forsakest and punishest the wicked. *y* more peculiarly the God of Christ, by hypostatical vnion. *z* Diuers kings (as Dauid him selfe, Iosaphat, Ezechias, and Iosias) were as godlie as Salomon, and perseuered good to the end, which is doubted Salomon did not: but Christ incomparably was annoynted, & indued vvith all graces aboue all kings.

9 † *a* Myrrhe, and *b* Aloes, and *c* Cassia from thy *d* garmentes,

10 from houses of yuorie; out of the which † *e* the daughter of kinges haue delighted thee in thy honour.

*a* Mortification which conserueth from putrifying, *b* humilitie aswaging pride, *c* being smal in the first spring groweth great, *d* humanitie assumed; and sanctified persons, in vvhom Christ dwelleth as in cleane, shining, odoriferous houses; *e* sincere faithful soules more deare to their spouse Christ, then daughters of temporal kinges.

11 The *f* Queene stood on thy right hand in golden rayment: compassed vvith *g* varietie.

*f* The Catholique Church, in faith purified as gold: *g* vvith varietie of states, as Clergie, Laity and diuers sortes of religious Orders, and other professions, all vnired in the same faith, hope, and charitie.

*h* Heare daughter, and *i* see, and *k* incline thyne care: and forget thy people, and the house of thy father.

*h* carifullly al that Christ thy spouse speaketh to thee by his Spirite. *i* diligently put the same in practise: *k* vvith al obedience and readines, and returne not to former infidelitie, nor to corrupt life.

12 † And the king *l* wil couer thy beautie: because he is the Lord thy God, and *m* they shal adore him.

*l* Christ loueth the Church adorned vvith his giftes, *m* and mutually his true children loue and serue him.

† And the daughters *n* of Tyre with giftes, al the rich of the *13*  
people shal beseech thy countenance.

*n* **Manie of al nations submitte themselves, and al that they haue to Christ.**

† Al the glorie of that daughter of the king is *o* within, in *14*  
*p* borders of gold † clothed round about with varieties. *15*

*o* **Internal vertues are most especial ornaments: *p* exterior are required to edifie others in diuers sortes *q* Virgins shal be brought to the king after her: her *r* neigh- of vertues. bours shal be brought to thee.**

*q* **By this meanes manie more are conuerted to christianitie: *r* and one countrie inuiterb and draweth an other.**

† They shal be brought in ioy and exultation: " they shal be *16*  
brought into the temple of the king.

† *r* For thy fathers there are borne ionnes to thee: thou shalt *17*  
make them princes ouer al the earth.

*s* **As Apostles came in place of Patriarches and Prophetes: so stil Bishops, and Priestes succede in the Church, pastors, and gouernours therof.**

† They shal *t* be mindeful of thy name in al generation and *18*  
generation.

*t* **These pastors shal stil teach the true Christian doctrine.**

Therefore shal *v* peoples confesse to thee for euer: and for euer  
and euer.

*v* **and stil there shal be Christian people that wil folow and professe the same.**

## ANNOTATIONS. PSALME. XLIIII.

**Caluin expoundeth this Psalme contrarie to S. Paul.**  
7. *Thy seate o God for euer and euer.* ] Seing S. Paul (Heb. i. v. 8.) affirmeth expressly that these wordes are spoken of the Sonne of God, Christ our Sauour, and therby proueth his excellencie aboue Angels: Iohn Caluin is wonderful bold to auouch that in the simple & proper sense, Dauid spake of his sonne Salomon, and the daughter of Pharao, as if that were the literal sense, and S. Paul only expounded it mystically. But first the solemne preface in the two first verses importeth farre greater thinges, then agree to anie terrestrial king. Secondly, this excellent beautie described (v. 3.) aboue the sonnes of men, can not be verified of Salomon, for Absalom (2. Reg. 14. v. 25.) and Adonias were also very beautiful. (3. Reg. 1. v. 6.) As for Salomons wisdom, or other vertues, he persecuted not Iherin, and so he was not blessed for euer. Thirdly, the prophet here calleth the person of whom, and to whom he speaketh, God. v. 7 & 12. Fourthly, not only the ancient Fathers, and Doctores of the Church, but also the Hebrew Rabbins, and the Chaldee paraphrasis, expound this Psalme literally of the promised Messias, and his kingdom the Church.

**No saluation out of the Church.**  
16. *They shal be brought into the temple of the king.* ] The temple of the king, saith S. Augustin, is the Church, the temple of the king is in vnity, the temple of the king is not ruinous, not cut in sunder, not diuided; the ioyning of liuing stones is charitie. Nothing is more euident. Attend now the verie temple of the king, for from thence he speaketh, because of the vnitie spread in the round earth. For those that would be virgins (faithful soules) vales they be brought into the temple of the king (the Catholique Church) they can not please the bridgrome.

17. *For thy fathers there are borne sonnes to thee.*] The Apostles begette thee (o Christ an Church) they were sent, they preached, they are the fathers. But could they be alwaies corporally with vs? Could any of them tarie here till this time: could they tarie to the time yet to come? But vvas therefore the Church Perpetual succession of By- least desolate by their departure? God forbid. For thy fathers, sonnes are borne to thee; Byshops in place of the Apostles. What is this for thy fathers, sonnes are borne to thee? The Apostles were sent fathers, in place of the Apostles sonnes are borne to thee; Byshops are appointed. For whence were the Bishops borne, that are at this day through the world? the Church herselfe calleth them fathers, she begate them, and appointed them in the seates of the fathers. Do not therefore thinke thy self desolate (o christian Church) because thou seest not Peter, seest not Paul: for thou seest not them by vvhom thou wast borne, but of thynce issue fatherhood is sprong to thee. For thy fathers, sonnes are borne to thee, thou shalt make them princes ouer al the earth. This is the Catholique Church. Her children are made princes ouer al the earth: her sonnes are constitute for fathers. Let them acknowledge this that are cut of: let them come to the vniue, be they brought into the temple of the king. Thus S. Augustin.

## PSALME. XLV.

*The Church in persecution acknowledgeth Gods perpetual defence, 5. making her thereby more glorious, 10. sometimes granting rest ( 11. God himself checking the persecuters ) and euer protecting her.*

The Church prospereth also in persecution. The 6. key.

- 1 † Vnto *a* the end, to the sonnes of Core, for *b* the secretes.
- 2 † Belonging to the Church of Christ. *b* As wel the cause, vvhv God suffereth his Church to be persecuted, as his assured protection in difficulties, are hidden secretes to the world.
- 3 † **O** V R God is a refuge. *c* and strength: an *d* helper in tribulations, which *e* haue found vs exceedingly.
- 4 † A refuge is not secure for one man is not able alwaies to defend an other: but God is a sure and strong refuge. *d* euer able and in conuenient time vvvilling to helpe. *e* This whole vvorld is ful of tribulations, but the Church suffered the greatest in the first persecutions, & shal suffer as great in the time of Ant christ. English Catholiques suffer most of al nations in this age, and can not be suppressed, but stil increase in number and fortitude.
- 5 † Therefore wil we *f* not feare when *g* the earth shal be troubled: and *h* mountaines transported into the hart of the sea.
- 6 † Therefore al Catholiques may assuredly know, that the whole Church can not faile. *g* though very manie, as now in England, *h* and very eminent persons, as some noblemen, and some Priestes haue reuolued, yet al vvill not.
- 7 † Their waters haue sounded, and were troubled: the mountaines were troubled in his strength.
- 8 † The violence of the riuier *i* maketh the citie of God ioyful: the Higheest hath sanctified his tabernacle.
- 9 † *i* Such bad examples make the good to recollect themselves more diligently, and to reioyce in Gods grace, by which they stand fast.
- 10 † God is in the middes therof, it shal not be moued: God wil helpe it *k* in the morning early.
- 11 † before the heate of persecution shal inuade al, for the elect the dayes of tribulation are short and.

† Nations are troubled, and / kingdoms are inclined : he gaue 7  
m his voice, the earth was moued

*l* Sometimes one nation or kingdome rebelleth against the Church, but can not destroy it.  
m by the spirit of Christ, Antichrist, and al his members shal be destroyed.

† The Lord of hostes is with vs : the God of Iacob is our de- 8  
fender.

† Come ye, and see the workes of our Lord, what wonders he 9  
hath put vpon the earth : † n taking away warres euen vnto 10  
the end of the earth.

*n* The Church sometimes hath great peace, and tranquillitie.

He shal destroy bow, & breake weapons : and shields he shal  
burne with fire.

† o Be quiet, and see that I am God : I shal be exalted among 11  
the gentiles, and I shal be exalted in the earth.

*o* God himselfe restrayneth the wicked, suddainly abating their furie, or cutting of their  
forces.

† The Lord of hostes is with vs : the God of Iacob is our de-  
fender.

P S A L M E. XLVI.

Vocation of  
Gentiles.

The 6. key.

*Gentiles are called, and invited to praise God for his magnificence : 6. for  
Christis Ascension, and powre.*

† Vnto the end, for a the sonnes of Core.

*a* For Christians that leaue the sinnes of their fathers, and reioyce in Christ crucified : see  
Annotation. Psal. 41.

**A** L Y E Nations b clappe handes : make iubilation to 2  
God in the voyce of exultation.

*b* True ioy of the hart sheweth it selfe both in voyce of exultation, and also in gesture of body,  
by clapping of handes, dancing (as king Dauid did before the Arke. 2. Reg. 6.) likewise with  
instruments.

† Because our Lord is high, c terrible ; a great king ouer d al 3  
the earth.

*c* To al the wicked, d not only of one or few kingdoms, but of al the earth.

† He hath made peoples subiect e to vs : & gentiles vnder our 4  
feete.

*e* VVhen kinges, and countries become Christians, they are made subiectes to the Church that  
was before, not heades and rulers therfore.

† He hath chosen his inheritance in vs : the beaurie of Iacob 5  
which he loued.

† f God is ascended in g iubilation : and our Lord in the voyce 6  
of trumpet.

*f* Christ God & man, after his Passion, rose from death and ascended : g not leauing his Church  
desolate, but making her ioyful by an other comforter the Helic Ghost.

- 7 † Sing ye to our *b* God, sing ye : Sing ye to our *i* king, sing ye.  
*h* The same Christ is our God, by his *Diuinitie* : *i* and our king by his *Humanitie*.  
 8 † Because God is king of al the earth : sing ye *k* wisely.  
*k* Doe your endeouour to vnderstand vwhat you sing, read, or heare in Gods word. At least to know the principal Mysteries, and pointes of Christian doctiin, euerie one according to their capacitte and state or profession.  
 9 † God shal reigne ouer the gentiles: God sitteth vpon his holie seate.  
 10 † Princes of peoples are gathered together with *l* the God of Abraham : because the strong *m* goddes of the earth, are exceedingly aduanced.  
 11 The faithful of the old and new Testament are vnired in the seruice of one, and the same eternal God. *m* In respect of the Blessed Trinitie, holie Scripture here, and in manie places vseth names of the plural number as *eloin* Goddes, not diuiding Gods substance, vvhich is one, but insinuating distinction of Diuine Persons. The Father, the Sonne, and the Holie Ghost. VVhich Mysterie is more expressly mentioned in Baptisme, and professed by Christian gentils, then it was by the people of the Iewes.

## PSALME XLVII.

*God most, and euerie where laudable, is especially praised in the Church of Christ (prefigured by Sion, and there begunne)* 9. *All thinges being fulfilled in the Church, euen as they were prophesied, and promised,* 12. *the faithful are exhorted to consider and congratulate the same.*

The Church founded and protected by God  
The 6. key.

- 1 A Psalme *a* of Canticle to the sonnes of Core, the *b* second of the Sabbath.  
*a* Voices beginning the musike instruments prosecuted; *b* especially for the second day of the weeke, the day after the sabbath, which is our Sunday, called Dominica, our Lords day.  
 2 **G**REAT is our Lord, and to be prayfed exceedingly in *c* the citie of our God, in his holie mount.  
*c* Ierusalem, and mount Sion were most obliged to praise God, for greatest benefites received, so the Catholique Church therby prefigured, and hauing receiued farre greater, is most of al bounden to be grateful.  
 3 † Mount Sion is founded with the exultation of *d* the whole earth, *e* the sides of the North, the citie of the grear king.  
*d* This can not be affirmed of Sion, or Ierusalem, but is only verified of the Catholique Christian Church: *e* whose coastes do extend to the North, and to al quarters of the round earth.  
 4 † God shal be known in *f* the houses therof, *g* when he shal receiue it.  
*f* The same one God, one Christ, one Faith, and one Religion in al particular Churches of the whole militant Church. *g* And this Vniuersalitie, and Vnitie shal be, after that Christ taking mans nature shal be ascended, and shal send the Holie Ghost, to found & begiune this Church.  
 5 † For behold the kings of the earth *h* were gathered together: they assembled in one.  
*h* For the assured certaintie of that is foreshewed, the Prophet speaketh in the proterence, as if it were already done in his time, which he then saw in spirite.

† They seeing it so, were in admiration, were troubled, were 6  
moued: † trembling tooke them.

Their sorowes i as a woman traueling, † In a vehement spi- 7  
rit k thou shalt breake the shippes of Tharsis.

i Nothing more moueth the hart, & affecteth al the bodie and soule, then spiritual cogitations of faith and religion, and therefore it is compared to a woman traueling with child, who hath most careful and greuous paines. k In vvhich great conflict of mans spirite, God by his grace geueth force, to breake through the contrarie assaults of our enimie, to remoue al impediments, and to ouercome the difficulties

† I As we haue heard, so haue we scene in the citie of the Lord 9  
of hostes, in the citie of our God: God hath founded it for euer.

I This consideration that al is now done, that was of old prophecied, is a meruelous confirmation and consolation to Christians.

† We haue receiued thy mercie, ô God, m in the middes of 10  
thy temple.

m Grace and mercie is only granted to those that are vvithin, or come vnto the Catholique Church.

† According to thy name ô God, so also is thy prayse vnto the 11  
endes of the earth: thy right hand is ful of n iustice.

n As God is praised for his mercie, so also for his iustice; which do neuer preiudice the one the other.

† Let mount Sion be glad, and the daughters of Iuda reioyce, 12  
because of thy iudgementses ô Lord

† Compasse Sion, and embrace ye her: o tel ye in her tovvwers. 13

o Consider the fortresses of the Church, which are the holie Fathers, and Doctors, that watch and defend her vvalls.

† Set your hartes p on her strength: and q distribute ye her 14  
houses, that you r may declare it in an other generation.

p So rest you assured for al matters of faith in this pillar of truth. q obserue and marke diligently how manie particular Churches were spedely founded in the world, r and declare this to other generations, that they may also hold fast the same faith, or returne vnto it, if they be relapsed; or at last embrace it, if sower they haue not.

† Because s this is God, our God for euer, and for euer and 15  
euer: he t shal rule vs euermore.

s Christ God incarnate that vvorketh al this, is our very God and Sauour, not for a few yeares, an hundred, six hundred, or a thousand, but for euer and euer. t he shal rule as a king, and consequently haue a kingdom his militant Church euermore, to the very end of this vvorld. As he shal likewise haue his triumphant Church in eternitie.

#### PSALME. XLVIII.

Exhortation  
to flee from  
sinne for feare  
of hel,  
The 7. key.

The royal prophet inniting al states and sortes of men, to heare him attentively, 6 sheweth that al ought to feare eternal damnation, that liue wickedly, 9. vainly and foolishly seeking (13. euen like brute beastes) carnal pleasures, which they can not long enioy, nor long escape bel. 16. confidently animating him selfe, and al good men, that trust not in this world.



1 † Vnto the end, *a* to the sonnes of Core a Psalme.

*a* In this and diuers other titles, both before and yet ensuing, is said, To the sonnes, or, for the sonnes of Core, a Psalme, or Canticle, or vnderstanding & the like; but in no place, a Psalme, Canticle &c. of the sonnes of Core, vvhich no way proueth that they were the authores of such Psalmes, but rather the contrarie.

2 **H**E A R E these things *b* al ye Gentiles: receiue with your eares al ye, that *c* inhabite the earth.

*b* Al ye nations and sortes of people, *c* that dwel vpon the earth, lerne this lesson vvhich I wil teach you.

3 † Al ye earthly persons, and children of men: together in one the rich and the poore.

4 † My mouth shal speake wisdom, and the meditation of my hart prudence.

5 † I wil *d* incline mine eare vnto a parable: I wil *e* open my proposition *f* on a Psalter.

*d* Holie David harkened to God inspiring him, *e* and declared to others that vvhich he receiued from God, *f* not only by his penne or tongue, but also for better instilling it into their minds he sounded it vpon the instrument called the Psalter, vvhich had tenne stringes, signifying the obseruation of the tenne commandments.

6 † *g* Why shal I feare in the euil day? *b* the iniquitie of my heele shal compasse me.

*g* What especial thing is there in this life, vvhich or for vvhich I or anie haue cause to feare the dreadful day of iudgement? *b* Marry this we must feare, iniquitie, by which any supplanteth, defraudeth, oppresseth, or anie way wrongeth others, for that vvil inuolue the offender in the sentence of eternal damnation.

7 † They *i* that trust in their strength: and glorie in the multitude of their riches.

*i* Such be they that trust in their present powre, riches, or other wordlie thing.

8 † A *k* brother doth not redeme, *l* man shal redeme: he shal not geue vnto God his reconciliation.

*k* A mans owne brother can not helpe a sinner in that day, *l* much lesse anie other man; so the Hebrew phrase by zeugma, vnderstandeth an other negatiue particle.

9 † And the price of the redemption of his owne soule: and he

10 shal *m* labour for euer, † and *n* shal liue yet vnto the end.

*m* stil suffer paine, *n* and not dye, but liue in eternal torments.

11 † He shal not see death, when he shal see *o* the wise dying:

*p* the vnwise, and *q* the foole shal perish together.

*o* Al both wise and foolish do dye temporally: but the wise liuing in eternal ioy, the foolish liue in eternal paine, *p* those that beleue not anie other life after this, *q* and those that beleuing an other life, yet liue badly in this, shal perish in eternal damnation.

12 And they shal leaue their riches to strangers: † and their *r* sepulchers their *s* houses for euer.

*r* They shal neuer returne from their sepulchers, *s* to enioy againe their houses and earthlie Their Tabernacles in generation and generation: they haue possessions renoumed their *t* names in their landes.

*t* which vainely they labour to establish in their posteritie.

† And *v* man, when he was in honour, did not vnderstand: he 13  
was compared to beasts without vnderstanding, and became  
like to them.

¶ A most pithie and brief consideration, for man to thinke, how absurdly, he being endew-  
ed with reason, vnderstanding, & free wil, like vnto Angels, and capable of eternal glorie,  
setteth his vvhole studie, and care vpon corporal and temporal thinges, so making himselfe  
like vnto brute beastes.

† This their way is *w* a scandal to them: and *x* afterward in 14  
their mouth they shal take pleasure.

¶ This care of wordlie thinges is the stumbling block, and cause of eternal ruine: *x* yet they  
shal be obstinate, and praise their owne desires, stil persisting therein.

† As *y* sheepe they are put in hel: death shal feede vpon them. 15  
And the iust shal rule ouer them *z* in the morning: and their  
aide shal waxe old in hel from their glorie.

¶ Amongst other creatures a sheepe can least helpe her selfe in miserie: euen so the damned in  
hel are altogether vnable to deliuer themselves from theace, or to get any relief, *z* in the ge-  
neral resurrection they shal be most of al in miserie, as euer dying and neuer dead: the iust  
vvhom they vvronged, shal be their iudges, al freindes shal faile them, after they haue passed  
their glorie, and pleasure in this vworld.

*a* The confi- † Neuerthelesse *a* God wil redeme my soule out of the hand 16  
dence of the of hel, when he shal take me.  
iust.

† Feare not when a man shal be made rich: and when the glory 17  
of his house shal be multiplied,

† Because when he shal dye, he shal not take *b* al thinges: 18  
neyther shal his glorie goe downe with him.

*b* He shall leaue al worldlie thinges and take nothing with him.

† Because his soule in his life shal be *c* blessed: he wil confesse 19  
to thee *d* when thou shalt do him good.

*c* temporally: *d* so long as he enioyeth wordlie profites he wil seme grateful to God;

† He shal enter in, euen to the progenies of his fathers: and he 20  
shal *e* not see light for euer.

*e* but they shal not see the true light of beauen.

† *f* Man, when he was in honour, did not vnderstand: he was 21  
compared to beasts without vnderstanding, and became like to  
them.

*f* Remember and consider o worldlie man, that God made thee an excellent creature: which  
thou neglecting makest thyself like to a beast. As, v. 13.

### PSALME. XLIX.

General Iudge  
meat. the 9.  
Key.

*Christ in his first coming calleth al Nations. 3. in his second wil iudge the  
world. 7. In the meane time God exhorteth al men to serue him in puritie  
of vertue, which he much preferreth before external sacrifice of the old  
law. 17. reprehending such as professe or teach the right way, and liue  
wickedly.*

- 1 † A Psalme *a* to Asaph.
- b* To be songe or tuned by Asaph a maister of musike.
- 2 **T**H *e* *b* God of goddes our Lord hath spoken : and he hath called the earth, from the ryſing of the ſunne euen to the going downe.
- b* God almightie, who is greater then are al ſally ſuppoſed goddes, or holie perſons, that participating of his goodnes are called goddes (as Kinges, Prieſtes, Iudges) coming into this world in mans nature, calleth al men to ſaluation.
- 2 † Out *o* of Syon the beauty of his comelines.
- c* The Church of Chriſt began in Sion.
- 3 † God wil come *d* manifeſtly: our God and he wil not kepe ſilence. *e* Fire ſhal burne forth in his ſight: and round about him a mighty tempeſt.
- d* Chriſt that came in humilitie, and more obſcurely to ſuffer, and to redeme vs, wil come in maiestic, and manifeſtly to iudge. *e* Immediately before the general iudgement, fire ſhal burne al tranſitorie thinges.
- 4 † He ſhal *f* cal the heauen from aboue: and *g* the earth to diſcerne his people. *f* Geneſignes in the firmament, *g* and in earth.
- 5 † Gather ye together his ſaincts vnto him: which ordaine his teſtament *h* about ſacrifices.
- h* Which know that to keepe Gods commandments in ſolowing vertues, is about the oblation of external ſacrifice.
- 6 † And the heauens ſhal ſhew forth his iuſtice: becauſe God is Iudge.
- 7 † Heare *i* my people, and I wil ſpeake: Iſrael, and I wil teſti- *i* God inſtru-  
fie to thee: God thy God am I. *eth his peo-*
- 8 † I wil not rebuke thee in thy ſacrifices: and thy holocaustes *ple.*
- k* are in my ſight alwaies. *k* ſacrifices
- 9 † I wil not take calues out of thy houſe: nor buckegoats *are graſful*  
out of thy flockes. *to God.*
- l* but in regard that God needeth not theſe earthly thinges, he rather requireth a graſful mind. For otherwiſe man in dede can geue nothing to God: ſeing al that is in the whole world is Gods owne in proprietie
- 10 † Becauſe al the wilde beaſts of the woods be myne, the cattle in the mountaines and oxen.
- 11 † I haue knowne al the foules of the ayer: and the beauty of the ſielde is with me.
- 12 † If I ſhal be hungry, I wil not tel thee: for the round earth is myne, and the ſulnes therof.
- 13 † Wil I eate the fleſh of oxen? or wil I drinke the blood of buckegoats?

† *m* Immolate to God " the sacrifice of praise, and *n* pay 14  
thy vowes to the Highest.

*m* Spiritual sacrifice of prayse. *n* & due payment of voluntarie vowes made in honour of God,

† And *o* invoke me in the day of tribulation: I wil deliuer 15  
thee, and thou shalt glorifie me.

*o* and praying to him for helpe in tribulation are most grateful.

*p* He that wil † But to the sinner God hath sayde: *p* Why doest thou declare 16  
teach others, my iustices, and takest my testament by thy mouth?

† But thou hast hated discipline: & cast my words behind thee. 17

† If thou didst see a theefe, thou didst ryme with him: and 18  
God sincerely. with adulterers thou didst put thy portion.

† Thy mouth hath abounded with malice: and thy tongue 19  
soured guiles.

† Sitting thou spakest against thy brother, and against thy mo- 20  
thers sonne thou didst put a scandal: † these things hast thou 21  
done, and I haue held my peace.

† Thou hast thought vniustly that I wil be like thee: I wil  
reproue thee, and set it against thy face.

† Vnderstand these things you that forget God: lest sometime 22  
he take you violently and there be none to deliuer you.

† The " sacrifice of prayse *q* shal glorifie me: and there is the 23  
way, by which I wil shew him the saluation of God.

*q* God is honored by mans gratitude, and other good worker.

### ANNOTATIONS. PSALME. XLIX.

**Sacrifice of** 14. 23. *The sacrifice of praise.* ] For better and more due performing of exter-  
**praise dispo-** nal sacrifice, it is requisite, that those which offer it, or desire to participate, do  
**seth men to** bring with them necessarie internal vertues, or disposition; as sorow and re-  
**the fruit of ex-** pentance for their sinnes, which is a kind of improper sacrifice (mentioned in the  
**ternal sacri-** next Psalme) the sacrifice of iustice, which rendereth to euerie one that is due  
**fice.** (Psal 4.) and sacrifice of praise, or thankes geuing, for al Gods benefites re-  
ceiued or expected; which kindes of internal and improper sacrifices, do no-

thing preiudice, but rightly prepare men to the fruit of external sacrifice, euer  
vsed in the law of nature, the law of Moyses, and of Christ. This place also hath  
an other higher and propheticall sense of the Sacrifice of Christs bodie in the  
Eucharist, which is both propitiatorie, and Sacrifice of praise and thankes ge-  
uing. So S. Augustin (orat. aduersus Iudeos. c. 6.) teacheth, that here certainly  
is a plaine change of the old sacrifices. The same he affirmeth Ep. 120. c. 18.  
God foreshewing that the old sacrifices should be changed, which were offer-  
red in shadow of a sacrifice to come. I wil not take (saith God to Israel) calues  
nor goates at thy hand, &c. but appointeth that al Israel (al nations from the  
rising of the sunne to the setting) shal immolate the sacrifice of praise, the  
same Christ, whom old Simeon knew an infant, whom he receiued into his  
handes; Likewise, li. contra aduers. legis & prophet. c. 20. The Church offer-  
reth to God in the bodie of Christ the sacrifice of praise.

**The Sacrifice**  
**of the Eucha-**  
**rist prophes-**  
**cied.**

## PSALME. L.

*King Dauid in great sorow for his sinnes of adultrie and murder, most seriously prayeth God of his manifold mercies to remitte and purge al his offences, and paines due for them. 12. to restore vnto him the grace of the Holie Ghost, lost by his sinnes; 15. that he may teach others (as in deede his singular example may teach the whole world true penance) 19. contrition of hart, worthely to offer sacrifice, for the whole Church.*

The fourth  
penitential  
Psalme.  
The 7. key.

1 † Vnto *a* the end, a Psalme of Dauid, † " when Nathan the

2 Prophet came to him, after that he had sinned with Bethsabee.

(2. Reg. 12.)

3 Pertayning not only to Dauid, but also to al penitentes, especially of the new testament;

3 **H**A V E mercie on me *o* God, *b* according to thy great  
mercies. *b* My sinnes being very great, neede thy great mercie.

And according to *c* the multitude of thy commiserations,  
take away myne iniquitie.

4 Yea manie sortes of thy mercies: not only remission of the crimes, but also mitigation of the paines due for the same. Thy merciful grace to be truly sorie, to make some part of satisfaction, to beware hereafter not to fall againe, to geue better example of penance, and of vertuous life, and to perseuer to the end.

4 † " Wash me *d* more amply from mine iniquitie: & *e* cleanse  
me from my sinne.

5 O God thou hast forgiven me, and taken away my sinnes, as thy prophet hath told me (2. Reg. 12. v. 13.) but my soule so foully polluted, needeth yet more washing. *e* cleanse also the dregges that remaine, and al habites and inclinations to sinne. So our Sauour afterwarde taught. (Ioan. 13. v. 10.) He that is washed needeth not sauing to wash his feete (il affections and reliques of former sinnes) but is cleane wholly.

5 † f Because I do know myne iniquitie: and my sinne is *g* be-  
fore me alwaies.

6 VWhiles I did not know; nor consider nor acknowledge my sinnes, I could not be forgiven, but now I know and acknowledge them: *g* and I cease not to consider of them with sorow.

6 † To thee *b* onely haue I sinned, and haue done euil before  
thee: that thou mayst *i* be iustified in thy words, and mayst  
*k* ouercome when thou art iudged.

*b* Principally (for so this particule [only] here signifieth) the enormities of my sinnes consist, in that I haue offended thy Diuine Goodnes and Maiestie, the King of the worldes, immortal, invisible, onlie God, to whom is due al honour and glorie for euer and euer. 1. Tim. 1. v. 17.

*i* Thou which hast promised forgiveness to al sinners that truly conuert, shal herein be iustified by receiuing me againe to grace: *k* and ouerthrow thy calumniators, that iudge wickedly of thy proceedings, as if either thy iustice or mercie were peruered.

7 † For behold " I / was conceiued in iniquities: & my mother  
conceived me in sinnes.

*l* I and al are borne in original sinne, the reliques wherof, concupiscence and weakenes incline vs to other sinnes, which we haue added. In regard of which our infirmities, thy mercie is ready to succour vs, and help vs.

N 2

For

† For behold thou *m* hast loued truth: *n* the vncertaine, and 8  
hidden thinges of thy wisdom thou hast made manifest to me.

*m* Besides thou hast also geuen me knowledge of true faith, and right doctrine, which thou euer louest, and art accustomed to reduce, and direct such into the true way of penance.

*n* yea thou hast moreover shewed to me thinges vncertaine, or vnknown to manie others, geuen me the gift and spirit of prophesie, to know hidde mysteries, and to euerie one God geueth some particular benefites, which he loueth in him, and is ready of his part to confirme and maintaine the same, that they be not lost.

† Thou shalt sprinkle me with *o* hyssope, and I shall be cleansed: thou shalt wash me, and I shall be made *p* whiter then snow.

*o* Most merciful Lord thou wilt (as I see in the spirit of prophesie) sprinkle me, and al men with thy blood, from the Crosse, where they shal geue thee vinegre about hyssoppe to drinke. (Ioan. 19.) *p* by which washing I shall be cleane from sinne, and become in time pure, yea whiter then snow. A figure of this hyssope was obserued in Moyses Law. Num. 19. signifying the liuelie heat of Christs infinite charitie.

† To *q* my hearing thou shalt geue ioy and gladnes, and *r* the 10 bones humbled shall reioyce.

*q* When myn affections shall be cleane purged, I shall take singular great delight to heare of thee, *r* and al my powres of mind and bodie, which are now afflicted, shall reioyce.

† Turne away thy face from my sinnes: and wipe away al mine iniquities.

*r* Leau of thy cogitation of punishing, to which purpose first take away myn iniquities, for otherwise if they remaine, Gods iustice can not but punish them.

† Create a cleane hart in me *o* God: and renew a right spirit *n* in my *n* bowels.

*n* Create in me new grace, wherby my hart shall be pure. So S. Paul calleth a iust soul a new creature. Galat. 6. v. 15. *n* In my inward thoughtes.

† Cast me not away from thy face: and thy Holie spirit *w* take *13*, not from me.

*w* Suffer me not so to fall againe, that thy grace depart from me.

† Render vnto me *x* the ioy of thy saluation: and *y* confirme *14* me with the principal spirit,

*x* which I had before my fall, of Christ promised of my seede, and alter not the same for my sinnes. David also and other penitents pray here, that God wil restore vnto them the ioy, which they had in the state of grace, of eternal saluation promised; *y* confirme & conferue in me hereafter, a strong, constant, and willing spirit to perseuere.

† I *z* Wil teach the vnjust thy waies: and the impious shall be *15* conuerted to thee.

*z* No way can a penitent better shew him self grateful to God, for remission of his sinnes, then by instructing, exhorting, and perswading other sinners to repentance, to leau their former ill wayes, and turne to God.

† Deliuer me *a* from bloudes *o* God, the God of my saluation: *16* and my tongue shall exult [for] thy iustice.

*a* From the guilt and punishment of murder, causing Vrias and others with him to be slaine. Other penitents pray to be deliuered from what sinnes soeuer they haue committed, by shedding

shedding blood, or other wrongs and injuries; promising to praise Gods justice, in offering and geuing grace, according to his promise to sinners, that they may repent.

17 † Lord, thou *b* wilt open my *l*ippes: & my mouth shall shew forth thy prayse.

*b* Thou o God first stirring me up, opening my lippes, which of my selfe I can not do, then my tongue and mouth wil praise thee.

18 † Because if thou *c* wouldst haue had sacrifice, I had verily giuen it: with holocaustes thou wilt *d* not be delighted.

*c* If thou wouldst especially legal sacrifice, I would easily haue offered great store: *d* but the best of that kind is not sufficient:

19 A " sacrifice to God is *e* an afflicted spirit: *a* contrite, and humbled hart, o God thou wilt not despise.

*e* true contrition of hart pleaseh thee farre better.

20 Deale fauorably o Lord in thy good wil *f* with Sion: that the walles of Ierusalem may be built vp.

*f* After a penitent hath remission of his owne sinnes, he must pray for the whole Church.

21 *g* Then shalt thou accept sacrifice of *b* iustice, *i* oblations, & *k* holocaustes: *l* then shal they lay calues vpon thine altar.

*g* The Church prospering, her faithful children shal offer *b* the sacrifice of iustice, rendering to euerie one that is due: *i* also free offerings without obligation, yea holocaustes, which is the chiefest, *l* calues, and like hostes vpon the altar, according to the state of the old law: but in the law of Christ, the most B. Sacrifice by him instituted.

## ANNOTATIONS. PSALME. L.

2. [When Nathan came to Dauid.] As Nathan denouncing to Dauid that our Temporal punishment had (vpon his repentance and confession) taken away his sinne, added neuertheless that because he had made the enemies of God to blaspheme, his due after remission should dye: so Dauid knowing that more was required then only confession, for that the bond of satisfaction remained after his sinnes were remitted, persisted in penance, praying, lamenting, and beseeching God according to his great and manifold mercies, to take away his iniquitie, albeit the prophet Nathan had now told him, that our Lord had taken away his sinne, because there yet remained temporal paine due for the same. He prayeth also v. 4. that God wil, wash him more amply, from his iniquitie, and cleanse him from his sinne. For albeit the guilt of mortal sinne be washed and taken away, yet besides temporal punishment that is due, the soule that was so polluted, needeth to be washed, and cleansed from the euil habite, or pronnes to fall againe, gotten by the former custome, or delectation in sinne.

Custome of sinne maketh more pronnes to fall againe.

7. [I was conceived in iniquities.] An other reason why sinners after remission of all mortal sinnes, neede to be washed, and cleansed, is, because being borne in original sinne, after remission thereof, there remaineth concupiscence, that strueth against vertue, and inclineth to sinne; from which we must pray, and labour to be more and more washed and cleansed.

19 sacrifice] Holie Scriptures make often comparison between two kindes of sacrifices, preferring internal before external, as more grateful to God. And of spiritual sacrifice perfect.

and before ex- spiritual sacrifices, this of a contrite spirit is first in order, and maketh the way  
ternal. to the sacrifice of iustice, because iustice presupposeth repentance, and finally  
succeedeth sacrifice of praise, and thanksgeuings.

## PSALME. LI.

Dauids inue-  
ctiue against  
Doeg.  
thes. key.

*Holie Dauid inueigheth against wicked Doeg a traitor. 7. prophesieth his  
ruine. 10. and his owne exaltation.*

Vnto the end, vnderstanding to Dauid, † when Doeg a the 1  
Idumeite came and told Saul: Dauid is come into the house of 2  
Achimelech. (1. Reg. 22.)

a Of the race of Esau, half a Ievv, but either an Infidel, or fauor of Infidels, a spie for Saul,  
a persecutor of Dauid, & a murderer of Innocents. 2. Reg. 22. v. 9. 18.

b High priest, slaine with 84. more Priestes and others, because they were supposed to  
fauour Dauid. ibidem.

**V** H Y doest thou c glorie in malice, which art; 3  
mightie in iniquitie?

c Thou persecutor Doeg, why art thou so malicious, to abuse thy credite with king Saul,  
to the murdering of innocents?

† Al the day hath thy tongue thought iniustice: as a sharp rasor 4  
thou d hast done guile.

d playing the part of a spie, in betraying to Saul, that I was with Achimelech?

† Thou hast loued malice more then benignitie: e iniquitie 5  
rather then to speake equitie.

e Though he told a truth, yet it was iniquitie to betray innocents.

† Thou hast loued al wordes of precipitation, a deceitful 6

f Thou shalt tongue.

utterly be de- † Therefore Wil God destroy thee for euer, he wil f plucke 7  
stroyed. g & thee out, & remoue thee out of thy tabernacle: & g thy roote  
al thy race. out of the land of the liuing.

† The iust shal see, and feare, and shal laugh at him, and they 8  
shal say: Behold the man, that hath not put God for his helper. 9

h for a short But hath hoped in the multitude of his riches, and hath  
time in this h preualed in his vanitie.

world. † But I as i a fruitful oliue tree in the house of God, haue ho- 10  
ped in the mercie of God for euer: and for euer and euer.

i Dauid prophesieth his owne exaltation, and conseruation of his seede in the kingdom  
of Israel. † I wil k confesse to thee for euer, because thou hast done it: 11

k sing praise, and I wil expect thy l name, because it is good in the sight of  
and thanks thy saints:

to thee. l thy Goodnes, which agreeth to thy name.



## PSALME. LII.

*As in the thirteenth psalme, Christs Incarnation is prophesied, after that sinne abounded in the world: so here is foresbewed that after general wickednes, 5. Christ wil come to iudge the bad, 7. and deliuer the good.* The general Iudgement. the 9. key

Vnto the end, for *a* Maeleth, *b* vnderstandings of Dauid. 1

*a* Weakenes, or mourning, *b* 3. Augustin expoundeth this Psalme as an instruction to those that suffer persecution and iniuries, especially nere the end of the world.

**T**HE foole hath said in his hart: There is no God.

† They are corrupte, and become abominable in iniquities: there is not that doth good. 2

† God hath looked forth from heauen, vpon the children of 3 men: to see if there be that vnderstandeth, or seeketh after God.

4 † Al haue declined, they are become vnprofitable together: there is not that doth good, no there is not one.

5 Shal they not al know that worke iniquitie, that deuoure my people as food of bread?

6 God they haue not inuocated: there haue they trembled for feare, where no feare was.

Because God hath *c* dissipated the bones of them *d* that please men: they are confounded, because God hath despised them.

*c* God wil overthrow al the counsels, and forces *d* of worldlie politikes.

7 *e* Who wil geue out of Sion the saluation of Israel: when God shal conuert the captiuitie of his people: Iacob shal reioyce, and Israel shal be glad.

*e* The true Church afflicted desireth Christs coming to deliuer the oppressed.

## PSALME. LIII.

Dauid in distresse crieth to God for helpe, 6. confidently trusting therein, 8. and promising sacrifice of thankesgeuing. A praier in distresse. the 7. key.

1 † Vnto *a* the end, *b* in songs vnderstanding for Dauid † when

2 the Ziphites were come, and said to Saul: *c* Is not Dauid hid with vs? (1. Reg. 1. 23. & 26.)

*a* Though historically this Psalme *b* was song by Dauid the author thereof, shewing how he prayd in danger, and rendered thanks for his deliuerie, *c* when vpon notice geuen that he abode in the mountaines, Saul straitly beseged him, with a great armie, but the Philistims invading the countrie, Saul was forced to leaue Dauid, and to turne his forces against them, 1. Reg. 23. yet it pertaineth also literally to al iust men in distresse, especially to the Church of Christ, praying in like dangers, and God by his like prouidence, deliuering his seruantes in extremities.

**O** God saue me *d* in thy name : and in thy strength ;  
*e* iudge me.

*d* For the glorie of thy name *e* for the iustnes of my cause defend me.

† *O* God heare my prayer with thine eares: receiue the words *4*  
of my mouth.

† Because *f*straggers haue risen vp against me, & the strong haue  
sought my soule: and they haue not set God before their eies.

*f* Barbarous highland men haue betraide the place of myne abode to the persecuters.

† For *g* behold God helpeth me: and our Lord is the receiuer *6*  
of my soule.

*g* But I feare them not, because I am in Gods protection.

† *h* Turne away the euils to mine enimies: and in *i* thy truth *7*  
destroy them.

*h* A iust prayer, that God wil turne intended mischief, vpon the deuilers heades, *i* according  
to his promise, that he wil defend the innocent.

† *k* I wil voluntarily sacrifice to thee, and *l* wil confesse to thy *8*  
name *o* Lord, because it is good:

*k* Offering voluntarie sacrifice, more then is commanded: *l* and praise thee *o* God,

† *m* Because thou hast deliuered me out of al tribulation: and *9*

*n* mine eie hath looked downe vpon mine enimies.

*m* as I am bound *n* I reioyce in thy iust iudgements against the wicked.

# PSALME LIIII.

Gods prou-  
dence to-  
wards the  
good and bad-  
the j. key.

*The prophet ( as wel in his owne, as other iust mens person ) describeth great  
calamities suffered, 10. prayeth against the wicked, 13. lamenting espe-  
cially that those which professe friendship, are aduersaries. 17. and decla-  
reth Gods prouidence in protecting the good, and destroying the bad.*

Vnto *a* the end, *b* in songes, *c* vnderstanding to Dauid. *1*

*a* A song as wel for king Dauid himselfe, as others of al times; *b* to sing, *c* and consider Gods  
prouidence, in suffering one man to afflict an other in this life.

**H**EARE my prayer *o* God, despise not my petition. *2*  
† Attend to me; and heare me. *3*

† I am made sorowful in my *d* exercise: and am troubled at *4*  
the voice of the enimie: and at the tribulation of the sinner.

*d* This life is a warefare, and a continual combate.

Because they haue *e* wrested iniquities vpon me: & *f* in anger  
they were troublesome to me.

*e* calamiated me, *f* and persecuted me in great furie.

† My hart is troubled in me: and *g* the feare of death is false *5*  
vpon me.

*g* so inwardly afflicted, as if death were at hand.

Feare

6 † Feare and trembling are come vpon me: and *b* darkenes hath covered me.

*h* I haue scarce sense, or discourse of reason, being almost euerwhelmed with troubles.

7 † And I said: † Who wil geue me wings as of a doue, and I wil fly: and rest?

*i* would God I could flie, that in the simplicitie of a doue, I might speedely part away from these

8 † *k* Loe I haue gone far flying away: and I abode in the wil-  
dernes. afflictions.

*k* I haue fled so farre as I could from troubles:

9 † I *l* expected him, that *m* saued me from *n* pusillanimitie of spirit, and *o* tempest.

*l* for the rest I remitted to Gods wil and good pleasure, *m* and he suffered me not to be over-throwne, *n* though I am weake, *o* and the tentations are great.

10 † *p* Precipitate O Lord, and *q* diuide their tongues: because

I haue sene *r* iniquitie, and *s* contradiction in the citie.

*p* O God abate the pride of arrogant persecuters, *q* suffer them not to agree amongst them  
selfe *s*. *r* They are ful of al iniquitie, *s* they haue also contentions among themselues, turne  
th: same to our good.

11 † Day and night shal iniquitie compasse it vpon the walles therof; and *t* labour in the middest therof, and *v* iniustice.

*t* VVith their continual great iniquitie, they haue their troubles, *v* but leaue not their iniustice:

12 † And there hath not ceased out of the streetes therof  
*w* vsurie, and guile.

*w* They are stil vsurers, and deceitful oppressors of the poore.

13 † For *x* if myne enimie had spoken euil to me, I would verely haue borne it.

*x* It is a greater griefe to suffer iniuries of those that seme to be freindes.

And if he that hated me had spoken great thinges vpon me:  
I would perhaps haue hid myselfe from him.

14 † But *y* thou *a* man of the same minde: my *z* guide, and my familiar.

*y* A man that was, or semed of the same mind, faith, and religion, *z* whom I so trusted, that I would haue gone, whithersoouer he should haue ledde me.

15 † Which diddest *a* take swete meates together with me, in the *b* house of God we walked with consent.

*a* Thou that didst participate the same holie sacraments with me, *b* in the Catholique Church;

16 † Let *c* death come vpon them: and let them goe downe quicke into hel.

*c* As Core & his complices: spoken of iust zeale, not of desire to reuenge: verified in those that  
siane wittingly and knowing, for they descend, as it were, aliue into hel.

Because there is wickednes in their habitations, in *d* the middes of them.

*d* The whole crew of the wicked conspire in iniquitie.

O

† But

† But I haue cried to God, and our Lord wil saue me. 17

† In e the euening, and morning, & at midday, I wil \* speake, 18 \* or pray  
and declare, and he wil heare my voice.

e The prophet alludeth to three more specially appointed houres of Diuine seruice, the daylie sacrifice at morning, and euening, and other sacrifices commonly about midday. VVhich also are the three principal times of Diuine seruice in the Church of Christ. Martius, Euen-song, and the Sacrifice of Masse. VVhich Eutymius and other Grecians call Lyrurgiam. S. Clement also (1. 7. c. 25. *Apost. Instit.*) testifieth that the Apostles ordained three set houres of common prayer euerie day.

† He wil redeeme my soule in peace from them, that approach 19  
to me: because among manie f they were with me.

f Manie enimies combined together approached vnto me, to ouerthrow me.

g Eternal God: † God wil heare, and he g which is before the worldes wil 20  
humble them.

† For there is b no change with them, & they feared not God: 21  
he hath stretched forth his hand in repaying.

b They wil neuer repent of their wickednes.

† They haue contaminated his testament, they are i diuided 22  
by the wrath of his countenance; and k his hart hath approached.

i They harden their hartes against his threatned wrath: k but Gods prouident illuminateth  
others to know and teach the truth, wh: a it is impugn'd, or contemned.

l His wordes are made softer then oile: and m the same are  
dardres.

l Gods wordes, which in them selues are meke and swete, m are hard to the incredulous, &  
as dardres that wound them. Christ said (Ioan. 6.) Vnles one eate my flesh, & drinke my blood,  
he shal not haue life in him, which the Capharnaïtes not vnderstand ng said one to an other:  
This is a hard speech, who can abide it: which S. Augustin here saith was the first heresie against  
our Sauours preaching. It was not hard to S. Peter, who in the name of the rest, answered,  
that Christ had the wordes of eternal life. He yet vnderstood not the secretes of our Lords  
speech, but he piously beleued that the wordes were good, vvich he vnderstood not.

† n Cast thy care vpon our Lord: and he wil nourish thee: he 23  
wil not geue o fluctuation to the iust for euer.

n Therefore in al doubtres of doctrine, in al distresses of persecution, and other difficulties  
vvich surpass thy vweakenes, cast thy care vpon our Lord, and he vvil nourish thee.

o He vvil not suffer the iust to remaine alwayes in fluctuation, that is, in doubtful, dangerous,  
and vacuuing thoughtes or perplexities, as vvhen a shippe is tossed in the vvaues of the sea,  
but vvil geue quiet repose of mind, as in a sure haven vvithout danger of drowyng.

† But thou o God wilt bring p them downe into the pitte of 24  
destruction.

p Contrariwise, the wicked and obstinate shal fall into destruction.

q Bloudy and deceitful men shal not liue halfe their daies.

but I wil hope in thee o Lord.

q Often or for most part, bloud-suckers dye before the course of nature requireth, as Saul,  
Absolon, Achitophel, Achab, Iezabel, and the like.

## PSALME. LV.

*Dauid being in danger before Achis king of Geth, confidently imploreth Gods helps, against the great malice and powre of his enimies; 8. fore- sheweth their ruine, his owne exaltation, 12. and offereth praises and thanks.* Dauids prayer in danger. the 8. key.

1 Vnto *a* the end; *b* for a people, that is made far from the Sainctes, Dauid in *c* the inscription of the title, *d* when the foreners held him in Geth. (1. Reg. 12. v. 12.)

*a* This Psalmie perteyneth also to future times, *b* for the vse of anie iust persons, or people, that are against their wil separated from the publike diuine Seruice of holie Church: *c* most worthie to be noted with title, for perpetual memorie, *d* made by Dauid when the Philistims detested him to their king in Geth.

2 **H**A V E mercie on me *o* God, because *e* man hath troden vpon me: *f* al the day impugning he hath afflicted me.

*e* Now one sorte of ill disposed men, now another, *f* neuer cease to seeke my destruction.

3 Myne enimies haue troden vpon me al the day: because they are *g* manie that warre against me.

*g* Saul with his great armie, the Philistims, and othet strangers, some in manifest hostilitie, others detesting and betraying me to myn aduersaries. So al that liue godly in Christ haue manie enimies visible and inuisible.

4 † From *b* the height of the day I shal feare: *i* but I wil trust in thee.

*b* Of these most eminent great dangers I am in deepe ascard, *i* but so that my trust and assured confidence is in thee *o* God.

5 In God I wil praise *k* my wordes, in God haue I hoped: I wil not feare what flesh may do to me.

*k* Wordes and promises made to me; or the good which I speake or do by Gods grace.

6 † Al the day did they *l* detest my wordes; against me, *m* al their cogitations are vnto euil.

*l* They calumniare whatsoeuer I say, *m* wresting al my wordes to euil sense.

7 † They wil *n* inhabite and keepe secret: they wil obserue my heele.

*n* They meete together, and secretly conspire to intrappe me or catch me tripping

8 As they haue expected *o* my soule, † *p* for nothing shalt thou saue them: *q* in wrath thou wilt breake peoples.

*o* to take my life: *p* for this their vaine purpose to destroy me, thou wilt saue them, as they deserue, that is, *q* thou wilt breake them in peeces.

6 O God, † I haue shewed my life to thee: thou hast set my teares in thy sight.

10 As also in thy promise: † then shal mine enimies be turned backward.

In what day soeuer I shal inuocate thee: loe I haue knowne  
that thou art my God.

† In God I wil praise *r* the word, in our Lord wil I praise thee 11  
saying, I haue hoped in God, I wil not feare what man can do  
to me.

*r* I wil alwayes gratefully acknowledge thy promises, and sayings, for they are assured.

† In me, o God *f* are thy vowes, which I wil render, praises 12  
to thee.

*f* I haue purposed and vowed to offer sacrifice of praise, and by thy helpe wil performe it.

† Because thou hast deliuered my soule from death, and my 13  
feete from falling: that I may *t* please before God, in *v* the  
light of the liuing.

*t* do that pleaseth God, *r* in true faith and pious workes.

PSALME. LVI.

Dauids great *The Prophet prayeth in tribulation, 4. testifieth Gods helpe, 6. praiseth his*  
patience. *greatnes: 8. promising, and inuiting al nations to praise him.*  
the 8. key.

Vnto *a* the end, *b* destroy not, to Dauid in *c* the inscription of 1  
the title, *d* when he fled from the face of Saul into the caue.

1 Reg.

22. 24.

*a* The heroical facts of Dauid are for examples to al Christians.

*b* Innocent Dauid hauing opportunitie to kil his vniust persecutor, obeyed the motion of God,  
suggesting vnto him, not to destroy his enimie; contrarie to the counfel of his friends:  
*c* a thing most worthie to be recorded for perpetual memorie, *d* being in so great and vniust  
truble, as to lye in the caue of a mountaine, yet spared to kil, or hurt him, that driue him  
into such straites: See the historie. 1. Reg. 24.

**H**A V E mercie on me o God, haue mercie on me: because 2  
my soule hath trusted in thee.

And I wil hope in the shadow of thy wings, vntil iniquitie  
passe.

† I wil cri to God the highest: God that hath done me good. 3

† He sent *e* from heauen, and deliuered me: he hath geuen 4  
into *f* reproche them that trode vpon me.

*e* Extraordinarie diuine helpe, passing mans powre. *f* It fel reprochfully to Saul, that Dauid  
might haue slaine him if he would, yet did neither hurt him, nor insult vpon him, but meekely  
and piously admonished him of his error, and iniurious persecution.

God hath sent his mercie, and his truth, *†* and hath deliuered 5

my *g* soule out of the middes of *b* Lions whelpes: I slept  
*h* from most troubled.

mightie and rauinous persecuters.

The sonnes of men, their *i* teeth are weapons and arrowes:  
and their *k* tongue a sharpe sword.

*i* Though they haue not lions natural teeth, yet they exercise crueltie by artificial weapons,  
*k* and with their cruel tongues incite their followers to the same furie. 1. Reg. 22. v. 16.

Be exalted

6 † Be exalted about the heauens ô God: and thy glorie vpon al the earth.

7 † They prepared a snare for my feet: and bowed downe my soule.

They / digged a pit before my face: and they are false into it:

1 Saul endeouored manie wayes to ouerthrow Dauid, amongst other meanes prouoked him to sette vpon the Philistims, thincking they should haue slaine him, 1. Reg. 18. v. 17. but the same Philistims ouerthrew Saul 1. Reg. 31.

8 † My hart is readie ô God, my hart is readie: I wil sing, and say :: a Psalme.

Psalmes more in vse with Christian Gentils, then they were with the Iewes. See page. 12.

9 † Arise my glorie, arise psalter and harpe: I wil arise early.

10 † I wil confesse to thee among *m* peoples ô Lord: and I wil say :: a Psalme to thee among *n* the Gentiles.

*m n* Gods benefices bestowed vpon Dauid, and vpon faithful Christians figured by him, are for euer to be praised by al peoples and nations.

11 † Because thy mercie is magnified euen to the heauens, and thy truth euen to the cloudes.

12 † Be axalted about the heauens ô God: and thy glorie vpon al the earth.

PSALME. LVII.

*Holie Dauid inueigeth against dissimbling wicked men. 7. describeth their manifold punishment, 11. wherein the iust shal be comforted.*

Gods prouidence in suffering euil, the 3. key.

1 † Vnto *a* the end, *b* destroy not, to Dauid in, *c* the inscription of the title.

*a* This Psalme was made vpon the same occasion, and to the same purpose as the former, *b* to exhorthe the iust and innocent to patience, *c* by Dauids memorable example.

2 † **I** F *d* in very dede you speake iustice: iudge right thinges I ye sonnes of men.

*d* Few are so wicked, but they speake and pretend iust thinges:

3 For in *e* the hart you worke iniquities: in the earth your *f* handes forge iniustice.

*e* but neither thincke wel, *f* nor do wel, but both contrarie, which feared sanctitie is double iniquitie.

4 † Sinners are alienated from the matrice, they haue erred from the wombe: they haue spoken false thinges.

*g* These wicked sinners that flatter and incite king Saul, seeme to haue spent al their life from their infancie in malice.

5 † They haue furie according to the similitude of *h* a serpent: as of the aspe that is deafe, and stoppeth his eares.

*h* Their furie is vnquiet, til they may wound the innocent with their poisonful sting, *i* neither wil they harken to good admonitions, but stoppe their eares like an aspe, that layeth one care close to the ground, and stoppeth the other with his taile.

† Which wil not heare the voice of the inchanters, and of the 6  
forcerer enchanting wisely.

† God shal breake their k teeth in their mouth, the l cheeke 7  
tooth of the lions, our Lord wil breake in peeces.

¶ But God wil breake their cruel force, l though it seemeth most strong, and insuperable.

† They shal come to nothing as water running downe: he 8  
hath w bent his bow til they be weakened.

¶ Gods iust determination of punishing the wicked stil remaineth bent and readie, though  
execution be some while differred.

† As w waxe that melteth, shal they be taken away: o fyre 9  
hath falne on them, and they haue not seene the sunne.

¶ That force and powre which is now inuincible, hard and strong like a lions strongst  
teeth, shal then be as impotent and soft as waxe: o Gods wrath, like fire, the most forcible  
element, shal fal vpon them, and they shal be cast into vtter darkenes, deprived of the sunne  
and al comfortable light.

† Before your p thornes did vnderstand the old bryar: as li- 10  
uing so in wrath he swalloweth them.

¶ Before their malice can bring to effect, the great mischieffes which they plotte and purpose,  
God suddainly cutteth them of before they fully vnderstand of, either sickness or death, casteth  
them as it were aliue into hel.

† The iust q shal reioice when he shal see reuenge: he shal 11  
wash his handes in the blood of a sinner.

¶ The iust reioyce in the punishment of the wicked for three causes, first in zeale of iustice,  
conforming his wil and mind to Gods iudgements; secondly, for that himselfe through Gods  
mercie hath escaped that terrible damnation; thirdly, for that he is now deliuered from mo-  
lestation, and continual tribulation.

† And man shal say: If certes there be fruite to the iust: r there 12  
is a God certes iudging them on the earth.

¶ The iust seing, or by faith knowing what punishment remaineth for the wicked, is thereby  
assured that the good shal reape fruiſt for his wel doing, and that in the meane time God ru-  
leth and iudgeth on the earth, though as yet it appeareth not so evidently.

### PSALME. LVIII.

Another pray- *Holie David (being beseged in his owne house by men sent to kil him)*  
er of David in *confidently prayeth God to deliuer him, 6. and al faithful nations in like*  
danger. *danger: 7. and praiseth God.*  
the 8. key.

Vnto the end, destroy not, to David in the inscription of the r  
title, a when Saul sent, and watched his house to kil him.  
(1. Reg. 19.)

¶ King Saul hauing thrise attempted in vaiue to kil David, (1. Reg. 18. v. 11. &c. 19. v. 9.) sent  
some of his guard to fetch him, from his owne house, that he might be slaine: but God moued  
the mind of Michol, to admonish him of the danger, and to helpe him away in fastie, though  
Saul thought she would haue bene a scandal vnto him (or cause of ruine) by the handes of  
the Philistians 1. Reg. 18. v. 21. Vpon which occasion David made this Psalme. As he also made  
others, for perpetual memorie of Gods like benefices, in deliuering him in imminent dangers,  
when



¶ When Saul sent three troupes of seruants to kill him, and folowed them himfelfe. 1. Reg. 19.  
 ¶ 10. likewise when he was knowen and betrayed before Achis king of Geth. 1. Reg. 21.  
 also in Ceila, in the deserts of Ziph, and of Maon. c. 23, in Engaddi, c. 24. in Hachila. c. 26.  
 and againe amongst the Philistines. c. 27. and 30.

1 **D**ELIVER me from mine enimies *o* my God: and from  
 them that rise vp against me defend me.

2 † Deliuier me from them that worke iniquitie: and from  
 bloody men saue me.

3 Because loe they *b* haue taken my soule: the strong haue  
 false violently vpon me.

*b* They haue so straitly beseged me, that it is now in their handes, to take away my life.

4 † Neyther is it mine iniquitie, nor my sinne *o* Lord: *c* without iniquitie haue I runne, and gone directly.

*c* Of my part I haue committed no fault against myn enimies, for which they can haue any iust cause to persecute me.

5 † Ryle vp to meete me, and see: and thou *o* Lord the God of  
 powres, God of Israel attend to visite *d* all nations: haue *e* no  
 mercie on all that worke iniquitie.

*d* The prophet foreseeing in spirite, that the Catholique Church shal be vniustly persecuted,  
 prayeth, and teacheth others to pray, that God wil mercifully visite his faithful people of all  
 nations: *e* and not spare obstinate persecuters.

6 † They wil returne *f* at euening: and they shal suffer famine  
*g* as dogges, and shal compasse the citie.

*f* Persecuters laboring how much, or how long soeuer, shal at night, that is, in the end of all  
 their wicked endeoures be vnstatisfied in their desires, *g* as hungrie dogges that runne hun-  
 ting all the day, & night also, still seeking & not finding wherewith to fill their rauenous mouthes  
 and deuouring bellies.

7 † Behold they *b* wil speake in their mouth, and a sworde in  
 their lippes: *i* because who hath heard?

*b* They threaten and determine to vse all crueltie, *i* as if there were no God, that heareth, and  
 wil punish it.

8 † And thou *o* Lord wilt scorne them: thou wilt bring to  
 naught all the nations.

9 † I wil keepe my strength to thee: & because thou art my  
 receiuer: † my God, thy mercie shal preuent.

*k* Through Gods grace the Church is still strong and the vertuous do perseuere.

10 † God wil shew vnto me concerning mine enimies, kill them  
 not: lest sometime my peoples forgete.

*l* God suffereth afflictions to fall vpon his seruants to kepe them exercised, lest in prosperitie  
 they forgete their duties to him.

Disperse them in thy strength: and *m* depose them my pro-  
 tector *o* Lord.

*m* Deprive them of powre, that they may not do so much euil as they desire.

11 † The sinne of their mouth, the word of their lippes: and let  
 them be taken in their pride.

† And

And for cursing and lying they shal be *a* talked of † in con- 14  
summation: in wrath of consummation and they shal not be.

*a* After that their iniquitie is complete *a* they shal be accused and punished for their blasphemies and lies. And they shal know that God wil rule ouer Iacob: and ouer 15  
the ends of the earth.

*p* As. v. 7. † They *p* shal be turned at euening, and shal suffer famine as 15  
dogges: and shal compasse the citie.

† They shal be *q* disperfed to eate; and if they be not filled, 16  
they *r* wil murmur also.

*q* They shal in vaine seeke oyle for their lampes with the foolish virgins, repent with Iudas, and finding no helpe, *r* shal continually blaspheme in hel.

*f* In the resurrection. † But I wil sing thy strength: and wil exalt thy mercie in *f* the 17  
morning.

Because thou art become my receiuer, and my refuge, in the day of my tribulation.

My helper, I wil sing to thee, because thou art God my receiuer: my God, my mercie.

## PSALME. LIX.

King Dauids  
thankes for  
victories.  
the 8. key.

*King Dauid after his owne and the peoples manie tribulations, 8. rendereth thankes for their renowned victories, 11. atchiued by Gods only poure.*

† Vnto the end, for them, *a* that shal be changed, in *b* the inscription of the title *c* to Dauid him selfe, *d* for doctrine, † *e* when he set fire on Mesopotamia of Syria, and in Sobal, 2  
and Ioab returned, and stroke Idūmæa in the valley of salt-pittes twelue thousand. (2. Reg. 8. & 10. & 1. Paral. 18.)

*a* The change of state from aduersitie to prosperitie in the people of Israel, was a figure of the like change in the Church of Christ, *b* worthie to be remembred, *c* for the instruction, *d* of Gods beloued, *e* as the same are more largely recorded in the bookes of kinges.

**O** God thou *f* hast repelled vs, & hast destroyed vs: thou 3  
wast angrie *g* and hast had mercie on vs.

*f* God suffereth his people to be afflicted, as wel for their sinnes, as for exercise in vertue, *g* after sheweth his mercie in pardoning, and fauour in aduancing them.

† Thou hast moued the earth, and hast troubled it: heale the 4  
breaches thereof, because it is moued.

*b* by punishing † Thou hast shewed vnto thy people *b* hard thinges: thou 5  
sinners. hast made vs drinke the wine of compunction.

*i* VVarning † Thou hast *i* geuen a signification to them that feare thee: 6  
them to amēd. they flee from the face of the bow.

*k* and then restoreth them † That thy beloued *k* may be deliuered, saue me with thy right 7  
to former good state. hand; and heare me.

† God

- 8 † God hath spoken in / his holie : I shal reioyce, and shal diuide Sichem : and shal mesure the valley of tabernacles.
- l God also as he hath promised by his holie oracle, m hath aduanced king David, in his temporal kingdom, and doth much more aduance him, and other elect in euerlasting life,
- 9 † Galaad is mine, and Manasses is mine : and Ephraim the strength of my heade.
- 10 † Iuda my king : Moab n the pot of my hope. n *As a vessel for meaner uses.*  
Into Edom wil I o stretch out my shoe : the foreners are subiect to me. o *Bring it vnder my dominion.*
- 11 Who shal conduct me into a fenced citie? who shal conduct me euen into Idumea?
- 12 † Shal not thou o God, p that hast expelled vs: and q wilt not thou o God goe forth in our hostes?
- p As God doth sometimes punish : q so he also rewardeth.
- 13 † Giue vs aide from tribulation : because mans saluation is vaine.
- 14 † In God we shal doe r strength: and he shal bring to no- r strongly,  
thing them that afflict vs. with fortitude.

## PSALME. LX.

*Faithful people of the whole earth pray, and acknowledge that God mercifully heareth their prayer. 6. expect the eternal kingdom of Christ, in which they shal praise him for euermore.*

A confident prayer for Christs Incarnation. the 5. k. cy.

- 1 Vnto the end, a in hymns to Dauid.
- 2 In songues of praise and thanks to God.
- 2 **H**E A R E o God my petition : attend to my praier.
- 3 † From b the ends of the earth I haue cried to thee :  
whiles my hart was in anguish, thou e didst exalt me on a rocke
- b From all coastes of the earth faithful people pray to God, e the Church builded vpon an assured foundation, is exalted to great powre and dignitie.
- 4 † Thou hast d conducted me, because thou art made my hope : a toure of strength from the face of the enimie.
- d God conducteth, defendeth, and deliuereth those that confidently trust in him.
- 5 † I shal inhabite in e thy tabernacle for euer : I shal be protected in the couert of thy winges.
- e in the Church, a place of assured protection.
- 6 † Because thou my God hast heard my prayer : thou hast giuen inheritance to those that feare thy name.
- 7 † Thou wilt adde f dayes vpon the dayes of the king : his years euen vnto the day of generation and generation.
- f Christs kingdome the Church perpetual to the end of this world, and eternal after the general Resurrection.

† He is permanent for euer in the sight of God: his *g* mercie 8  
and *h* truth who shal require?

*g* Who is able to vnderstand, or explicate how great Christs mercie is in redeming vs, *h* and his truth in performing his promised rewardes?

† So *i* wil I say a Psalm to thy name for euer and euer: that 9  
I may render my vowes *k* from day to day.

*i* For so inestimable benefites, I wil alwayes praise thee with Psalmes, Canticles, or other thanks in this life: *k* and eternally in the life to come.

PSALME. LXI.

Exhortation  
to good life,  
in respect of  
reward, or  
punishment.  
the 7. key.

*A* iust man encouregeth his owne soule to serue God in sincere humilitie, 9.  
exhorteth also al others to trust in God, not in false and worldlie pollicie,  
or wealth, because Gods powre and mercie wil render to euerie one as  
they deserue.

Vnto the end, for *a* Iduthun a Psalm of Dauid.

*a* Directed to Idithun, one of the masters of musike, to sing it, or to make tune for it.

**S**hal *b* not my soule be subiect to God? for of him is my sal- 2  
uation.

*b* The wicked threatening to ruinate others, Dauid, or anie iust man, feareth them not, because his soule is subiect to God.

† For he is my God, and my sauour: my receiuer *c* I shal be 3  
moued no more.

*c* Therefore I firmly purpose neuer to be moued from God.

† *d* How long set you violently vpon a man: *e* you al doe 4  
kil: as it were vpon *f* a wal, that is leaning, and a wal shaken.

*d* In vaine do you myn aduersaries stil assault me, *e* though ye be al confederate to kil me,  
*f* supposing me to be like a ruinous, or shaken wal, that is easily throwne downe.

† But *g* yet they thought to repel my price, *h* I ranne in thirst: 5  
they *i* blessed with their mouth, and cursed with their hart.

*g* They thinck stil to depriue me of my reward, the price of my laboures and merites, *h* but  
I runne so much more diligently, as thirsting after righteousnes in this life, and glorie in the  
next, to finish my course. *i* A most dangerous tentation, when after threatens and crueltie,  
persecutors endeouour by sweete wordes, and promises to perswade the iust to fal into sinne.

† But yet my soule be thou subiect to God: because my pati- 6  
ence is from him.

† Because he is my God, and my sauour: my helper *k* I shal 7  
not remoue.

*k* I resolutely purpose not to yeld to anie tentations.

† In God is my saluation, and my glorie: the God of my helpe, 8  
and my hope is in God.

† Hope in him *l* al ye the congregation of people: powre out 9  
your harts before him, God is our helper for euer.

*l* Gods faithfull seruantes are not only constant themselves, but also exhorre and perswade  
al others, as much as in them lieth, to serue God and trust in him.

† But

- 10 † But yet the children of men are vaine, the children of men are *m* liers in balances : that they may deceiue by vanitie together. *m* *Vsing false weightes they defraud one an other.*
- 11 † Hope not in iniquitie, and couete not robberies: if riches abound set not your hart vpon them.
- 12 † *n* Once hath God spoken, these *o* two things haue I heard: *n* *God hauing nespoken it is most assured. o* *Two especial attributes of God.*
- 13 † That *p* powre is Gods, and *q* mercie *o* Lord is to thee: because thou wilt render to euery one according to his workes.
- Mat. 16.* 1. *Cor. 3.* *p* God is Omnipotent, so that he can both reward, and punish infinitely; *q* and Merciful, that he is readie to receiue all sinners into his fauour, if they wil repent and turne vnto him.
- Gal. 6.*

## PSALME. LXII.

*Dauid in banishment with great affection desireth to unite himselfe with God in meditation, 4. purposing and promising euer to praise him : 10. prophesie the vaine endenoures, and condemnation of his enemies; and his owne aduancement.*

*Dauids deuotion in banishment. the 8. key.*

1 A Psalme *a* of Dauid when he was in the desert of Iuda (1. Reg. 22.)

*a* Holie Dauid made this deuout meditation when he was in the forest of Haret, or desert of Ziph 1. Reg. 22. & 23. and could not come to the tabernacle of God, nor to Ierusalem, where he especially desired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholiques, when they are put in close prison for their faith, or otherwise hindered, that they can not be present at the most holie and daylie Sacrifice. In which case we must supplie as we may, this great losse, and comfort ourselues with this, or like Psalme, or prayer, saying: O God my God, to thee I warch.

2 **O** God my God to thee I watch, *b* from the morning light. *c* My soule hath thirsted to thee, *d* my flesh to thee very manie wayes.

*b* Euen from the first downing of the morning, *c* my soule thirsteth after thee, *d* yea also my very flesh, and whole bodie feeleth great paines, by this affliction of mind, and desireth releefe and rest.

3 † In a desert land, and inaccessible, and without water, *e* so in the holie haue I appeared to thee, *f* that I might see thy strength, and thy glorie.

*e* Being now in case that I can not serue thee, *o* God, as I would, yet I exhibite my selfe present in spirit, before thy holie place, *f* meditating thy powre, and thy glorie.

4 † Because *g* thy mercie is better then liues, my lippes shal prayse thee.

*g* This consolation in banishment from thy diuine Seruice, is sweeter to me then manie temporall liues, or anie worldlie prosperitie.

5 † *h* So wil I blesse thee in my life: and in thy name I wil lifte vp my hands.

*h* For as the Passions of Christ abound in vs (saith S. Paul 2. Cor. 1) so also by Christ our comfort aboundeth.

† As with *i* marrow and fatnes let my soule be filled : *k* and *6* my mouth shal praise with lippes of exultation.

*i* Replenish my soul *o* God, with the aboundance of thy grace, *k* so shal I be more able to praise thee.

† If I haue bene mindful of thee vpon my bedde, *m* in the 7 morning I Wil meditate on thee : † because thou hast bene *8* my helper.

*I* Seing in the night, also in my bed I meditate of thee ; *m* I wil more diligently do the same in the morning.

† And in the couert of thy winges I wil reioice, my soule hath *9* cleaued after thee : thy right hand hath receiued me.

† But *n* they in vaine haue sought my soule, *o* they shal enter *10* into the inferiour partes of the earth.

*n* My temporal and spiritual enimies : *o* and they shal be damned for their sinnes.

† They *p* shal be deliuered into the handes of the sworde, *11* they shal be *q* the portions of foxes.

*p* It happened literally to Saul, that he was slaine in battle, which he made against his enimies ; *q* and his dead bodie was hung on a wall (1. Reg. 31.) exposed to wilde beastes, or birdes, though it was afterwards burnt and buried.

† But *r* the king shal reioice in God, al shal be praised that *12* sweare by him : because the mouth is stopped of those that speake wicked thinges.

*r* Dauid was presently after Sauls death exalted to the kingdome, in figure of Christ, whose name and glorie was exalted, after the destruction of the Iewes by Pagan Emperours.

# PSALME. LXIII.

A confident  
prayer in tri-  
hulation.  
the 7. key.

*A prayer of the iust reposing their whole trust in God : 7. and reioicing  
that the enimies machinations are frustrate.*

Vnto the end, a Psalme of Dauid.

**H**E ARE *o* God my prayer when I make petition: from the *2* feare of my enimie deliuer my soule.

† Thou *a* hast protected me from the *b* assemblie of the ma- *3* lignant: from the multitude of them that worke iniquitie.

*a* By example of my former protection, *b* from the conspiracie of wicked men, I trust most assuredly in thy helpe.

† Because they haue sharpned their tongues as a sworde: they *4* haue bent the bow a bitter thing, † that they may shoote in *5* secretes at the immaculate.

† Sodanely they wil shoote at him, and wil not feare : they *6* *c* haue confirmed to themselues a wicked worde.

*c* They are resolved to intrappe me,

They haue talked to hide snares : they haue saide, who shal see them:

7 † They haue searched iniquities : they *d* haue failed searching with scrutanie.

*d* But as they haue failed: so they shal stil faile and be ouerreached in their bad counsels, as Achitophel. 2. Reg. 17.

8 † Man shal come to a deepe hart: and God shal be exalted.

9 *e* Childrens arrowes are maide their woundes: † and their tongues are weakned against them.

*e* God hath chosen the weake of this world to confound the strong.

10 Al that saw them *f* were troubled: † and euerie man feared.

*f* much merueled, seeing the wicked so punished.

And they shewed forth the workes of God: and they vnderstood his doinges.

11 † The iust shal reioice in our Lord, and shal hope in him, and al the right of hart *g* shal be praised.

*g* The iust shal be praised, for rightily seruing God.

PSALME. LXIIII.

*God is rightly praised in Sion and Ierusalem (in his Church only) for his* Conuersion  
*benefites bestowed and promised. 8. Vnto which also in the time of* of Gentiles  
*grace, al nations shal be called.* the 6. key.

1 To the end, a Psalme of Dauid, *a* the C anticle of Ieremie, and Ezechiel, to the people of the transmigration, when they begane to goe forth.

*a* The seuentie Interpreters seeing Dauid here prophetic of the peoples returne from Babylou, added the names of Ieremie and Ezechiel, who being in that captiuitie, prophesied the same more largely. As likewise these and other Prophetes, foresaw in spirite, and more especially prophesied the going forth of al nations from Babylon, that is, forsaking Idolatrie, and embracing true Religion in the Church of Christ, so S. Augustin, Eutymius, and others.

2 **A**N hymne o God becometh thee *b* in Sion: & a vow shal be rendered to thee in Ierusalem.

*b* Not in Babylon, nor els vvhether, but only in the Church, praises and vovves are grateful to God.

3 † Heare my prayer: *c* al flesh shal come to thee.

*c* Al nations shal know thee.

4 The wordes of the wicked *d* haue preuailed vpon vs: and thou wilt be *e* propitious to our impieties.

*d* The wicked are insolent in threatening, *e* but thou mercifully pardoning our finnes, they shal not hurt vs.

5 *f* Blessed is he, whom thou hast chosen, and taken: he shal dwell in thy courtes.

*f* They are happie to whom thou hast prepared grace, and glorie.

6 † *g* We shal be replenished in the goods of thy house: holie is thy temple, *h* meruelous in equitie.

*g* The voice of the faithful, reioicing in the hope of eternal glorie. Rom. 5. *h* nothing polluted shal enter into heauen. Apo. 21.

Hear vs ô God our sauour, the hope of al the ends of the earth; and in the sea farre.

† Preparing *i* mountanes in thy strength, girded with might: 7  
which troubledst *k* the depths of the sea, the sound of the waues 8  
therof.

*j* Thou which art al powreful, as appeareth by the huge montaines, *k* seas, and other thy  
workes.

† The Gentiles shal / be troubled, and they that inhabite the 9  
borders shal be affraide of thy signes: *m* the outgoinges of  
the morning and euening thou shalt delight.

*l* Thou wilt by thy omnipotent powre moue the hartes of obdurate men, and so conuert in-  
numerable of al nations to thee. *m* Thou wilt draw manie to thee, with ioy and gladnes, from  
the vttermoſt coastes of the east and weſt.

† Thou hast viſited the earth, and hast inebriated it: thou hast 10  
multiplied to enrich it.

The *n* riuer of God is replenished with waters, thou hast pre-  
pared their *o* meat: because *p* so is the preparation therof.

*o* God wrought diuers miracles in watets (Gen. 7. Exo. 7. 14. 15. Iosue. 3. 4. Reg. 5. 6. &c.)  
• likewise in providing meate for his people. (Exo. 16. 3. Reg. 17. 4. Reg. 4. 7. &c.) which  
were figures of Baptisme, Eucharist, and other Sacraments of Christ, walking from, sinnes,  
and augmenting grace, *p* so replenishing the Church with most sacred Mysteries.

† Inebriate *q* her riuers, *r* multiplie her fruites: in her 11  
dropps she shal reioyce springing.

*q* Endewing the Apostles and other preachers with spiritual grace and learning, *r* continuing  
the ſucceſſion of paſtore to water and feede the faithful people.

† Thou wilt / bleſſe the crowne of the yeare of thy goodnes: 12  
*s* and thy ſildes shal be replenished with plentie.

*s* God bleſſeth the whole courſe, or circle of time, of the Church militant in this world, *t* and  
the crowne, or happie end of euerie iuſt perſons life.

† The *u* beautiful places of the deſert ſhal be fat: and the 13  
*w* litle hilles ſhal be girded aboute with exultation.

*x* Euen thoſe which before had only a ſhe<sup>w</sup> of beautie, but in dede were barren, ſhal yelde  
abundant fruit. *y* thoſe which are more eminent ſhal particularly reioyce in their owne,  
and others ſpiritual progreſſe in vertue.

The *x* rammes of the ſhepe are clothed, and *y* the valleis ſhal 14  
abounde with corne: *z* they wil crie, yea they wil ſay an  
hyme.

*x* The principal paſtore ſhal in proportion reioyce aboute the reſt, for the grace and glorie of  
al their ſheepe. *y* the ſubiectes alſo and inferior people ſhal be ſatiate with their happie lotte.  
*z* Al together, prelates and people, higher and lower ſhal with vniſorme voice ſing prailes  
to God, and perpetual hymnes.



## ANNOTATIONS. PSALME. LXIII.

S. Aug.  
Enigm.

12. *God will blesse the crowne*] Vnder the Allegorie of the land of Iurie, Perpetuities of the Church. vnderunto the people of God were to be restored, after their captiuitie in Babylon, the Psalmist here prophesieth greater things, then can be verified of the temporal state of the Iewes, that the militant Church shal still be blessed from the beginning to the end, yielding expected fruit; and al the iust, that perseuere to the end of their liues, shal receiue most happie and glorious rewarde of their labours. As S. Paul after his meritorious trauels confidently expected his glorious rewarde, vwhen he saide (2. Tim. 4.) I haue fought a good fight, I haue consummate my course, I haue kept my faith. Concerning the rest, there is layde vp for me, a Crowne of iustice, vvhich our Lord will render to me in that day, a iust Iudge. And not only to me, but to them also that loue his coming. And this is called the crowne of the yeare of Gods benignitie, because God of his owne benignitie, vwithout mans former desert geueth grace, and in the end for merite folloving, geueth a crowne of glorie. So our Blessed Sauour according to his fulnes of grace, vvhich was in his soule, and infinite merite, receiued a crowne of glorie, in the consummation of his temporal life, after the space of thirtie three yeares. And our Blessed Ladie the mother of God, receiued an answerable crowne to her excellent grace and merites, in the consummation of her life, at the end of sixtie three yeares. In memorie of vvhich numbers of yeares, deuout men haue piously instituted certaine formes of prayers, called the Crownes, or Coronas of our Sauour, and of our Ladie.

Reward of the iust.

Saintes crownes are of Gods benignitie.

The Coronas of our Lord, and our Ladie.

## PSALME. LXV.

*The prophet inuiteh al men to praise God for his mervelous workes, and benefites donne to the Iewes. 7. Who being vngateful, 8. Gentiles are called, 16. and bring forth better fruit.*

Gentils succede the Iewes. the 6. key.

1 Vnto the end, a Canticle a of resurrection.

2 Mystical resurrection, Gentiles succeeding in place of the Iewes.

2 **M**Ake ye b iubilation to God al the earth, † say a psalme to his name: geue glorie to his praise.

b *Shew your internal ioy by external wordes and deedes.*

3 † Say ye to God: c How terrible are thy workes o Lord! in the multitude of thy strength thine enemies d shal lie to thee.

c In drowning the vworld, in confounding the tongues in Babel, in burning Sodom and Gomorra with brimston, in plaging the Egyptians, in drowning Pharaos and his vvhole armie in the read sea; in destroying the Chananites and other infideles, in punishing the teune tribes, and afterwards the other twvo by captiuitie, and innumerable other punishments, al for sinnes, d for vvhich even the vicked, though not sincerely conuerted, yet of seruile feare, feared and falsly promised to amend, but performed it not: as Pharaos afflicted vwith plagues, was forced to promise libertie to the children of Israel, vvhich he afterwards denied.

4 † Let al the earth adore thee, and sing to thee: let it sing a psalme to thy name.

5 † Come ye, and see the workes of God: terrible in counsels ouer the chidren of men.

† Who

† Who turneth *e* the sea into drie land, in *f* the riuer they 6  
shal passe on foote, *g* there we shal reioyce in him.

*e* The read sea, *f* when Iosue brought the people ouer Iordan, *g* in remembring and reciting  
these singular benefices.

† Who ruleth in his strength for euer his eyes looke vpon the 7  
gentiles: *h* they that exasperate him let them not be exalted in  
themselues.

*h* Gods chosen people the Iewes did often exasperate God by their ingratitude, murmuring,  
and other sinnes: whom the prophet therefore admonisheth, *i* not to be proud, lest they be  
subdued, and brought lowe.

† Ye *k* Gentiles blesse our God: and make the voice of his 8  
praise hearde.

*k* By way of *inuitation* the *Psalmist* prophesieth the *conuerſion* of *Gentiles*.

† Who hath put *l* my soule in life: and hath not geuen my feete 9  
to be moued.

*l* The voice of the whole Church: confessing Gods providence and protection, that she neuer  
faileth; for the Iewes falling from Christ the Gentiles beleued in him; and some nations, or  
countries falling from Religion, others are conuerted.

† Because thou *m* hast proued vs ô God: by fire thou hast tried 10  
vs, as siluer is tried.

*m* God suffereth his Church to be persecuted with al kindes of tribulation, as some are here  
recited.

† Thou hast brought vs into a snare, thou hast laide tribula- 11  
tions on our backe: thou hast set men vpon our heades.

† *n* We haue passed through fire and water: and thou hast 12  
brought vs out into refreshing.

*n* But through Gods assistance his seruants passe through, and overcome al tentations.

† I wil goe into thy house with *o* holocaustes: I wil render 13  
thee *p* my vowe: † which my lippes haue distinguished. 14  
And *q* my mouth hath spoken in my tribulation.

*o* Sacrifice of thanks, *p* and voluntarie vowe, *q* that which anie promiseth to God in tribu-  
lation they must performe accordingly.

† *r* Holocaustes with marrow wil I offer to thee, with incense 15  
of rammes: I wil offer to thee oxen with bucke goates.

*r* These were the best external sacrifices of the old law.

† *s* Come ye, heare, and I wil tel al ye that feare God, what 16  
great things he hath done for my soule.

*s* But both then and now the internal sacrifices of contrite hart, of iustice, and of diuine praise  
best please God

† To him haue I cried with my mouth, and haue exulted *t* vn- 17  
der my tongue.

*t* from the hart, which is vnder the tongue, and directeth the tongue what to speake.

† *v* If I haue beheld iniquitie in my hart, our Lord wil not 18  
heare.

*v* VWhoſoeuer wil be heard in prayer, must repent of his sinnes.

† Therefore

- 19 † Therefore hath God heard, and hath attended to the voice of my petition.  
 20 † Blessed be God who hath not removed my prayer, and his mercie from me,

## PSALME LXVI.

Propagation  
of the Church  
the 6. key.

*The prophet prayeth for ( and wisheth fore) the propagation of the Church of Christ.*

- 1 Vnto the end, in hymes, a Psalme of Canticle to Dauid.  
 a This Psalme beginning to be sung by voices, instruments were adioyned.  
 2 **G**od b haue mercie vpon vs, and c blesse vs: d illuminate his countenance vpon vs, and e haue mercie on vs.  
 b God first remitte our sinnes: e then geue vs thy manifold graces, d grant faith and repentance, e and so forgiveness of sinnes  
 3 † That we may know thy way vpon earth: in al nations thy saluation.  
 4 † Let peoples o God, confesse to thee: f let al peoples confesse to thee. f *Al nations shal be conuerted.*  
 5 † Let nations be glad & reioice: because thou iudget peoples in equite, and the nations in earth thou doest direct.  
 6 † Let peoples o God confesse to thee, let al peoples confesse to thee: † the earth hath yelded her fruite.  
 8 g God, h our God blesse vs, † i. God blesse vs: and let al the endes of the earth feare him.  
 g God the Fater, h God the Sonne, i God the Holie Ghost, saue the peoples of al nations, by Euangelical preaching of thee, the most Blessed Trinitie.

## PSALME LXVII.

*Notwithstanding great persecutions the Church prospereth. 10. Especially in the new testament, by Apostolical function, 18. ministerie of Angels, Christs Ascension, coming of the Holie Ghost, 31. confirming the faithful, repressing the insolent, and conuerting manie. 35. For al which the prophet inuiceth al men to praise God.* The Church stil conserued. The 6. key.

- 1 Vnto the end, a Psalme of Canticle, to Dauid himself.  
 2 **L**et a God arise, and let his enimies be disperfed, and let them that hate him b flee from his face.  
 a In manner of praying that God wil vouchsafe to defend the Church, the Psalmist prophecieth that God wil arise, b and the enimies shal flee away, not daring to abide the combate.  
 3 † As smoke vanisheth, let them vanish away: as waxe melteth at the presence of fire, so let sinners perish at the presence of God.  
 4 † And c let the iust make merrie, and reioyce in the sight of God: and let them be delighted in mirth.  
 c As God is terrible to the wicked: so he is comfortable to the iust.

Q

s † Sing

† Sing to God, say a Psalm to his name: *d* make way to *s* him, who *e* mounteth vpon the west, *f* Lord is his name.

*d* Resist not Gods inspiration, but receiue it with ioy and thanks. *e* who triumpheth ouer death *f* God is Lord, not only of these or those nations, countries or other creatures, but absolutely and vniuersally of al.

Reioyce ye in his syght, they shal be troubled at the presence of him: † the father of orphanes, and iudge of widowes. 6  
God in his *g* holie place: † God that maketh men to inhabite 7  
*b* of one manner in a house.

*g* That is the true holie Church, which hath *b* vnitie in doctrine, touching faith and maners.  
3. Cypr. ep. 76. That bringeth forth them, *i* that be bound, in strenght,  
likewise them, that *k* exasperate, that dwell *l* in sepulchers.

*i* That be bound in sinne *k* euen rebellious willes are altered by Gods mercie, and freely embrace his l: w *l* also the dead and drie hartes that cared not for spiritual things, are softened, and quickned with new grace.

† O God *m* when thou wentest forth in the sight of thy 8  
people, when thou didst passe through the desert.

*m* The benefites bestowed on the Israelites, are written in the bookes of Moyses, Iosue, and Judges.

† The earth was moued, and the heauens also distilled, at the 9  
presence of the God of Sina, at the face of the God of Israel.

† *n* Voluntarie rayne shalt thou separat o God to thine inhe 10  
ritance: and it was *b* weakned, but thou hast persited it.

*n* No mans deserting, but Gods mere good wil, and free grace caused Christ to come, and by himselfe and his Apostles to preach the Euangelical doctrine, which watereth the whole world,  
*v* God chose the weak, but made them strong.

† Thy *p* liuing creatures shal dwell in it: thou hast prepared *q* in 11  
thy swetnes for the poore, o God.

*p* Those whom thou hast chosen, and so made thyn owne peculiar people, shal enioy this grace. *q* Thou gauest Manna in the desert, the B. Sacrament in the new testament.

† Our Lord shal geue *r* the word to them that euangelize, 12  
*s* with great powre.

*s* God geueth to the preacher what to speake, *s* and to some he geueth also powre to worke miracles, in confirmation of their doctrine. Mar. 16.

† The *t* king of hostes the beloued of the beloued: and 13  
*v* to the beautie of the house, to diuide the spoyles.

*t* Some potent king, or as it is in the Hebrew ) kinges being beloued, of the beloued of God, the only Sonne of God, shal yeld themselues to the same beloued Sonne of God: *v* which shal redound to the glorie and beautie of his Church, gayning such spiritual prayes from the diuel.

† If ye *w* sleepe among the midst of the lottes, the wings 14  
of a doue layde ouer with siluer, and the hinder parts of her  
backe in the palenes of gold.

*w* If you be in such danger, that the aduersaries cast dice, or lottes for your persons, and goodes, yet you shal be deliuered, as if a doue, with her glistering fethers, like siluer and gold, sic away into a secure place, without losse or diminution, but rather with increase of vertues.

† Whiles

15 † Whiles *a* the heauenlie discerneth kings ouer her, *y* with  
snow they shal be made white in Selmon.

*a* VWhen the heauenlie king determineth thus of earthlie kinges, *y* they shal be purged from  
their sinnes, and made white like snow, that falleth in mount Selmon, which is a shadowed  
hil, thicke with trees, in mount Ephraim nere to Jordan.

16 † " The *z* mountane of God a fat mountane.

‡ The Church of God is visible, and durable like to a mountane.

17 A mountane *a* crudded as cheese, a *b* fatte mountane: † " why  
*c* suppose you crudded mountanes?

*a* Combined, or ioyned together, as when milke is turned into curde, and so into cheese.  
*b* fruitful, enriched by spiritual giftes of the Holie Ghost. *c* ye that are not of this Church, do  
in vaine and erroneously imagine, that anie other mountaines are vnitied.

A mountane, in which it hath wel pleased God to dwell ther-  
in: for in dede our Lord wil dwell euen to the end.

18 † The *d* chariote of God is ten thousand folde, thousands of  
them that reioyce, our Lord in them, *e* in Sina in the holie place.

*d* Innumerable Angels ministers of Gods wil, do continually attend vpon his Diuine Ma-  
iestie, as if he (who otherwise needeth no seruice) were caried by them, as in a chariote of  
infinite magnificence. Dan 7. *e* So God appeared in Maiestie, when he gaue his law in mount  
Sinai.

19 † Thou art *f* ascended on hygh, thou *g* hast taken captiuitie:  
thou *b* hast receiued gifts in men: for euen those *i* that do  
not beleue, our Lord God to inhabite.

*f* Christ ascended with innumerable Angels attending vpon him, *g* caried with him the fa-  
thers of the old testament, that had benne captiue, *b* as man he receiued gifts of God, in and  
for men, his faithful seruantes, *i* yea also he receiued for his merite, that innumerable, which  
before were incredulous, were conuerted, and God dwelt in their soules.

20 † Blessed be our Lord day by day: the God of our saluations  
wil make vs a prosperous iourney.

21 † Our God is the God of sauing: and *k* the issues of death are of  
our Lord, our Lord.

*k* Our Lord, I say, our Lord, and none but he could ouercome death by dying.

22 † But yet God *l* stil breake the heads of his enimies: the hearie  
croune of them, that walke in their sinnes.

*l* Though Christ died to deliuer al men from death. yet he wil geue capital sentence of eternal  
death to al that obstinately remaine his enimies, and multiple sinnes vpon sinners, to the end  
of their temporall life.

23 Our Lord Said: Our *m* of Basan I wil conuert, I wil conuert  
*n* into the depth of the sea.

*m* Euen of the rudest barbarous nations, manie shal be conuerted to Christianitie *n* namely  
Gods grace is extended into the Ilandes of the Ocean, and other seas.

24 † That thy foote *o* may be dipped in bloude: the tongue of thy  
dogges [*made redde*] with *\** the same [*bloud*] of the enimies,

*\* ex ini.*

*missi, ab*

*ip/a.*

*o* But such seuerie slaughter shal fall vpon the obstinate contemners of this grace, that manies  
fecte shal be defiled in their blood, and dogges shal lappe it.

† They p haue scene thy entringes in o God, the entringes of  
my God: of my King Who is q in the holie place.

¶ Manie haue these, or knowe in general, but the faithful more exactly know how Christ came into this world, his conuersation therein, and his going forth : ¶ his reigning now in heauen our Mediatour, by whom al other intercessors haue access to God.

† & Princes came before & ioyned with them that sang, in the middes & of young wemen plaing on tymbrels.

r The Apostles sowing the first seeds of Euangelical doctrine, & with whom other Apostolical men, and other soules of all nations, converted by their preaching, most ioyfully sing together in hart, voice, and instruments: especially in good works, shew their grateful affections to our Redeemer.

† In v churches blesseye God our Lord, of w the fountains 27-  
of Mrael.

⁊ And al this in the particular Churches of diuers Kingdomes, and partes of the world:  
⁊ beginning with the Iſraelites in Ieruſalem, and ſo proceeding into al Iurie, and Samaria, and  
to the vtmoſt of the earth. Act. 1.

† There x Benjamin a youngman , in excessse of minde. 28

\* S. Paul of Jacobs youngest sonne Benjamin, last called to Apostleship, was chiefly sent to the Gentiles.

y The Princes of Iuda: their leaders: the Princes of Zabulon,  
the Princes of Nephthali.

Other Apostles of divers tribes sent first to the Jewes, secondarily to Gentiles.

† Command thy strength o God : & confirme this o God, 19  
which thou hast wrought in vs.

¶ As the Church begane by the omnipotent powre of God; so by the same only powre it is  
conserued.

† From thy temple in Ierusalem, kinges shal offer giftes to thee.

Ye <sup>strong</sup> <sup>men</sup> Rebuke <sup>a</sup> the wilde beasts of the reede, the congregation <sup>31</sup>  
of bulles in the kine of thy peoples: <sup>b</sup> that they may exclude  
them, <sup>c</sup> which are tried with silver.

• Chastice therefore O God, al persecuters of thy Church, who are but as weake wauering  
reedes, in comparifon of thy powre: b no better then bulles, with kyne, that is, captaines and  
popular people, c endeuoring to alienate the constant proued confessors from their faith.

Dispate the nations that wil warres: † Legates shal come  
d outof Egypt: Aethiopia shal prevent his handes to God.

d A prophecy that manie should be converted to Christ in Egypt, and Ethiopia: as appeareth by the innumerable multitude of religious Monkes, & Nunnes in those countries, shortly after the Apostles dayes.

† Ye kingdoms of the earth sing to God: sing to our Lord: 33

• The like afterwards in all other nations, whom therefore the prophet inviteth to praise God, for so incalculable benefites in the whole world.

† Sing ye to God, that mounteth vpon the heauen of heauen, 34  
to the East.

## Behold

35 Behold he wil giue to his voice *f* the voice of strength, *†* giue you glorie to God vpon Israel, his magnificence, and his powre in the cloudes.

*f* Christ wil come to iudge, in terror of voice, and vvith magnificence, accompanied vvith holie Angels and other *Saintes*.

36 *†* God is meruelous in his saintes, the God of Israel he wil giue powre, and strength to his people, God be blessed.

# ANNOTATIONS. PSALME. LXVII.

16. *The mountaine of God.*] For better discerning the true Church from other congregations, the Prophet here describeth certaine proprieties thereof, for he calleth it a mountaine, because it is most visible to al men. Secondly a fatte mountaine, that is, replenished vvithal vertues, and giftes of the Holie Ghost; vvherof it is called Hoie. Thirdly it is crudded, or consolidated in vnitie of faith and Religion, vvwhich consoyde the vvhole bodie, making it solide and firme, as the ruen turneth liquide milke into curde, and so into cheese. Fourthly, it is the Congregation, vvherin God Alvvayes remaneth, euen to the end, for euer; vvwhich sheweth vvwo other proprieties; that the Church neuer faileth, nor erreth in doctrine: God still dwelling therein, and consequently conserueth it from error in doctrine.

Markes of the Church :  
Visibilitie.  
Sanctitie.

Vnitie.

Perpetuitie.  
Assured veritie.

17. *Vvhy suppose you crudded mountaines*] As for other congregations, it is certaine and euident, that they are not the Church of God, because they are not crudded, that is, not vnitied, in the same pointes of faith, but only in negatiue pointes, and a general opposition against the Catholique Church, and among themselves notoriously disagreeing and diuided. As they also vvant the other markes of the true Church.

No other pretended Church hath the marke of vnitie or the rest.

# PSALME. LXVIII.

*Christ in middes of afflictions (as one in dangerous waters) 5. describing the malice of persecutors, and his owne true zeale, 14. prayeth his heauenlie Father for helpe. 23. By way of instimprecation, forsheweth the seuer punishments of his aduersaries, 30. his owne glorious Resurrection, and prosperous building of his Church. For vvwhich he innuiceth al creatures to praise God.*

Christ's afflictions and victorie. the 5. key.

1 Vnto *a* the end, *b* for them that shal be changed, *c* to David.

*a* Perteyning to the new Testament, *b* for gentiles conuerted to Christianitie, and from vice to vertue, *c* prefigured in David.

2 **S**AUE me *o* God : because *d* waters are entered into my soule. *d* Vvchment afflictions inuiron my hars.

3 *†* I *o* sticke fast in the myrte of the depth: and there is no sure standing.

*o* I am as one intangled vvith quickesand, or quadmire in the bottom of a great vvaine.

Q

I am

I am come into the depth of the sea : and a tempest hath  
ouerwhelmed me.

† I haue *f* labored crying, my iawes are made hoarse: my eies 4  
haue failed, whiles I hope in my God.

*f* Our Lord sweare bloud for anguish in his prayer, and vvas not deliuered from his Passion,  
neither are his seruantes presently deliuered from tribulations, but as is most to Gods honour  
and their owne good.

† They are multiplied aboue the heares of my head, that hate 5  
me without cause.

*Ioan. 15*

Mine enemies are made strong, that haue persecuted me vn-  
iustly: *g* then did I pay the thinges that I rooke not.

*g* Our Saviour who had no sinne, payde the ransom for al sinnes.

† O God thou knowest my *b* foolishnes: and *i* mine offen- 6  
ces are not hide from thee.

*b* O God thou knowest, that this vvhich seemeth follie to worlddie men, is true vvisdom:  
*i* and though men charge me vvith offences, thou knowest that I am innocent.

† *k* Let them not be ashamed vpon me, which expect thee 7  
Lord, Lord of hostes.

*k* suffer not the weake to be scandalized in my passions.

Let them not be confounded vpon me that seeke thee, O God  
of Israel.

† Because for thee haue I sustained reproch, confusion hath 8  
couered my face.

† I am become a forener to my brethren, and a stranger to 9  
the sonnes of my mother.

† Because *l* the zeale of thy house hath eaten me : and the 10  
reproches of them that reproched thee, fel vpon me.

*Ioan. 2.*

*Rom. 15.*

*l* The zeale of seeking Gods honour, in propagating and aduancing his Church, is the cause  
of persecution. As vve see those are lesse persecuted, vvhich haue lesse godlie zeale.

† And *i* couered my soule in fasting : and it was made a 11  
reproch to me.

*m* The vviicked do reproch those that mortifie themselves.

And I put heare cloth my garment, & I became a parable to them. 12

† They spake aganst me *n* that sat in the gates, and they soong 13  
aganst me that dranke wine.

*n* The great men and iudges, also the drunkards and rascalitie of the people.

† But I, *o* my prayer to thee O Lord: a time of thy good 14  
pleasure O God.

*o* But I direct my prayer to thee.

*p* In the multitude of thy mercie heare me, in the truth of  
thy saluation:

*p* Expecting the time of thy good pleasure.

† Deliuer me out of the myre, that I stick not fast: deliuer me 15  
*q* tribulations, from them that hate me, and from the depthes of *q* waters.

† Let



16 † Let not the tempest of water drowne me, nor the depth swallowe me: neither let the pit shut his mouth vpon me.

† Though Christ died and was buried, and in soule descended into hel, yet he could not be holden in his sepulchre, nor in limbo, but rose againe.

17 † Hear me O Lord because thy mercie is benigne: according to the multitude of thy commiserations haue respect to me.

18 † And turne not away thy face from thy seruant: because I am in tribulation, heare me speedily.

19 † Attend to my soule and, deliuer it: / because of mine enemies deliuer me.

† That they may either be conuerted, or confounded, and so do no more hurt.

20 † Thou knowest my reproch, & my confusion, & my shame.

21 † In thy sight are all they that afflict me, my hart hath looked for reproch and miserie.

And I expected some bodie that would be sorie together with me, and there was none: and that would comfort me, and I founde not.

Mat. 27. † Not as he that could mitigate our Saviours affliction, would shew compassion towards him.

Mat. 27. 22 † And they gaue v gal for my meate: & in my thirst they gaue me vinegre to drinke.

† But contrariwise when he complained of thirst, they gaue him gal and vinegre to drinke.

Mat. 12. 23 † Let their table be made a snare before them, & for retributions, and for a scandal.

† A prophetic of the destruction of the Iewes, at the time of Pasch, when they should thinke to eate their paschal lamb with ioy.

24 † Let their eies be darkned that they see not: and make y their backe crooked alwaies.

† They are also blinde in hart, that they wil not see the truth of Christs doctrine: y but beu themselves to earthlie thinges, and vworldlie gaires euen to this day.

25 Poure out thy wrath vpon them: and let the furie of thy wrath ouertake them.

26 Let their habitation be made desert: and in their tabernacles let there be none to dwell.

27 Because whom thou hast stricken, they haue persecuted: and vpon the sorrow of my wounds they haue added.

† Christ, whom God of this mercie designed to suffer death, for redemption of mankind, the Iewes of mere enuie and malice persecuted to death.

28 † Adde thou an iniquitie vpon their iniquitie: and let them not enter into thy iustice.

† A prophetic that God would suffer them, to fall from one iniquitie to another.

† *b* Let them be put out of the booke of the living: and with *29*  
the iust let them not be written.

*b* In the end of their liues, they shal not be found in the booke of life, where they suppose themselves to be written.

*g* I am poore and sorowful: *d* thy saluation o God hath *30*  
received me.

*o* The voice of Christ, humbling himselfe to death, even to death of the Crosse: *d* from which he rose againe.

† I wil praise the name of God with canticke: and wil magni- *31*  
fie him in prayse.

† And *e* it shal please God more then a young calfe: that *32*  
bringeth forth hornes and hooves.

*e* Denout praise and thankesgeuing please God more then sacrifices of the most tender calves, which were otherwise also grateful sacrifices.

† Let the poore see and reioyce: seeke ye God, and your soule *33*  
shal live.

† Because our Lord hath heard the poore: and he hath not *34*  
despised *f* his prisoners.

*f* God doth assuredly comfort al such, as are imprisoned for professing the truth.

† Let *g* the heauens and earth praise him, the sea, and al the *35*  
creeping beastes in them. *g* *Al the creatures of God.*

† *b* Because God wil saue Sion: and *i* the cities of Iuda shal *36*  
be built vp.

*b* God wil alwayes establish and protect the Catholique Church: *i* and particular Churches, members of the vniuersal shal also prosper.

And they shal inhabite there, & by inheritance they shal get it.

† And *k* the seede of his seruants shal possesse it, and they that *37*  
loue his name shal dwell in it.

*k* Perpetuall succession of the Catholique Church.

*psalme. LXIX.*

*Dauids prayer* *An other prayer of Dauid, when he was persecuted by Absalom: made in*  
*in persecutiō.* *a Psalme after his deliuerie.*  
*the 2. key.*

Vnto *a* the end *a* Psalme of Dauid, in remembrance, that our

*b* Lord saued him.

*a* An apt prayer also for the afflicted in the new Testamēt, *b* from the danger of Absalom.  
(*1. Reg. 18.*) or *from any persecutor.*

*O* God *e* intend vnto my helpe: Lord *d* make hast to helpe *2*

*e* Al men at al times neede Gods helpe: *d* but most present neede, in present dangers.  
The rest of this Psalme is conteyned in the 39. Psalme, from the 15. verse, but there the whole  
Church prayeth for helpe, the world being almost drowned in sinnes; here Dauid, or other  
particular persons, or peoples pray in their seuerall distresses,

† Let

- 3 Let them be confounded, and be ashamed, that seeke my soule.
- 4 † Let them be turned away backward, and be ashamed that wil me euils.  
Let them be turned away forthwith ashamed, that say to me: Wel, wel.
- 5 † Let al that seeke thee reioyce, and be glad in thee, and let them say alwayes: Our Lord be magnified: which loue thy saluation.
- 6 † But I am needie and poore: ô God helpe me thou art my helper, and deliuerer: ô Lord be not slacke.

## PSALME. LXX.

*King Dauid, or anie other iust person, prayeth God to continew his grace, A prayer for and protection against the malice of the enimie.. 5. Recounteth Gods mercie in deliuering him from falling into tentations. 6. prayeth for the same in old age, or weakenes of bodie and spirite, 20. and promisseth perpetual gratitude and praises.* A prayer for perseverance in vertue. the 7. key.

1 A Psalme *a* for Dauid, *b* of the sonnes of Ionadab, and *c* the former captiues.

*a* Though this Psalme (as also diuers others) is intituled to, or for Dauid, it proueth not that some other was the author thereof, but the Sequentie Interpreters insinuate hereby, that it pertaineth in more particular sorte to Dauid, growing old; *b* they adde also the sonnes of Ionadab *a* most holie familie, *c* who for their singular pietie, were suffered to remaine in Ierusalem, in the first captiuitie. Ierem. 35.

2 **I**N thee ô Lord *d* I haue hoped, let me not be confounded for euer: † in *e* thy iustice deliuer me, and receiue me.

*d* The wordes of Dauid, or anie faithful iust person. *e* God of his iustice reuengeth the iniuries done to his seruantes.

Incline thine eare to me, and saue me.

3 † Be vnto me for a God protector, and for a fenced place: that thou maist saue me:

Because thou art my firmament, and my refuge.

4 † My God deliuer me out of the hand of the sinner, and out of the hand of him that doth aganist the law, and of the vniust.

5 Because thou art *f* my patience ô Lord: ô Lord my hope from my youth.

*f* Through thy grace I haue patience to expect thy pleasure, when I shal be released.

R

† Vpon

† Vpon thee haue I bene confirmed from the wombe: from 6  
my mothers bellie thou art my protector.

In thee is my singing alwaies: † I was made to manie as. 7  
g a wonder: and thou art a strong helper.

g It semeth strange to most men, why the iust haue more troubles then the wicked.

† Let my mouth be filled with praise, that I may sing thy glo- 8  
rie: h al the day thy greatnes.

h A necessarie prayer for perseuerance, which none can haue without special and continual helpe of grace.

† Reiect me not in the time of olde age: i when my strength 9  
shal faile, forsake me not.

i Against this special danger, and last assaults of the enimie, Christ hath instituted the Sacrament of Extreme Vnction.

† Because mine enimies haue said to me: and they that wat- 10  
ched my soule, consulted together,

† Saying: God hath forsaken him, pursfew, and take him: be- 11  
cause there is none to deliuer.

† O God be not farre from me: my God haue respect to mine 12  
ayde.

† Let them be confounded, and fayle that detract from my 13  
soule: let them be couered with confusion, and shame, that  
seeke euils to me.

† But I wil alwaies hope: and k wil adde vpon al thy praise. 14  
k The best meanes to conserue verue, is to exercise the same, adding good workes towards  
our neighbours, and praises to God:

† My mouth shal shew forth thy iustice: al the day thy 15  
saluation. Because l I haue not knowne lerning, m I wil enter  
into the n powres of our Lord: † o Lord I wil be mindful of 16  
thy iustice onely.

l I professe not exact knowlege of natural thinges; m but I consider and contemplate the infi-  
nite powre of God, which appeareth in his workes, n and his iust iudgements; as partly haue  
appeared in punishing, and rewarding some in this life, but especially wil be manifest in the end  
of this world.

† O God thou hast taught me from my youth: and vntil now 17  
I wil pronounce thy meruelous workes.

† And vnto ancient age, and olde age: o God forsake me not? 18  
Vntil I shew forth thy arme to al the generation, that is to  
come.

Thy might, † and thy iustice o God euen to the highest, great 19  
meruailes which thou hast done: o God who may be like to  
thee?

† How

- 10 † How great tribulations hast thou shewed me, manie and euil: and turning thou o hast quickened me: and from the depths of the earth thou hast brought me backe againe.
- o *After tribulations recreated me.*
- 21 † Thou hast multiplied thy magnificence: and being turned thou hast comforted me.
- 22 † For I also wil confesse to thee in the instruments of Psalme thy truth: o God I wil sing to thee on the harpe, holic one of Israel.
- 23 † My p lippes shal reioyce when I shal sing to thee; and my soule, which thou hast redeemed.
- p *I wil praise thee wi: b mouth and hart.*
- 24 † Yea and my tongue al the day shal meditate thy iustice: when they shal be confounded and ashamed that seeke euils to me.

## PSALME. LXXI.

*By way of prayer the Psalmist prophesieth Christs coming, our King and Iudge: 4. the deliuerer of mankind from the thraldom of the diuel. 3. the greatnes of his spiritual kingdom on the Gentiles. 16. and his continual glorie and praise.*

*Christ our king & Iudge. the 5. key.*

## I 4 Concerning Salomon.

4 This Psalme is of Christ, pe figured by Salomon, whose kingdom was most glorious of al the kinges of Gods people; for of king Salomon him selfe manie thinges in this Psalme can not be truly vnderstood. Aug.

2 O God giue thy iudgement to b the king: and thy iustice to c the Sonne of the king.

b O God most blessed Trinitie, geue powre and authoritie, to the Sonne of Man, God incarnate, King of al kinges, c the Sonne of king Dauid, to iudge for mankind against the diuel.

To iudge thy people in d iustice, and thy poore in iudgement.

d Christ paying ransom for al mankind, and so man renouncing the diuel, and seruing God is iustly, not iniuriously deliuered from captiuitie of sinne, and of the diuel.

3 † Let e the mountains receiue peace for the people: and f the litle hilles iustice.

e A prophetic of the Apostles receiuing powre to preach Christs Gospel, of peace and reconciliation of men to God by penance; f and of other Apostolical men that follow their steppes.

4 † He g shal iudge the poore of the people, and shal saue the children of the poore: and he shal humble the calumniator.

g Salomon in figure of Christ was for a time a iust and good king.

† And he shal *b* continew with the sunne, and before the ☿  
moone in generation and generation.

*b* But only Christ, not Salomon, nor anie other king of that people, contineweth, or reigneth  
for euer.

† He *i* shal descend as rayne vpon a fleece : and as droppes  
distilling vpon the earth.

*i* The *maner* of Christs incarnation most silent, swete, and grateful.

† There shal rise in his dayes iustice, and abundance of peace,  
¶ vntil the moone be taken away.

¶ Agane the prophet inculcaterh that Christs kingdom, his Church, shal continew for euer.

† And he shal rule *l* from sea vnto sea : and from the riuer  
euē to the ends of the round world.

*l* The Church is not only vniuersal in all times, but also in places.

† Before him shal the Æthiopians fall downe : and his enimies  
shal lick the earth.

† The *m* kings of Tharsis, and *n* the Ilands shal offer presentes:  
the kings of the Arabians, and of Saba shal bring gifts.

*m* The three Sages or Kinges, which adored our Saviour, and offered gold, frankencense, and  
myrrh, were the first that fulfilled this prophetic : and afterwards Constantine the great, and  
other Emperors, Kinges, and Princes. *n* Amongst other Ilandes great Bryttannie (the greatest  
of Europe) was conuerred to Christ, according to this prophetic : first some few in the A-  
postles time (Metaphrastes apud Suriū, Theodoret, epist. ad Timoth. Sophronius, Ser. de  
Nat. Apost. & alij.) More in the time of Eleutherius. Lastly our Englishe nation by S. Augustin  
and others sent by S. Gregorie.

† And al kinges of the earth shal adore him : al nations shal  
serue him.

† Because he shal deliuer the poore from the mightie : and  
the poore which had no helper.

† He shal spare the poore and needy : and he shal saue the  
soules of the poore.

† From vsuries and iniquitie he shal redeeme their soules : and  
their name shal be honorable before him.

† And *∴* he shal liue, and there shal be giuen him of the gold  
of Arabia, and they shal adore it alwaies : al the day they shal  
bless him.

† And there shal be a firmament in the earth, in the toppes of  
mountanes, the fruite thereof shal be extolled farre about Liba-  
nus : and they shal flourish of the citie, as the grasse of the earth.

† Be his name blessed for euer : before the sunne his name is  
permanent.

And al the tribes of the earth shal be blessed in him : al  
nations shal magnifie him.

† Blessed

*∴* How is this  
prophetic ver-  
ified, except  
the Church be  
alwaies visi-  
ble?

13 † Blessed be our Lord the God of Israel, *o* who only doth meruelous thinges. *o* No miracles can be donne but by Gods powre.

19 † And blessed be the name of his maiestie for euer: and al the earth shal be filled with his maiestie. *p* Be it, be it.

*p* Aboue al other desires the holie prophet wished Gods glorie, and praises in al the earth, as it is in heauen.

20 † *q* The praises of Dauid, *r* the sonne of Iesse are ended.

*q* It seemeth by this append. *x* added by Esdras, that this Psalm was last composed, though not put in the last place, but as it came to his handes. *r* Dauid the natural sonne of Iesse, made no more Hymnes, that is, no more musical praises of God after this Psalm, but the prefigured Dauid Christ our Sauour, the Sonne of God, in his bodie the Church, singeth still new praises. *S.* Aug. in enarrat. Psal. sequentis 72.

## PSALME. LXXII.

The royal prophet, first professing the unspeakable goodness of God, 2. in the person of the weake complaineth, that the wicked prosper, and the iust are afflicted. 15. reprehendeth the murmuration, for though we can not comprehend the secrete iudgements of God. 18. yet they are most iust. 27. So with desire to rest in God, he promiseth euer to praise him. Affliction in this world is recompensed in the end. the 9. key.

1 A Psalm *a* to Asaph.

*a* To be sung by Asaph the master of musike, and his companie.

*p*sal. 39. **H**OW *b* good is God to Israel, to them, that are of a right hart!

*b* God is so excellent good, as no tongue can expresse, no hart can conceiue.

2 † But *c* my feet were almost moued, my steppes almost slipped.

*c* The peace and prosperitie of the wicked tempted me, to leaue the right narrow way, and to goe the brode easie way with them.

3 † Because I haue had zeale vpon the wicked, seeing the peace of sinners.

† Because there is *d* no respect to their death: and *e* stabilitie in ther plague.

*d* They neuer thincke of death; *e* and if they suffer some affliction, they quickly remove it from them.

5 † In *f* the labours of men they are not, and with men they shal not be scourged.

*f* They traueil not so much as good men do, neither are they so often punished.

6 † Therefore *g* hath pride helde them, they are couered with their iniquitie and impietie.

*g* Which maketh them proud, and so they runne into al sortes of iniquitie.

† Their iniquitie hath proceeded as it were of fatte : they 7  
haue passed into *h* the affection of the hart.

*h* Whatsoeuer mischief came in their mind, they feared not to committe it in fact.

† They haue thought, and haue spoken wickednes they haue 8  
spoken iniquitie *i* on high.

*i* boldly extolling their owne wordes and workes, and despising others.

† They haue sette their mouth vnto heauen : ad their tongue 9  
hath passed in the earth.

† Therefore wil my people *k* returne here : and *l* ful daies 10  
shal be found in them.

*k* For this prosperitie of the wicked, some of Gods people wil fall from the right way, *l* and their dayes wil abound with calamities.

† And they haue saide : *m* How doth God know, and is there 11  
knowledge in the highest ?

*m* The voice of the weake, inclining to diffidence, and doubt of Gods knowlege, and providence.

† Loe the sinners them selues, and they that abounde in the 12  
world, haue obtained riches.

† And I saide : Then haue I iustified my hart without cause, 13  
and haue washed my handes amongst innocentes :

† And haue bene scourged al the day, and my chastising in the 14  
mornings.

† If I saide : I wil speake this : behold *n* I reprovued the 15  
nation of thy children.

*n* The prophet in his owne person answereth, that if he should say such thinges, he should reprove Gods children, as faultie, vnworthie of his protection, and to be neglected ; whereas it is Gods providence to chastice his children whom he loueth.

† I *o* thought to know this thing, it is labour before me : 16

*o* In this life we can not know the particular causes, why the iust are afflicted, and manie wicked prosper in this world.

† Vntil I may enter into the sanctuarie of God : and may vn- 17  
derstand concerning their latter endes.

† But yet *p* for guiles thou hast put it to them : thou hast cast 18  
them downe whiles they *q* were eleuated.

*p* But only in general we are taught, that euils are prepared for the guiles, or deceytes, *q* pride, and other sinnes of the wicked.

† How are they brought into desolation, they haue failed 19  
sodanelly : they haue perished for their iniquitie.

† As the dreame of them that rise o Lord, in thy citie thou 20  
shalt bring their *r* image to nothing.

*r* Not real but imaginarie felicitie.

† Because



- 21 † Because my hart is inflamed, and my reynes are changed:  
*f Almost burned up with afflictions.*
- 22 And I am brought to nothing, and knew not.
- 23 † As *t* a beast am I become with thee: and I *v* alwaies with thee.
- t* Charged with heauie burdens, without knowlege how long, or to what end,  
*v* yet not destitute of thy protection.
- 24 † Thou hast helde my right hand: and in thy wil thou hast conducted me, and with glorie thou hast receiued me.
- 25 † For what is to me *w* in heauen? and besides thee what would I vpon the earth?
- w* Nothing to be desired in heauen, nor in earth but God.
- 26 † My *x* flesh hath fainted, and my hart: God of my hart, and God my portion for euer.
- x* In bodie and mind I thirst after thee, my true inheritance.
- 27 For behold, they *y* that make their selues false from thee, shall perish: thou *z* hast destroyed al, that fornicate from thee.
- y* Men by their freewil make themselves enemies to God. *z* determined their damnation, forseeing their final finnes.
- 28 † But it is good for me to cleaue to God: to put my hope in our Lord God:  
 That I may shew forth al thy prayes, in the gates of the daughter of Sion.

## PSALME. LXXIII.

*Faithful people pressed with persecution lamentably complaining, beseecheth A prayer in God to respect his owne inheritance, cruelly afflicted; 10. and leift long without helpe, 12. whereas heretofore he releued his people in like distress. s. 18. And therefore confidently hopeth he wil renenge the blasphemers of his name,*

*long affliction. the 7. key.*

- 1 Vnderstanding *a* to Afaph.
- a* Instruction for the congregation of the faithful in distresse, not to seeke temporal rewards and prosperitie, but to expect spiritual and eternal. S. Aug.

**V**VH hast thou ô God *b* repelled for euer: is thy furie wrath vpon the sheepe of thy pasture?

*b* In long persecution the weake beginne to feare, or suspect, that God hath utterly abandoned them.

- 1 Be *c* mindful of thy congregation, *d* which thou hast possessed from the beginning.
- c* But the stronger pray with confidence, *d* being assured that God who hath conserued his Church hitherto, from the beginning of the world, wil conserue it stil to the end.
- Thou

Thou hast *e* redeemed the rod of thine inheritance: mount Sion, in which thou hast dwelt.

*e* An other reason why God wil conserue his Church is, because he hath deliuered it often *f* a strong arme; as from bondage in Egypt, from persecution and oppression in the time of Iudges, and kings, and lastly redeemed it from the tyrannie of the diuel by Christs death.

† Lift vp thy handes vpon *f* their prides for euer: how great *3* things hath the enimie done malignantly in the holy place:

*f* Thirdly the pride of the enimies moueth God to reuenge their wickednes, and so to deliuer his owne people.

† And they that hate thee haue gloried in the middes of *g* thy *4* solemnitie.

*g* They pretend to keepe solempne feastes like to thine.

They haue sette *h* their signes, for signes: † and haue not *5* knowne, *i* as in the issue on high.

*h* They set vp altars against thyn altars, or some new deuised external shew, against the holid Rites of the Church: *i* and that in publike places, in the endes of high wayes, or portes, and pinnacles.

As *k* in a wood of trees they haue with axes † cut out the *6* gates therof together: in hatcher, and chippeaxe they haue cast it downe.

*k* The prophet describeth the maner how persecutors destroy temples, and al sacred thinges. *4. Reg. 19*

† They haue burnt thy sanctuarie with fire: they haue polluted the tabernacle of thy name in the earth. *7*

† Their *l* kinred together haue saide in their hart: Let vs *8* make al the festiual daies of God to cease from the earth.

*l* The whole crew, or band of persecutors.

† Our *m* signes we haue not scene, there is now no prophet: *9* and he wil know vs no more.

*m* The weake complaine that God sheweth not wonted signes, nor sendeth succourse to his people, by raising some prophet, or other meanes to helpe them.

† How long *o* God shal the enimie vpbraide: the aduersarie *10* prouoke thy name for euer?

† Why doest thou turne away thy hand, and thy right hand, *11* out of the middes of thy bosome for euer?

† But *n* God our king before the worldes: he hath wrought *12* saluation in the middes of the earth. *LUC. I. 70.*

*n* The perfect do answer, that God both hath, and wil releue his people.

† Thou in thy strength hast confirmed *o* the sea: thou hast *13* *p* crushed the head of Dragons in the waters.

*o* Made the redde sea like walles. *p* drowned Pharae and his hoste.

† Thou

- 14 † Thou hast broken the heads of the dragon : thou hast given him for meate to the peoples *q* of the Æthiopians. *q* of blacke diuils.
- 15 † Thou hast *r* broken vp fountanes, and torrentes : thou hast dried the riuers *f* of Ethan.
- r* *geuen water out of rocks, & made passage ouer Iordan.*
- 16 † The day is thine, and the night is thine : thou hast made the morning and the sunne.
- 17 † Thou hast made al the coasts of the earth : the summer and the spring thou hast formed them.
- 18 † Be mindeful of this, the enimie hath vpbraided our Lord : and a foolish people hath prouoked thy name.
- 19 † Deliuer not to beasts the soules that confesse to thee : and the soules of thy poore forget not for euer.
- 20 † Haue respect vnto thy testament : because they that are *t* obscure of the earth, are filled with houses of iniquities.
- t* Ignorant, blind, and barbarous infidels, lodge al kindes of iniquitie in their consciences.
- 21 † *v* Let not the humble be turned away being confounded : the poore and needy shal praise thy name.
- v* and therefore it is vnmeete, that faithfull people should be in bondage vnder them.
- 22 † Arise God, iudge thy cause : be mindful of those thy reproches, that are *w* from the foolish man al the day.
- w* These foolish audacious men do continually blaspheme al holie thinges.
- 23 † *x* Forget not the voices of thine enimies : the *y* pride of them that hate thee, hath ascended alwaies.
- x* Omitte not to punish them, *y* seeing they are obstinate and obdurate in pride, and in hatred.

## PSALME LXXIIII.

*Christ (with his Afffairs) wil iudge the whole world, at the last day : in the meane time exhorteth sinners to amend their life ; 7. for none shal escape iust iudgement. 11. The wicked shal be punished, and the good rewarded.* General iudgement. the 9. key.

- 1 Vnto the end, a Corrupt not, a Psalme of Canticle to Asaph.
- a* Either this was the beginning of a songue, to the tune wherof this Psalme was song ; as some Hebrew Rabbins testifie ; or, as S. Augustin and other fathers explicate, the Septuagint do add on this vs, by occasion of this Psalme, not to faile in our hepe, for that God wil in no case violate his promise nor purpose, but wil render to euerie one in the day of Iudgement, as they deserue.

**V** *e* wil confesse to thee *o* God : *e* we wil confesse, and wil inuocate thy name.

*b* Christ with his Apostles, and other assestorie iudges, wil praise and thanke God, for his admirable good providence, and gouernement of this world.

*e* This duplication of the same word, confirmeth vs of the assured performance of that, which is here prophesied.

We wil tel thy meruelouse workes : † when *d* I shal take a 3  
time, I wil iudge iustices.

*d* Christ our singular, principal, and proper Iudge only, and no mere creature, knoweth the determinate time of general iudgement.

† *e* The earth is melted, and al that dwel in it : *f* I haue confirmed the pillers thereof.

*e* The earth at that time shal be purged with flaming fire : *f* yet shal not be destroyed, but changed in qualities.

† I said to the wicked : *g* doe not wickedly : and to them that 5  
offend : *h* Exalt not the horne.

*g* An epitome, or brieue summe of Christs doctrine, to flee from sinne. *h* be not proud, abuse not the powre you haue, to do what you please.

† Exalt not your horne on high : speake not iniquitie aganſt 6  
God.

† For neither from the East, nor from the West, nor from the 7  
desert mountanes : † *i* because God is Iudge. 8

*i* VVhen other Iudges sitte on tribunales, some may be absent, or escape from their sentences : but al without exception shal be brought in person, when Christ God and Man shal iudge.

‡ This man he humbleth, and him he exalteth, † *l* because 9  
there is a cuppe in the hand of our Lord *m* of mere wine ful of  
mixture.

‡ Some shal haue sentence of eternal paine. in hel; some of eternal reward in glorie, *l* though (partly in this world, partly in particular iudgement of euerie soule) God hath already, and wil before the last day punish sinners, yet there resteth more punishment, and no impenitent sinners shal escape, but al shal drinke of the bitter cuppe of eternal damnation. *m* strong wine not delayde with water, but mingled with bitter sharpe thinges, as gal, vinegre, brimstone &c. and so powred into festered woundes, so they shal suffer vtolerable endles paine, mixed with the worme of conscience, losse of glorie, rancor of hart, and eternal delperation.

And he hath powred it out *n* of this into that, but yet the dregges therof are not emptied: al the sinners of the earth shal drinke.

*n* Varietie of hellish torments, from one extreme to another : as from snow waters to exceeding heate. Iob. 24.

† But I wil shew forth for euer: I wil sing to the God of Iacob. 10

† And I wil breake al the hornes of sinners : and *o* the hornes 11  
of the iust shal be exalted.

*o* The iust for wel vsing their powre of freewil, and of al powre geuen them in this life, are rewarded in heauen.

PSALME

## PSALME. LXXV.

*The royal prophet singeth Gods praises, for his particular providence towards the Iewes: 10. further to be extended to al the meeke of the whole earth.* Gods providence towards his people the 3. key.

1 Vnto the end, in prayſes, a Psalme *a* to Asaph, a Canticle to *b* the Assirians.

*a* For the congregation of faithful and godlie people. *b* Amongst others, one notorious example of Gods providence is recorded of an hundred fourescore & siue thousand Assirians, slaine in one night by an Angel. 4. Reg. 19.

2 **G**od is knowne *c* in Iewrie: in Israel his name is great.

*c* God was not only known in general, as to pagane Philosophers, and some others, but more particularly to the Iewes, the issue of Abraham, Isaac, and Iacob, by his special benefites towards them.

3 † And *d* his place is made in peace: and *e* his habitation in Sion.

*d* God suffering al other nations to erre for their sinnes, in their fond phanties of false goddes, referred the Israelites for his Church, *e* establishing the principalitie therof in Sion.

4 † *f* There he brake the powres of bowes, the shulde, the sword, and the battle.

*f* For obtaining and conseruing of Sion from wicked Infidels, God ouerthrewe al sortes of contrarie forces.

5 † Thou *g* doest illuminate meruelously from the eternal mountaynes: † al the foolish of hart *h* were troubled.

*g* God not only gaue his people temporal victories over their enemies, but also illuminated their mindes with knowledge of true religion: *h* others are often troubled in mind, hearing the truth, but are not conuerted through their obstinate follie.

† They *i* slept their sleepe: and al the men of riches found nothing in their handes.

*i* VVorldlie men in supine carelesnes as in a sleepe, passe ouer this life, and afterwards find themselves excluded from heauen, for lacke of merites, and good workes, with the foolish virgins.

7 † At *k* thy reprehension o God of Iacob, they *l* haue al slumbered that mounted on horses.

*k* God vnder-taking the defence of his people, and threatning the aduerser part, *l* they failed in courage, as men ouercome with drowlines of sleepe.

8 † Thou art terrible, and who shal resist thee? *m* from that time thy wrath.

*m* Even from the first notice of thy wil, the aduersaries were dejected, fearing thy potent wrath.

∴ The Prophetes do often speake in the preterence, for the assurance of the thinges to come.

† From *a* heauen thou ∴ hast made thy iudgement hearde: 9  
*o* the earth trembled and was quiet.  
 ∴ Terrible signes from the firmament appearing before the day of iudgement,  
*o* persecutors and others being terrified shal be astonied and silent.  
 When God arose vnto iudgement, *p* that he might saue al 10  
 the meeke of the earth.

*p* God vvil come to iudge the vworld, more especially for the iusts sake.  
 † Because *q* the cogitation of man shal confesse to thee: and 11  
*r* the remanes of the cogitation shal keepe festiual day to thee.

*q* Men that shal seriously thinke and meditate vpon these thinges, vvil praise and thanke God for them: *r* and the effect, and svere repast of such meditation, shal make as it vvere a great festiual day, in the deuout soule spiritually ioyned vvith God.

† *s* Vowe ye, and *t* render to our Lord your God: al ye that 12  
 round about him bring giftes.

*s* The soule thus inflamed with Gods loue, is then apt of gratitude, for his goodnes tovvards man, to make vovves of thinges vvher to vve are not obliged, *t* but most necessarie it is to be maturely aduised, and not rashly, nor lightly to vovv; for being once vovved, vve are strictly bound to vvhatsoever vve haue lavvfully promised. And it is great sinne to vovv vnder discretely.

To *v* the terrible, † and him that taketh away the spirite of 13  
 princes, terrible to the kinges of the earth.

*v* Remembring that for vovves, and al other vvorkes vve must answer to God, vvho is a terrible iudge, readie to punish in bodie and soule., sparing none for their greatnes, nor princes, nor kinges, nor vulgar sorte, for al are to him alike.

### PSALME. LXXVI.

Gods special protection of the Ievves.  
 the. 4. key.

*Anie faithfull deuout person meditating Gods benefites, 7. examineth his cōscience, that nothing be in his soule, that may offend God. Who is alwayes readie to forgene: 11. and therefore he stil reneweth his purpose to serue God sincerely, 15. particularly remembring the deliuerie of Israel from Egypt.*

Vnto the end, for *a* Idithun, a psalme *b* to Asaph. 1

*a* For Idithun to sing, or to make tune for it. *b* For the faithfull congregation to consider Gods benefites.

† **V**ith *e* my voice I haue cried to our Lord: with my 2 *psal. 145.*  
 voice to God *d* and he attended to me.

*c* *Hauiug heretofore prayed, d I haue obtayned.*

† In the day of my tribulation I sought God, with my handes 3  
*e* in the night before him: and I *f* was not deceiued.

*e* Especially being in tribulation, and praying vvith hart and handes lifted vp, *as* vvell in the night as day: *f* I vvvas not frustrate of my prayer.

My

- 4 My *g* soule refused to be comforted, † I *b* was mindeful of God, and was delighted, and was exercised: and *i* my spirite fainted.

*g* I was sometimes in such anguish that nothing seemed comfortable, *b* but I relied vpon God so firmly, *i* that my spirite came into an extasie, or traunce.

- 5 Myne eies *k* preuented the watches: I was *l* troubled, & spake not.

*k* I arose early before the ordinarie time of awaking, *l* my hart being attentiuely inwardly, lyttered nothing vvith my tongue

- 6 † I thought vpon old daies: and the eternal yeares I had in minde.

- 7 † And I meditated in the night vvith my hart, and I was exercised, and I *m* swept my spirite.

*m* I diligently examined my conscience.

- 8 Why, *n* wil God reiect for euer: or wil he not adde to be better pleased as yet?

• Assuredly God vvil not reiect for euer, but he vvil be pleased vvith his Church.

- 9 † Or wil he cutte of his mercie for euer, from generation vnto generation?

- 10 † Or wil God forget to haue mercie? or wil he in his vvraath keepe in his mercies?

- 11 And I sayde: *o* Now haue I begune: *p* this is the change of the right hand of the Highest.

• Vvhiles I thus thought, I erred greatly, now I see and confesse that God suffereth all calamities for the good of his seruantes: *p* and this I knew not by my selfe, but by the inspiration of God, making this change in me by his gracious hand.

- 12 † I haue bene mindful of the workes of our Lord: because I wil be mindful, from the beginning of thy meruelous workes.

- 13 † And I wil meditate in al thy workes: and in thy inuentions I wil be exercised.

- 14 † O God in the holie is thy way: vvhat God is great as our

- 15 God? † thou art the God that doest meruelous thinges.

- 16 Thou hast made thy powre knowne among peoples: † thou hast vvith thine arme redemed thy people, the children of *q* Iacob, and Ioseph.

*q* The progenie of Iacob, receiued and nourished in Egypt for Iosephs sake, as his adopted children.

- 17 † The waters *r* saw thee O God, the waters saw thee: and they were afraid, and the depthes were troubled.

*r* The read sea, and Iordan felt thy diuine powre, and obeyed thy wil.

† A multitude of the sounding of waters: the cloudes gaue 18  
a voice.

*f* Noife of waters meeting after the Israelites were passed, thunders and lightnings also hapened, to the terror of the persecutors, though not mentioned in Exodus.

For in deepe arrowes doe passe: † the voice of thy thunder 19  
in a wheele.

Thy lightnings shined to the rounde world: the earth was  
moued and troubled.

† Thy way in the sea, and thy pathes in many waters: and thy 20  
steppes shal not be knowne.

† Thou hast conducted thy people as sheepe: † in the hand of 21

Exo. 14.

*e* By the mini- moyfes and Aaron.

*sterie of Moyse and Aaron.*

# PSALME. LXXVII.

Gods great  
Benefites be-  
stowed vpon  
the Ievves,  
and their in-  
gratitude.  
the 4. key.

*The royal prophet exhorting the people to attend, 5. reciteth manie great  
benefites of God towards their forefathers ( whose ingratitude, often re-  
bellion, and chastisement he stil noteth ) 9. 31 in their entrance into the  
land of Chanaan: 12. also before the same in Egypt, and in the desert.  
42. How God plagued the Egyptians: 52. protected, and conducted his  
people into the promised land. 56. where likewise they often offended,  
were punished: 65. yet were stil conserued: 69. and the tribe of Iuda  
exalted in king David.*

Vnderstanding *a* to Asaph.

*a* Commended to Asaph a chiefe musician, that the people might vnderstand and consider  
Gods benefites.

**M**Y people attend ye to *b* my law: incline your eare vnto  
the wordes of my mouth.

*b* Neither the law, nor the people was Dauids, but presenting Gods person, he speaketh in  
his name or authoritie, vwith whose inspiration he was replenished. S Greg Prefat. in Iob. c. 2.

† I wil open my mouth in *c* parables: I wil speake *d* propo- 2  
sitions from the beginning.

*Mat. 13.  
5. 35.*

*e* Albeit the prophet reciteth historically thinges donne, yet the same were parables, simili-  
tudes, and figures of other thinges: *d* yea of secret hidden Mysteries, obscurely signified in the  
old Testament, and reueled in the new.

† How great thinges haue we heard and *e* haue knowne them, 3  
and *f* our fathers haue told vs.

*e* Which partly we know by written holie Scriptures: *f* partly by Traditions.

† They



4 † They were not hid from their children, in an other generation.

Telling the prayſes of our Lord, and his powers, and his meruelous workes which he hath done.

5 † And he *g* raised vp a teſtimonie in Iacob: and *h* made a law in Iſrael.

*g* God of his mercie without precedent merite, raised vp a peculiar people of Abraham, Iſaac, and Iacob, *h* and gaue them a particular law, fiſt of Circumciſion, & more largely by Moyses.

How great thinges he commanded our fathers, *i* to make

6 the ſame knowne to their children: † that *k* an other generation may know.

*i* So Abraham inſtructed his children and his houſe after him, Gen. 18. *k* in like ſorte others taught their children.

The children that ſhal be borne, and ſhal riſe vp, and ſhal tel their children.

7 † That they may *l* put their hope in God, and may *m* not forget the workes of God: and may *n* ſecke after his commandmentes.

*l* For three cauſes God gaue his law, that his people may haue confidence in him, he ſhewing his care to inſtruct and gouerne them; *m* that they remember his benefites; *n* and kepe his commandmentes.

8 † That they become not as their fathers: *o* a peruerſe generation and exaſperating.

*o* The Iewiſh nation very often, and in great numbers murmured, rebelled, and committed other great ſinnes, and therefore Dauid exhorted the people of his time, not to do the like. And this exhortation perſeuereth more eſpecially to Chriſtians, as S. Paul teacheth. 1. Cor. 10.

A generation, that hath not directed their hart, their ſpirit hath not bene faithful towards God.

1. Par. 7.  
v. 21.

9 † The *p* children of Ephrem bending, and ſhooting with bow: were turned in the day of battel.

*p* They fiſt (truſting in their owne ſtrength) without Gods commandment (Num. 14.) went forth to batle and were overthrowne. 1. Par. 7. v. 21.

10 † They kept not the teſtament of God: and in his law they would not walke.

11 † And they forgate his benefites, and his meruelous workes, which he ſhewed them.

12 † Before their fathers he did meruelous thinges in the land of Ægypt, in the ſilde *q* of Tanis.

*q* Tanis the principal citie in Ægypt nere the river Nilus, where Moyses wrought his great miracles.

Exo. 14.

13 † He diuided the ſea & brought them through: and he made the waters to ſtand as in a bottle.

† And

† And he *r* conducted them in a cloude by day: and al the 14  
night by light of fire.

• This cloude shadowed them from the heate of the sunne in the day, and the fire shined in the night; al the time that they were in the desert.

† He stroke the rocke in / the desert: and gaue them water to 15  
drinke as in a great depth.

/ In mount Horeb: and there was continual water in al the campe, which occupied nere foure miles in length and breadth.

† And he brought forth water out of the rocke: and made 16  
waters runne downe as riuers.

† And they added as yet to sinne vnto him: they prouoked 17  
the Highest to wrath in the place: without water.

• Which naturally wanted water: but by miracle had abundance.

† And they tempted God in their hartes: so that they asked 18  
v meats for their liues.

• Not content with Manna, they demanded to haue flesh.

† And they spake euil of God: they saide: w Can God prepare 19  
a table in the desert?

• Still incredulous, not beleuing Gods omnipotence, they thought that, albeit he had geuen them manna, and water, yet he could not geue them flesh.

† Because he stroke the rocke and waters ranne, & torrentes 20  
flowed:

Can he also giue *x* bread, or prepare a table for his people?

• By bread in general is vnderstood al competent meate vsual for a table.

† Therefore our Lord heard, and *y* made delay: and *z* fire was 21  
kindled in Iacob, and wrath ascended vpon Israel.

• For this incredulitie, murmuring, and other sinnes God kept the children of Israel fourtie yares in the desert, til al that were of age, when they came from Ægypt, were dead, except only Iosue and Caleb. *z* In the meane time amongst other punishments, manie murmurers were burnt to death with strange fire. Num. 11.

† Because they beleued not in God, nor hoped in his salua- 22  
tion.

† And he commanded the cloudes from aboue, and opened 23  
the gates of heauen.

† And he rayned them Manna to eate, and bread of heauen he 24  
gaue to them.

† Bread *a* of Angels did man eate: he sent them victuals in 25  
abundance. *a Manna made by Angels.*

† He *b* transported the Southwinde from heauen: and in 26  
his powre he brought in the Southwestwinde.

• God so changed the wind, that it brought abundance of quales and other birdes, into the campe. Exo. 16. Nu. 11.

And

27 † And he rayned vpon them flesh as dust : and as the sand of the sea feathered fowles.

28 † And they fel in the middes of their campe : about their tabernacles.

29 † And they did eate and were filled exceedingly, and their desire he brought to them:

30 † They were not defrauded of their desire.

*c* As yet their meats were in their mouth:

*e* Immediately after a moneth ( for so long they had abundance of these birdes *ibid.* v. 10. ) they were stricken with a plague, and manie died, for their concupiscence.

31 † And the wrath of God ascended vpon them.

And he killed their fat ones, and *d* the chosē of Israel he hindered.

*d* The most fresh strong men died, and so were hindered from possessing the promised land of

32 † In al these things they sinned as yet : and they belueed not Chanaan in his meruelous workes.

33 † And their daies failed in vanitie: and their years *e* in hast.

*e* In fourtie yeares aboue six hundred thousand died.

34 † When he lew them, they sought him: and they returned, *f* They offered morning  
and *f* early they came to him. *red morning*

35 † And they remembred that God is their helper: and the high sacrifice.  
God is their redemer.

36 † And they loued him *g* with their mouth, and with their-tongue they did lie to him.

*g* But were not sincere in their hartes.

37 † But their hart was not right with him: neither were they counted faithful in his testament.

38 † *h* But he is merciful, and wil be propitious to their sinnes:  
and he wil not destroy them.

*h* Howsoeuer multitudes of people committe great sinnes, and are seuerely punished, yet Gods mercie preferueth some by his effectual grace, and neuer suffereth the whole Church to smile, nor to be destroyed.

And he abunded to turne away his wrath: and he kindled not al his wrath.

39 † And he remembred that they are flesh: *i* spirit going, and not returning.

*i* Mans life is like the winde, that stil passeth, and the same returneth not. As Aristotel teacheth. Here the Hebrewes note the middes of the Psalter, in 1263. verses. and so manie in the rest.

40 † How *k* often haue they exasperated him in the desert:  
prouoked him to wrath in the place without water.

*k* The people of Israel murmured so often in the desert, that it was not easie to tel how often  
See the Annotation.

T

† And

† And *l* they returned, and tempted God: and the holie one 41  
of Israel they exasperated

*l* For *efiſſones* repenting they offended God againe and againe.

† They did not remember his hand: in the day that he rede- 42  
med them from the hand of the afflicter.

† As he put *m* his ſignes in Ægypt, and his wonders in the 43  
ſilde of Tanis.

*m* The firſt ſigne was in turning a rodde into a ſerpent, which was a miracle, but no  
plague, the other ſignes were alſo plagues to the Ægyptians.

† And he turned *n* their riuers into bloude, & their *o* ſhowers 44  
that they might not drinke.

*n* The firſt plague. *o* Pooles, lakes, and al ſortes of water, yea ſhowers, or raine water;  
which ſeldome happeneth in Ægypt.

† He ſent vpon them *p* a \* ſwarme of flies, and it eate them: 45  
and *q* the frogge, and it deſtroyed them.

\* Canio-  
myiam.

*p* The fourth plague, in order as they are recited in Exodus. *q* The ſecond plague.

† And he gaue their fruites to *r* the blaſt, and their labors to 46  
ſ the locuſte.

*r* This was a leſſe plague, not mentioned in with the greater. *ſ* The eighth plague.

Exodus.

† And he killed their vineyardes with *t* haile: and their mul- 47  
berie trees with *v* horefroſt.

*t* The ſouenth plague. *v* This alſo is omitted in.

Exodus.

† And he deliuered *w* their beaſt to haile: and theiſ poſſeſſion 48  
*x* to fire.

*w* Not only al trees, and plantes, but alſo beaſtes were ſubiect to the haile. *x* and to fire  
lightnings.

† He ſent vpon them *y* the wrath of his indignation: indig- 49  
nation, & wrath, and tribulation: immiſſions *z* by euil angels.

*y* In theſe general termes, of wrath, indignation, and tribulation, the Prophet comprehen-  
deth al the other plagues, to witte, the third of ſcinies, the fifth of peſtilence, the ſixt of boyles  
in men and beaſtes, the ninth of darknes three dayes together. *z* At which God ſent by  
the miniſterie of diuels, euil angels.

† He made a way to the path of his wrath, he ſpared not their 50  
liues from death: and their cattel he ſhut vp in death.

† And *a* he ſtroke al the firſt borne in the land of Ægypt: the 51  
firſt fruites of al their labors in the tabernacles *b* of Cham.

*a* The tenth and greateſt plague, 11. v. 5. & c. 12. v. 29. *b* Egyptians alſo deſcended Exodus  
from cham, by his ſonne Meſſraim. Gen. 10. v. 6.

† And he *c* tooke away his people as ſheepe: and led them as 52  
a ſtock in the deſert.

*c* After that Ægypt was thus plagued, God brought Iſrael out of their ſernitudo, as a  
ſhepheard leddeth his ſheepe, and defendeth them.

† And

33 † And he brought them forth in hope, and they feared not: and the sea couered their enemies.

34 † And he brought them into *d* the mount of his *e* sanctification, the mount, which his right hand purchased.

*d* Iudea a hillie countrie. *e* Into that countrie which God chose, and endewed with manie blessings.

And he cast *f* out the gentiles from their face: and by lot he *f* As is written in Iosue. diuided the land of them in a corde of distribution:

35 † And he made the tribes of Israel to dwel in their tabernacles.

36 † And *g* they tempted, and exasperated God the highest, and they kept not his testimonies.

*g* After the conquest and quiet possession, the Israelites often fel into gress: sinnes, especially on the time of Iudges.

37 † And they turned away themselves, & kept not the coucnant: euen as their fathers, they were turned as a *b* crooked bow.

*b* A crooked bow deceiueth the archer, so this people failed to serue God, and deceiued them

38 † They incensed him to wrath in their *i* hilles: and in their *selues*.

• scriptur  
liber.

\* grauens they prouoked him *k* to emulation.

*i* In their altares erected in hilles to Idoles. *k* By grauen imagies of Idoles, they prouoked God to indignation.

36 † God heard, and contemned: and he brought Israel to nothing *l* exceedingly.

*l* Not absolutely to nothing, but punished them exceedingly, til they repented, and then spared and deliuered them from tribulation, as appeareth in the booke of Iudges.

60 † And he reiected the tabernacle *m* of Silo, his tabernacle, *n* where he dwelt among men.

*m* The Arke of God sometime kept in Silo, Iosue 18. in the tribe of Ephraim, was taken by the Philistims. 1. Keg. 4. and neuer returned thither agane. *n*. but whersoeuer the Arke was, there God more especially heard their petitions, and gaue answers.

61 † And he deliuered *o* their force into captiuitie: and their beautie into the hands of theemie.

*o* For their sinnes God suffered the Arke to be taken.

62 † And he *p* shut vp his people in the sword: and he dispised his inheritance.

*p* And the Israelites to be sore afflicted by their enemies.

63 *q* Fyre deuoured their young men: and their virgins were not lamented.

*q* The zeale, and iust wrath of God suffered these calamities to happen.

64 † Their *r* Priestes fel by the sword: and their widowes were not wept for.

*r* Ophni and Phinees the sonnes of Heli laine and Heli himselfe hearing that the Arke was taken fel from his steele and broke his neck. 1. Reg 4.

T 2

† And

† And ſour Lord was raiſed vp as one that ſteppeth : as a 65  
mightie man hauing ſurſited of wine.

*C. Neuertheles God plagued the infidels, and conſerued his Church. 1. Reg. 5.*

† And he ſtroke his enemies on the hinder partes : an euer- 66  
laſting reproch he gaue to them.

*t. As before.* † And he reiected the tabernacle : of Iofeph : and the tribe 67  
*7. 60.* of Ephraim he choſe not.

† But he choſe the tribe : *7.* of Iuda, mount Sion which he 68  
loued.

*7.* After a time the Arke was brought into the tribe of Iuda.

† And he built *w* his ſanctuarie as of vnicornes in the land, 69  
which he hath founded for euer.

*w.* The Church was firme, and euer preſerued in the old teſtament til Chriſt, and from Chriſts  
time to the end of the world.

† And *x* he choſe Dauid his ſeruant, and tooke him from 70  
the flockes of ſheepe: from after the ewes with yong he tooke  
him.

*x.* Gods particular grace in chooſing, and exalting Dauid, was a ſpecial benefite to the  
Iſraelites.

To *y* feede Iacob his ſeruant, and Iſrael his inheritance. 71

*y.* To rule and gouerne the people of Iſrael.

† And he fedde them in the innocencie of his hart : and in the 72  
vnderſtandings of *z* his hands he conducted them.

*z.* Prudently uſing his powre and authoritie.

## ANNOTATIONS PſALME LXXVII.

The people of 40. *How often haue they exasperated:]* Moyſes (Deu 9. v. 7.) repeting what had  
Iſrael often paſſed in the deſert, chargeth the people that they had ſtil prouoked our lord  
murmured in to wrath, from the day, that they came out of Egypt, and alwayes contended  
the deſert. againſt him. And our lord himſelf expoſtulating their ingratitude, & often  
Tenne times murmuring ſaith ( Num. 14. 7. 22. ) in the beginning of the ſecond yeare, that  
more notori they had then tempted him tenne times; either by this certaine number ſigni-  
fying an vncertaine, or els chiefly tenne times: for ſo often we find recorded  
ouſly. that they tempted him, and murmured within that ſmal time more notorion-

1. ly. Firſt nere, vnto the redde ſea ( Exod. 14. v. 11. ) where ſeing the Egyptians  
pursuing them, they murmured againſt Moyſes, for bringing them out of E-  
2. gypt, ſaying: It had benne much better to haue ſetued the Egyptians, then to  
3. 4. die in the wildernes. Secondly, for want of ſweete water. Exod. 15. v. 24. Thirdly,  
5. 6. for lack of meate, Exod. 16. v. 3. Fourthly, keeping Manna for the next day,  
7. contrarie to Gods commandment. ibid. v. 20. Fifthly, going on the Sabbath day,  
8. alſo contrarie to Gods commandment, to gether Manna. Ibid. v. 27. Sixthly,  
9. for want of water in Raphidim. Exod. 17. v. 2. Num. 26. v. 2. Seuently in  
Horeb, adoring a calfe & the image therof. Exod. 32. Eighthly, repyning for their  
trauels in the wildernes Nu. 11. v. 1. Nintly, loathing Manna, and burning  
with

which desire to eate flesh. Ibid. v. 4. 5. 6. Tently desparing to possesse the promised land of Chanaan, after that the discoverers had reported the difficulties, with the force of the people, and of the cities against which they must fight. Nr. 14. v. 1. Al which and the rest, saith S. Paul, happened to them in figure of vs: and are written for our correption (or admonition) that we murmur not as they did. 1. Cor. 10.

## PSALME. LXXVIII.

*The Prophet, in person of the Church, lamenteth the crueltie of persecutors (both in the old and new testament) 5. prayeth for release, with iust reuenge against Gods enemies, that blaspheme his name, 3. and promiseth to be grateful in diuine praises.* The Church suffereth verie great persecutions. the 6. key.

1 A Psalme *a* to Asaph.

*a. to be sung by Asaph and his companie, in the behalfe of people vnited in faith.*

**O** God *b* the Gentiles are come into thine inheritance, they *c* haue polluted thy holie temple: they haue made Ierusalem *d* as a watch toure of fruits.

*b* Cruel infidels haue inuaded those thinges, which pertaine to thy Church. *c* euen possessed and prophaned the holie temple of the Iewes, and Churches of Catholique Christians. Fulfilled by Antiochus, in Ierusalem; by the Vandals in Africke, by Protestants, and Puritanes, in diuers partes of Europe, and wil be more vniuersally by Antichrist in al Christendom. *d* Instead of great and faire Churches, Gods seruantes are fane to vse meane houses, yea poore corages

2 † They haue made *e* the carcases of thy seruants, meates for the foules of the aire: the flesh of thy sainctes for the beastes of the land.

*e* Some persecutors suffer not Martyrs bodies to be buried, but hang them on poles, and pinacles, where birdes may eate them.

3 † They haue poured out their bloude as water round about Ierusalem: and there was none to burie them.

4 † We are *f* become a reproch to our neighbours: a scorne and mocke to them that are round about vs:

*f* Christians Gallileans, Catholiques Homousians, and now Papistes, in spite and reproch

5 † How long *o* Lord wilt thou *g* be angrie for euer: shal thy zeale be kindled as a fire?

*g* Sinnes prouoking Gods wrath, are one cause why he suffereth his people to be persecuted.

6 † Poure out thy wrath vpon the Gentiles, *h* that haue not knowne thee: & vpon the kingdomes, that haue not inuocated thy name.

*h* Though the faithfull committe some sinnes, yet in respect that they beleue rightly, haue zeale in Gods cause, and denie not God, they are nerer to grace and fauour.

T;

† Because

† Because they haue deuoured Iacob : and his place they haue 7  
made desolate.

† Remember not our old iniquities, let thy mercies quickly 8  
preuent vs : because we are become exceeding & poore.

• Especially when they repent, and confesse their sinnes, then those that neither know nor  
wil know God ; but obstinately impugne and resist the truth. & so much afflicted, and despised,  
that none wil regard the truth which we professe.

† Help vs o God our sauour : and for the glorie of thy name 9  
o Lord deliuer vs : and be propitious to our sinnes for thy  
names sake.

† Lest they say perhaps amongst the Gentiles : / where is their 10  
God ? and m be notified in the nations before our eies.

The reuenge of the bloud of thy seruantes, which hath benne  
shed : † let the groning of the fettered enter in thy sight. 11

• Albeit o Lord, thou suffer vs to be punished, yet suffer not thyn enemies to insult, as though  
thou were not our God ; and consequently thou haddest no people at all in the world. m There-  
fore we pray, that the reuenge of thy seruantes bloud may be so notified, that it can not be  
denied, nor doubted of. Which is also here prophesied, that it wil so come to passe in the end.

According to the greatnes of thine arme, possesse thou n the  
children of them that are put to death.

• Preserve also, o God, the reliques of thy seruantes, the successors of thy Martyrs.

† And o render to our neighbours scuenfold in their bo- 12  
some : their reproch wherewith they haue reproched thee  
o Lord.

• This also is a prophetic, that God wil most severely reuenge the blasphemie of persecutors.

† But p we thy people, and the sheepe of thy pasture, wil 13  
confesse to thee for euer:

p Gods people deliuered from persecution, and perpetually conserued, wil alwayes praise God  
for the same.

Vnto generation and generation we wil shew forth thy praise.

### PSALME LXXIX.

Christ our  
Redemer  
from sinne  
and captiuitie.  
the. 5. key.

*The Prophet prayeth for the release of Israel in great tribulation. 15. for-  
sheweth the coming of Christ to redeme man from sinne, and from  
thraldome of the diuel.*

† Vnto a the end, for b them, that shal be changed, testimo- 1  
nie to c Asaph, a Psalme.

• Perteyning to the new Testament, b especially to Gentiles, that shal be conuerted to Christ.  
c for perpetual memorie to the congregation of faithfull.

† Thou



2 † **T**hou that rulest Israel, attend: that *d* conductest Ioseph as a sheepe.

*d* By Ioseph the prophet vnderstandeth al Israel; because the first birthright being taken from Ruben was geuen to him, to witte double portion of enheritance, two tribes of twelue.

3 Which sittest vpon the cherubs, *e* be manifest † before *f* Ephraim, Benjamin, and Manasses.

*e* Appare, and shew thy mightie hand before thy people: *f* wherof Ephraim, Benjamin, and Manasses following the Arke, when they marched or camped, should most directly see what appeared therein, the other nine tribes being placed before it, and on both sides. Num. 2.

Raile vp *g* thy might, and come, to saue vs.

*g* Thou which alwayes can helpe vs, now vse thy powre in deliuering vs from this temporal miserie.

4 † O God *h* conuert vs: and shew *i* thy face, & we shal be saued.

*h* Set vs in a better state. *i* Shew thy benigne countenance and fauoure, Mystically, send the promised Messias, Christ, the essential Image of God. 2. Cor. 4. v. 4. Collos. 1. v. 15.

5 † O Lord the God of hostes, how long wilt thou be angrie *k* vpon the prayer of thy seruant?

*k* How long wilt thou differre to heare our prayer?

6 † Thou wilt feede vs with the bread of teares: and giue vs drinke with teares *l* in mesure.

*l* Thou dost iustly punish vs, but thou temperest the same with measure, that it excede not so

7 † Thou hast made vs to be a contradiction to our neigh: *our ruine.* boures and our enimies haue scorned vs.

8 † O God of hosts *m* conuert vs: and shew thy face, and we *n* shal be saued.

*m* God first preuenting v with his grace, *n* man may cooperate therewith to his iustification, and saluation.

9 † Thou didst transport *o* the vineyard out of Egypt: thou didst cast out *p* the Gentiles, and plantedst it.

*o* Thy Church and people, *p* the Chananites.

10 † Thou wast the guide of the way *q* in the sight therof: thou didst plant the rootes therof, and it *r* filled the earth.

*q* The cloude, and pillar of fire were visible guides. *r* and it multiplied mightely.

11 † *f* The shadow of it couered the mountanes: and the bowghes of it the ceders of God.

*f* Hyperbolical speech: *o* signifie the great multiplication of the Israelites.

12 † It extended her branches euen to *t* the sea; and her boughes vnto *v* the riuier.

*t* from the mediterranean sea of Palestina, *v* to the riuier Euphrates. Exo. 23. v. 31. Bent. 17. v. 24.

13 † Why hast thou destroyed the hedge therof: and al that passe by the way doe plucke it.

† The

† The *w* boare of the wood hath destroyed it : and *x* the *14* singular wilde beest hath eaten it.

*yy* cruel enemies more like to most cruel beastes then to men. *x* yea so cruel, as none els in the world are like vnto them.

† O God of hoasts returne : regard *y* from heauen, and see, and *15* visite this vineyard.

*y* The Prophet now prayeth for the coming of Christ, which he saw in spirite.

† And *z* perfitte it, which thy right hand hath plantod : and *16* vpon *a* the sonne of man whom thou hast confirmed to thee.

*z* The Church of the old testament, in her best state, wanted the perfection, which the Church of Christ hath. *a* Christ our Messias most commonly calleth by this title : The Sonne of man.

† *b* Things burnt with fyre, and digged doune at the incre- *17* pation of thy countenance shal perish.

*b* So thy vineyard can not indure if it be stil afflicted, and trodden downe.

† Let *c* thy hand be vpon the man of thy right hand : and *18* vpon the sonne of man, whom thou hast confirmed to thee.

*c* Christ working by Gods powre redresseth al miseries.

† And we depart not from thee, thou wilt quicken, *vs* : and *19* we wil inuocate thy name.

† *d* O Lord the God of hoastes conuert *vs* : and shew thy face, *20* and we shal be saued.

*d* The same is the *8.* and the *15* verse (with litle alteration) and here repeted the third time, In which we also pray for three thinges first to be purged, and conuerted from sinne, second to be illuminated by Christ, the Image of God, Thirdly to be sanctified, and saued in eternal glorie to haue the fruition of the most blessed Trinitie.

# PSALME. LXXX.

Inuitation to celebrate festi- *Al men are inuited to celebrate festiual dayes, 6. which were instituted*  
ual dayes deu- *in memorie of benefites receined. 9. the deuont shal be protected, and the*  
outly. *negligent leifi in distresse.*  
the 7. key.

† Vnto *a* the end, for *b* wine presses, a Psalm to *c* Asaph *1* him selfe.

*a* This Psalm perceyneth not only to the old testament, but also to the new, *b* Gods seruants oppressed with tribulations, *c* to be songe by Asaph a chief master of musike.

† **R** Eioice to God our helper : make Iubilation to the God *2* of Iacob.

† Take ye Psalm, and *d* giue timbrel : pleasant Psalter with *3* the harpe.

*d* Make readis al these musical instruments.

† Sound

- 4 † Sound'ye with trumpet in *e* the :: new moone, in *f* the :: The feast of  
:: notable day of your solemnitie. Neomenia.  
:: Feast of  
trumpetes.
- e* In the Calendes, or first day of euerie moneth, in remembrance of Gods providence, and perpetual gouernment of al creatures: *f* and most especial solemnitie in the first day of the seuenth moneth, in memorie of Isaac conserued from death, in whom God promised Abraham, to multiplie his seede, and to blesse al nations. Gen. 17. v. 21. c. 21. v. 12. c. 22. v. 18.
- 5 † Because it is a precept in Israel, and iudgement to the God of Iacob.
- 6 † He put it for a testimonie in *g* Ioseph, when he came out of the Land of Egypt: he heard a tongue which he knew not.
- g The people of Israel signified by Ioseph, as. Psal. 79. v. 2.
- 7 He :: turned away his backe *b* from burdens: his handes serued :: In memorie  
of this benefite  
Pasch was  
instituted.
- b* God deliuered the same people from their vntolerable bondage of carying burdens in baskettes, from geathering straw, making bricke, and other seruitude. Exo. 1. v. 14. c. 5. v. 7.
- 8 † In *i* tribulation thou didest inuocate me, and I heard thee: I heard thee in the secret of the tempest: I *k* proued thee at the water of contradiction.
- i* The admonition of God to the people: *k* yet after so great benefites thou didst murmure, and contradict me. Exo. 17. Num. 20.
- 9 † Heare o my people: and I *l* wil contest thee: Israel *m* if thou wilt heare me.
- l* Seriously admonish thee. *m* Man by free wil may choose whether he wil obey or no.
- 10 † :: There shal be *n* no new God in thee, neither shalt thou :: The feast  
of Pentecost  
in memorie of  
the lawe.
- n* This was an other great benefite, to geue an expresse law, for their instruction.
- 11 † For I am the Lord thy God, which brought thee out of the land of Egypt: o dilate thy mouth and I wil fil it.
- o Observing my commandments, aske what thou wilt, and I wil geue it thee.
- 12 † And my People heard not my voice: and Israel attended not to me.
- 13 † And I let them alone, according to the desires of their hart, they shal goe in their owne inuentions.
- 14 † If my people had heard me: if Israel had walked in my wayes:
- 15 † I had *p* for nothing, *q* perhaps humbled their enimies: and had laide my hand vpon those that afflict them.
- p* Very easely. *q* of my freewil and liberalitie, without necessitie or obligation.

Rom. 1.  
7. 24.

† The enimies of our Lord haue lied to him: and *r* their time 16  
shal be for euer.

*r* The wicked that promise to serue God, and do it not shal be in eternal torment:

† And / he fedde them of the fatte of corne: and out of the 17  
rocke, with honie he filled them.

*In the meane time God bestowed these benefites vpon them, for the iusts sake.*

PSALME LXXXI.

Admonition: *The Prophet declareth, 2. that God reprehendeth vniust Iudges and Magi-*  
to Magistrates. *strates: premonisheth them of his seuerer & eternal punishment: 8. wherto*  
the. 7. key. *the prophet conforming his wil prayeth for the same.*

† A Psalme to Asaph.

**G**od stood in the assemblie *a* of goddes, and in the middes he 1  
*b* iudgeth goddes.

*a* The wordes of the prophete, admonishing al magistrates, that when they sitte in iudgement,  
or determine anie cause, God who is there, and euerie where present, *b* attende. h their pro-  
cesse: and therefore it behoueth them to be aduised what they doe: euen as if they heard God  
speaking as here foloweth:

† *c* How long iudge ye iniquitie: and accept ye the persons of 2  
sinners.

*c* The wordes of God, though not vttered sensibly, yet in effect intimated by his law, according  
wherto he wil procede in iudgement against vniust Iudges

† Iudge ye for the needie and the pupil: iustifie ye the humble, 3  
and the poore.

† Take away the poore: and deliuer the needie from the hand 4  
of the sinner.

† They *d* knew not, neither did they vnderstand, they walke 5  
in darkenesse: *e* al the foundations of the earth shal be  
moued.

*d* Such iudges procede in grosse ignorance, not caring to vnderstand, but content to walke  
in darknes. *e* Ye are so euil disposed, that you would turne al ypside downe, iustifying the  
wicked, and condemning the iust.

† I saide: You are *f* goddes, and the sonnes of the highest al. 6

*f* For your office which you participate of me, you are certaine goddes vpon earth:

† *g* But you shal die as men: and fall *h* as one of the princes. 7

*g* But when you die you shal find that you are men, subiect to Gods iudgement. *h* yea your  
punishment wil be greuous, and importable: for the mightie shal mightely suffer torment. *sap.*

† *i* Arise ô God, iudge the earth: *k* because thou shalt inherite  
in al the Gentiles.

*i* Again the wordes of the prophet praying God, *k* that eing he is Lord of al he  
wil iudge al.

## PSALME LXXXII.

*The Church impugned by al sortes of enimies 10. prayeth God to confound them, as she hath donne diners the like, 17. whereby some shall be converted.*

*Persecuters of the Church confounded. or converted. the 6 key.*

1 † A Canticle of Psalme to Asaph.

2 **O** God *a* who shall be like to thee? *b* hold not thy peace, *c* neither be thou appeased ô God:

*a* Seeing none is like to thee ô God, *b* shew thy powre and maiestie, *c* be not silent.

3 † For behold *d* thine enimies haue made a sound: they that hate thee, *e* haue lifted vp the head.

*d* The cruel persecuters are most insolent, *e* and proud.

4 † They haue taken malignant counsel vpon thy people: and they haue deuised against thy saincts.

5 † They haue saide: Come, and let vs destroy them out of *f* the nation: and let *g* the name of Israel be remembred no more.

*f* That there be no more anie faithfull people, *g* anie Catholiques leſt alieue.

6 † Because they haue deuised with one consent: they haue together made a couenant against thee.

7 † The tabernacles of *b* the Idumeians, and *i* the Ismahelites *k* Moab, and *l* the Agarens.

*b* The progenie of Esau, *i* the seede of Ismael: *l* descending from the elder sonne of Lot. *l* the issue of Abraham by Agar, who falsly cal them selues Saracens, as if they were of Sara.

8 † *m* Gebal, and *n* Ammon, and *o* Amalec: *p* the foreners, with *q* the inhabitantes of Tyre.

*m* People of Gebal a citie of Syria, *n* of the other sonne of Lot. *o* those that first oppugned the Israelites, after they were parted from Egypt. Exo. 17. *p* The Philistians, *q* and Tyrians, al nere neighbours, and some of them nere akin to the Israelites, were their great enimies.

9 † Yea and *r* Assur also is come with them: they are made an aide to the children of Lot.

*r* Others also coming further of, ioyned against Gods people, in figure that al heretikes, and other infidels conspire together against Catholiques.

10 † Doe to them as *s* to Madian, and *t* Sisara: as to *v* Iabin in the torrent Cisson.

*s* The Psalnist therefore prayeth (and withal propheticly) that God wil at last destroy them, as he did Madian. Num. 31. Iudic. 6. & 7. *t* Sisara captaine general, *v* for Iabin king of Asor nere Cisson. Iudic. 4. v. 7. & 25

11 † They perished *w* in Endor: they were made as *x* the dung of the earth.

*w* Within the territorie of Manasses (10f. 17.) which they inuaded. *x* staine and not buried.

† Put their princes as *y* Oreb, and Zeb, and Zebec, and *z* Salmana.

*y These foure princes of the Madianites were slaine by Gedeons forces. Iudic. 7. & 8.*

Al their princes: † which haue saide: Let vs possesse the San- 13.  
ctuarie of God for an inheritance.

∴ *z By foure* † My God put them *z* as ∴ a wheele: and as stubble before 14 1.2.  
*similitudes the* the face of the winde.

*prophet describeth the punishment that shal fall upon persecuters.*

† Euen as fire that burneth a wood: & as a flame that burneth 15 3 4.  
the mountaines:

† So shalt thou pursue them in thy tempest: and in thy wrath 16  
thou shalt trouble them.

† Fill their faces with ignominie: and *a* they wil seeke thy 17-  
name, o Lord.

*a God by punishing seeketh the conuersion of sinners, not their eternal death.*

† Let *b* them be ashamed, and troubled for euer and euer: and 18  
let them be confounded, and perish.

*b But such as be still obstinate, and finally impenitent do perish for euer.*

† And let them know that *c* Lord is thy name, thou onlie the 19  
Highest in all the earth.

*c* God only the creator of heaven and earth is properly called LORD: VVhose essential, and  
incommunicable name is VVHICH IS, Exo. 3. v. 14. & 6. y. 3.

### PSALME LXXXIII.

Eternal glorie. *Deuout persons feruently desire eternal glorie, 6. accounting it, in the meane-  
the 10. key. time, a happie state to be in the militant Church, 12. where God first  
gewing grace, wil geue glorie in the triumphant.*

† Vnto the end, *a* for wine presses, *t* the children of Core, 1  
a Psalme.

*a* For men afflicted in this vale of miserie. *b* By the children of Core not being musitians (but  
porters in the temple, 1 Par. 26.) S. Augustin here and in other titles of Psalmes, vnderstandeth  
the faithful children of Christ.

**H**Ow beloued are *c* thy tabernacles o Lord of hostes! 2  
† my soule coueteth, and *d* fainteth vnto the courtes 3  
of our Lord.

*c* The glorious mansions in heauen, which God hath prepared for the iust. *d* Vehement de-  
sires do sometimes deprive vs of external sense.

My hart, and *e* my flesh haue reioyced toward the liuing  
God.

*e* The mind reioying in hope, the bodie is also recreated, releued, and reuiued, which before  
was dulle and heauie.

† For.

- 44 † For *f* the sparrow also hath found her an house: and *g* the turtledoue a nest for her selfe, where she may lay her young ones.

*f* As sparowes by natural instinct seeking habitations, finde houses to dwell in, *g* and turtles haue nestes, wherein to lay their young ones: so faithfullsoules seeke to dwell in heauen, and in the meane time to lay vp good workes within the Catholique Church; out of which (sayd S. Augustin in this place) how good fouer workes do seme (as when paganes, and heetikes feede the hungrie, clothe the naked, receiue strangers into their houses, visite the sicke, comforte prisoners) being not laid in the nest, concubabuntur, & conterentur: non seruabuntur, non custodientur: they shal be trodde vnder foote, they shal be bruised in peeces: they shal not be conserued, they shal not be kept; but (that such workes may be profitable and be conserued) they must be donne in true faith, in the Catholique faith, in societie of the vnitie of the Church.

Thine *b* altars *o* Lord of hoastes: my King, and my God.

*b* VVoikes are good, and rightlly laide vp when they are donne in vnitie, and participation of Gods Altars, the most proper places of Diuine Seruite, of external Sacrifice in this life, and spiritual sacrifice of perfect praises in eternal glorie; where al Sainctes without ceasing sing: Holie, holie, holie, Lord God of hoastes. 1 Sa. 6. Apoc. 4.

- 5 † Blessed are they, that dwell in *i* thy house *o* Lord: for euer and euer they shal praise thee.

*i* The Catholique Church.

- 6 † Blessed is the man, whose helpe is from thee: he *k* hath

- 7 disposed ascension in his hart, † in *l* the vaile of teares, in the place, which he hath appointed.

*k* The iust by Gods grace and helpe, may resolute to ascend by steppes and degrees, from vertue to vertue (v. 8.) euen to heauen, *l* though he be now in this vaile of teares, by reason of mans sinne, who otherwise was before sinne in paradise, a place of delight.

- 8 † For *m* the lawgeuer shall geue *n* blessing, they shal goe *o* from vertue into vertue: *p* the God of goddes shal be seene in Sion.

*m* Christ our lawgeuer, *n* geueth abundance of graces; *o* with continual increase. *p* but our only omnipotent God, is to be seene by this effect of his grace, in the Church and not elswhere.

- 9 † Lord God of hoastes heare my prayer: receiue with thine eare *o* God of Iacob.

- 10 Behold *o* God our protectour: and *q* looke vpon the face of thy Christ.

*q* Agreeably to this the Church maketh al her petitions, concluding al prayers, By Christ our Lord.

- 11 † Because *r* better is one day in thy courtes, aboue thousands.

*r* In respect of the future retribution, which euerie one shal receiue according to their desertes, one day in Gods Church is better then thousands out of it.

I haue chosen to be *s* an abiect in the house of my God: rather then to dwell *t* in the tabernacles of sinners.

*s* And better to be in the poorest state of Catholique Christians, *t* then in greatest palaces or kinghest dignities amongst sinners.

† Because God *v* loueth mercie and truth: our Lord wil geue *12*  
*w* grace, *x* and glorie.

*v* The Diuine wisdom so vseth mercie, and veritie, that neither may preiudice the other:  
*vv* and so geueth grace in this life, *x* and glorie in the next.

† He wil not deprive them of good thinges, that *y* walke in *13*  
 innocencie: *ô* Lord of hostes blessed is the man, that hopeth in  
 thee.

*y* Besides innocencie conserued without sinne, there is also innocencie after remission of sinne,  
 of which the prophet here speaketh.

PSALME. LXXXIIII.

Incarnation of Christ. the *s.* key. *With commemoration of Gods former benefites, s. Christs Incarnation is prophesied, 9. bringing peace and saluation, 11. mercie and iustice concurring together.*

Vnto the end, to the children of Core, a Psalme.

**O** Lord thou *a* hast blessed thy land: thou *b* hast turned *1*  
 away the captiuitie of Iacob. *2*

*a* God bestowed manie great benefites vpon the people of Israel: *b* he brought them out of  
 the bondage of Egypt.

† Thou *c* hast forgeuen the iniquitie of thy people: thou *3*  
*d* hast couered al their sinnes.

*c* Remitted their manifold sinnes: *d* pardoned also a great part of due punishment.

† Thou hast mitigated al thy wrath: thou hast turned away *4*  
 from the wrath of thine indignation.

† *e* Conuert vs *ô* God our sauiour: and *f* auert thy wrath *5*  
 from vs.

*e* As thou hast feared thy peculiar people, so we beseech thee *ô* God creator and general Sa-  
 uiour of al mankind, *f* mitigate thy wrath towards vs al.

† Wilt thou be wrath with vs for euer? or wilt thou extend thy *6*  
 wrath from generation vnto generation?

† *g* O God thou *g* being turned shalt quicken vs: and thy people *7*  
*h* shal reioyce in thee.

*g* Til God first shew his mercie, sinners lye dead in guilt of sinne, but by his grace they are  
 stirred vp, and quickned: *h* and ioyfully returne to God.

† Shew vs *ô* Lord thy mercie and giue vs thy saluation. *8*

† I wil: heare what our Lord God wil speake in me: *k* because *9*  
 he wil speake peace vpon his people.

*i* The wordes of the prophet, *k* signifying that God had reueled vnto him the redemption  
 of mankind.

And vpon *l* his saincts: and vpon them, that are conuerted to  
 the hart.

*l* Not al men are iustified, and sau'd, but those that are hartely and sincerely conuerted.

† But



10 † But yet his saluation is nigh to them that *m* feare him : that glorie may inhabite in our land.

*m* Though al be not saued ( because manie wil not cooperate to Gods grace ) yet very manie hauing the feare of God, which is the beginning of godlie wisdom, freely accept of Gods mercie, and so the Church is gloriously propagated.

11 † *r* Mercie and truth haue met each other : *e* iustice and peace haue kissed.

*n* VVheras Gods mercie would saue al, and his truth, or iustice requireth that sinnes be duly punished, by Christs Passion and death, sufficient satisfaction is offered for al sinnes, and those that wil be partakers by penance, and conformitie to Gods law, may haue remission, *e* and so iustice is obserued, and peace made between God and his subiects.

12 † *p* Truth is risen out of the earth : *q* and iustice hath looked downe from heauen.

*p* Integrity of conscience is gñeth in good men, *q* God sending iust meanes from heauen to saue them.

13 † For *r* our Lord certes wil geue benignitie : and *s* our land shal giue her fruite.

*r* God geueth grace, *s* and so men yeld fruit.

14 † *t* Iustice shal walke before him : and shal set his steppes in the way.

*t* Yea they walke in iustice, and right path of Gods law.

## PSALME. LXXXV.

*In consideration of his owne imperfections, the royal prophet, or other faith- A prayer for*  
*ful person prayeth God, s. according to his mercie and goodnes, q. shewed continual*  
*in conuertyng Gentiles, 13. and in deliuering the supplicant him self from the 7. key*  
*the state of damnation, 16. that he wil stil direct and defend him against*  
*alenimies.*

1 † A praier *a* to Dauid him selfe.

2 A firme of prayer for king Dauid, and for anie faithful person.

**I**ncline thine eare ô Lord, and *b* heare me : *c* because I am in needie and poore.

*b* There be sundrie iust causes which moue God to heare our prayers : *c* first our necessitie requireth Gods helpe.

2 † Keepe my soule, because *d* I am holie : saue thy seruant my God, that *e* hopeth in thee.

*d* Secondly because we professe, and promise to lead a holie life. *e* Thirdly, because we trust and hope in God.

3 † Haue mercie on me ô Lord, because I haue cried to thee *f* al

4 the day : † make ioyful the soule of thy seruant, because to thee ô Lord haue I *g* lifted vp my soule.

*f* Fourthly, because we perseuere in prayer. *g* Fifthly, if we pray with attention of mind.

† Because

† Because thou o Lord art *b* swete, and *s* milde: and *k* of much mercie to al that inuocate thee. *l*.

*b* Sixtly because God of his owne nature is benigne, readie to bestow benefites. *s* Seuently, he is meeke to remitte offences, *k* Eightly, he is merciful to mitigate the punishment, to those that make recourse vnto him. *l* For these causes we pray as foloweth.

† Receiue o Lord my praier with thine ears: and attend to the voice of my petition.

† In the day of my tribulation I haue called to thee: because thou hast heard me.

† There is not the like to thee amongst goddes o Lord: and there is not according to thy workes.

*m* Vocation of Gentiles. *n* They shal come by faith, *o* and glorifie God by good workes. Mat. *s. v. 17.* † *m* Al nations what soeuer thou hast made, shal *n* come, and shal adore before thee o Lord: and they shal *o* glorifie thy name.

† Because thou art great and doing merueous thinges: thou onlie art God.

*p* Confession of praise. † Conduct me o Lord in thy way, and I wil walke in thy truth: let my hart reioyce that it may feare thy name.

*q* From the state of eternal damnation. † I wil *p* confesse to thee o Lord my God with al my hart, and wil glorifie thy name for euer.

† Because thy mercie is great vpon me: and thou hast deliuered my soule out of *q* the lower hel.

† O God the wicked are risen vp vpon me, and the synagogue of the mightie haue sought my soule: and they haue not set thee in their sight.

*r* In performing al promises. † And thou o Lord the God of compassion and merciful, patient, and of much mercie, and *r* true.

† Haue respect to me, and haue mercie on me, *s* giue thine empire to thy seruant: and saue the sonne of thy handmaide.

*t* A digression (vsual to prophetes) of Christs Empyre and Kingdom the Church, geuen to him, being the sonne of an immaculate virgin, the handmaide of God.

† Make with me *t* a signe vnto God, that they may see which hate me, and may be confounded: *v* because thou o Lord hast holpen me.

*s* The chief and principal signe of Christs, and his Churches glorie, is his Resurrection, prfigured in Ionas. *v* VVherby al enimies are confounded, either to their conuersion, or to eternal damnation. See 6. Augustin.

# PSALME LXXXVI.

The Catholique Church glorious. the 6. key. *The Church of Christ beginning in Ierusalem, 3. is extended to al Nation. 5. glorious, 6. and permanent, 7. in holie ioy.*

To the

1 To the children of Core, a Psalm of Canticle.

**T**HE foundations thereof in the holie & mountaynes:

2 † our Lord loueth the gates of Sion, aboue al the tabernacles of Iacob.

*a* Christs Church was first founded in Ierusalem on whit Sunday, Act. 2. in mount Sion, which hath two toppes, in one of which the Temple stood, in the other Dauids towre or palace.

3 † Glorious things are saide of thee, o citie of God.

4 † *b* I wil be mindeful of *c* Raab, and Babylon knowing me.

*b* The Prophet in the person of Christ, saith he wil commend vnto his Apostles, and other Apostolical men, that they conuert al nations (as our Sauiour gaue expresse commission and commandment. Math. 28. Luc. 24. v. 47. Act. 1. v. 8.) *c* naming here Raab (which is Ægypt) and Babylon:

Behold *d* the foreners, and Tyre, & the people of the Æthiopians, these *e* were there.

*d* The Philistines, Tyrians, Æthiopians, & the rest, shal be regenerate in this Church, which for the assured certaintie therof (after the prophets maner of speaking) is affirmed in the pretence, as if it were then donne.

5 † Shal it not be said of Sion *f* Man and man, is borne in her; and *g* the Highest himselfe founded her?

*f* It shal be reported, or one shal say to another: Lo, this and that man, al these and al these men are regenerate by Baptisme in the Church of Christ. *g* God himselfe, Christ God and Man, founded this Church.

6 † Our Lord wil declare *h* in scriptures of peoples, and *i* of princes: of those that haue bene in her.

*h* The multitude of the elect is so great, that only God knoweth the number, *i* and the qualities of al sortes, of Princes, Prelates, and Peoples.

7 † The *k* habitation in thee, is as it were of al reioycing.

*k* Great spiritual ioy with peace of conscience, is in true Christian Catholiques in the militant Church; but the blessed haue the most absolute & secure ioy of al, in the Church triumphant,

# PSALME LXXXVII.

*A faithful person sore and long afflicted, lamentably complaineth, praying God, 15. not stil to repel him, being leife desolate, 19. without al consolation of freindes.* A prayer in long affliction the 7. key.

1 A Canticle of a Psalm, to the children of Core, vnto the end, for a Maheleth *b* to answer, *c* of vnderstanding to Eman the Ezrahite.

*a* An instrument of musike apt for lamentable songes. Not expressed in the title of anie other Psalm. Perhaps because this Psalm mixteth not anie consolation with mourning, as other Psalmes do, which are also prayers in affliction. As the 90. 33. 61. 73. *b* Neither is this word in anie other title. It is added here to admonish vs, that as this Psalm, and some others were sung by two quires, one answering the other, so we must in answer and imitation of Christ, suffer long and great afflictions with patience, seeing he in his passion was leife without ordinarie consolation. *c* By some interpreted [his bretheren] For Christ (saith S. Augustin) vouch-

saffecth to make them his bretheren, which vnderstand the mysterie of his Crosse, and not only are not ashamed thereof, but also faithfully glorie therein.

**O** † Lord the God of my saluation: *d* in the day haue I 2  
cried, and in the night before thee.

*d* I haue cried to thee very often both by day, and by night.

† Let my prayer enter in thy sight: incline thine eare to my 3  
petition.

*e* I am almost † Because my soule is replenished with euils: and *e* my life 4  
dead. hath approached to hel.

† I *f* am accounted with them that descend into the lake. 5  
*f* Accounted as dead, and readie to be buried.

I am become as a man without helpe, † *g* free among the 6  
dead, as the wounded sleeping in the sepulchres, of whom  
thou art mindeful no more: and they are cast of from thy hand.

*g* If I were dead, I should be free from these afflictions. Especially it agreeth to Christ, who  
was free, yea of infinite powre amongst the dead.

† They haue put me in *h* the lower lake: in the darke places, 7  
and in the shadowe of death.

*h* My enemies haue endeouored not only to bereue me of temporal life, whereby I should goe  
into limbus, but also to kil my soule spiritually, whereby I should descend into the lower hel  
of the damned.

† Thy *i* furie is confirmed vpon me: and al thy waues thou 8  
hast brought in vpon me.

*i* Thy iust wrath also *o* God hath exceedingly afflicted me.

† Thou hast made my familiars far from me: they haue put 9  
me abomination to themselves.

I was deliuered and came not forth: † myne eies languished 10  
for pouertie.

I cried to thee *o* Lord al the day: I stretched out my handes  
to thee.

† Wilt thou *k* doe meruels to the dead: or shal phisicians raise 11  
to life, and they confesse to thee?

*k* *O* God deliuer me whiles I am yet liuing, for I may not looke for extraordinarie, and mira-  
culous helpe, as to be raised againe after death.

† Shal any *l* in the sepulchre declare thy mercie, and thy truth 12  
in perdition?

*l* When I shal be dead & buried, I can not denounce thy praises as now I can to mortal men.

† Shal thy meruelous workes be knowne *m* in darkenes: 13  
and thy iustice in the land of obliuion.

*m* Much lesse shal the damned praise thee in eternal perdition.

† And I *o* Lord haue cried to thee: and in the morning shal 14  
my praier preuent thee.

† Why

- 15 † Why dost thou o Lord reiect my prayer: turnest away thy face from me?
- 16 † I am poore, and in labours *n* from my youth: and being o exalted, humbled and troubled.
- n* As *w*el young, o *a*s waxing elder I haue bene stil afflicted.
- 17 † Thy wrathes haue passed vpon me: and thy terrours haue trubled me.
- 18 † They haue compassed me as water al the day: they compassed me together.
- 19 † Thou *p* hast made frend, and neighbour far from me: and my familiars becaufe of miserie.
- p* My miserable estate hath alienated al freindes, neighbours, & acquaintances from me.

## PSALME LXXXVIII.

*Gods mercie and truth, with his great promises to Dauid, 6. his powre in the whole world, and iust iudgements, are the true ioy of his seruantes.* The Church of Christ neuer faileth. the 6. key.

20. *Christs kingdom shal remaine for euer: 31. yea manie offending yet al shal not perish, 39. but after great affliction, 47. God wil respect mans infirmitie, 50. his owne promise, and the enimies reproching his seruantes and himsele: 53. who is blessed for cuer.*

- 1 Of vnderstanding *a* to Ethan the Ezrahite.
- a* Otherwise called Idithun 1. Paral. 25. or rather Ethan, who was very wise, mentioned with others, to whom Salomon is preferred for wisdom. 3. Reg. 4. v. 31, and signifieth strong, applied here to those that are strong in assured hope of Christs promises, notwithstanding it seemeth sometimes to the weake, that his promises are not performed.
- 2 **T**He mercies of our Lord I wil sing for euer.  
In generation *b* and generation I wil shewe forth thy *b* *In al generations.*  
truth, in my mouth.
- 3 † Because thou saidst: Mercie shal be built vp for euer *c* in the heauens: thy truth shal be prepared in them.
- c* The heauens shal rather fal, then Gods truth faile. Mystically, in the Apostles, and by their preaching, the Church of Christ is built for euer.
- 4 † I haue ordained a testament with mine elect, I haue sworne
- 5 to Dauid my seruant: † *d* for euer wil I prepare thy seede.
- And I wil build thy seat vnto generation and generation.
- d* Dauids seede conserued til Christ was borne of his virgin mother: and in his spiritual seede, his kingdom the Church is for euer conserued. Otherwise not verified of Dauid: temporal kingdom, which decayed in the captiuitie of Babylon, and is now wholly destroyed.
- 6 † The heauens shal confesse thy meruelous workes o Lord: yea and thy truth in the church of saintes.

† For who in the cloudes shal be equal to our Lord : shal be 7  
 • The Angels. like to God among e the sonnes of God ?

† God, who is glorified in the counsell of saintes : great and 8  
 terrible ouer al that are round about him.

† O Lord God of hostes who is like to thee: thou art mightie 9  
 ô Lord, and thy truth round about thee.

† Thou rulest ouer the powre of the sea: and the mouing of 10  
 the waues therof thou doest mitigate.

f The prophet aludeth to the plagues and miracles in Egypt, and in other enimies. † Thou f humbledst the proud one, as one wounded: in the 11  
 arme of thy strength thou hast disperfed thine enimies.

† The heauens are thine, and the earth is thine, the round 12  
 earth, and the fulnes therof thou hast founded: † the north, 13  
 and the sea thou hast created.

g Conuerfion of Gentiles. † Thabor and Hermon shal reioice in thy name: † thy arme 14  
 is with might.

Let h thy hand be confirmed, and thy i righthand exalted:

† iustice and iudgement is the preparation of thy feat. 15

h VVhether God punish, as with the left hand, i or bestow benefites, as with the right hand, al is to his glorie, and according to mercie, and truth.

Mercie and truth shal goe before thy face: † k blessed is the 16  
 people that knoweth iubilation.

k They are spirituallie happie, that do thus consider of Gods meruelous proceedings, praise the same, and reioyce therein.

Lord they shal walke in the light of thy countenance, † and in 17  
 thy name they shal reioyce al the day: and in thy iustice they  
 shal be exalted.

l powre, and kingdom.

† Because thou art the glorie of their streingth: and in thy 18  
 good pleasure shal our l horne be exalted.

† Because our protection is of our Lord: and of the holie one 19  
 of Israel our king.

† Then didst thou speake in vision to thy saintes, and saidst 20

:: I haue put helpe on the mightie one: and haue exalted an  
 elect one of my people.

† I haue found Dauid my seruant: with myne holie oyle haue 21  
 I anointed him.

† For mine hand shal helpe him: and myne arme shal 22  
 strengthen him.

† The enimie shal nothing preuaile in him: and the sonne of 23  
 iniquitie shal not adde to hurt him.

† And I wil cut downe his enimies before his face: and them 24  
 that hate him I wil put to flight.

:: Thus God promised to establish the kingdom of the Iewes in Dauid and his familie. 1. Reg. 16. 2. Reg. 5. and other places, which was performed a. in a figure but

† And

- 25 † And my truth, and my mercie with him : and in my name more fully in Christ. Act. 13. v. 12.  
shal his horne be exalted.
- 26 † And I wil put his hand in the sea : and his righthand in the riuers.
- 27 † He shal inuocate me: Thou art my Father: my God, and the protecter of my saluation.
- 28 † And I wil put him the first begotten, high above the kings of the earth.
- 29 † I Wil kepe my mercie vnto him for euer : and my testament faithful to him.
- 30 † I wil put his seed for euer and euer : and his throne as the daies of heauen.
- 31 † But if his children shal forsake my lawe: and wil not walke in my Iudgements:
- 32 † If they shal profane my iustices: and not kepe my commandmentes :
- 33 † I wil visite their iniquities with a rod : and their sinnes with stripes:
- 34 † But " my mercie I wil not take away from him : neither wil I hurt in my truth:
- 35 † Neither wil I profane my testament : and the words that procede from my mouth I wil not make frustrate.
- 36 † Once I haue sworne in my holie , \* if I lie to Dauid :  
† I wil not lie.
- 37 † his seede shal continewe for euer.
- 38 † And m his throne as the Sunne in my sight, and as the Moone perfect for euer : and a faithful witnesse in heauen.
- m Christian iust soules as the sunne, n and as the perfect, or full moone. See the first Tome. page 716 S. Augustin also expoundeth this verse in the Anagogical sense, of the iust after the Resurrection in glorie, where the soule shal be like the sunne, and the bodie, which now is mutable, shal be like the moone, not as now alwayes changing, but as the ful moone, alwayes perfect
- 39 † " But :: thou hast repelled and dispised : thou o hast differred :: God hauing promised al thy Christ.  
the aforsaide the prophet in the person of the weake, lamenteth that the contrarie shal happen as wel in the temporal kingdom.
- Amongst manie penfue thinges, this one word doth comforte vs, thy promise remaineth, thou hast not denied to send Christ, but differred him,
- 40 † Thou hast ouerthrowne the testament of thy seruant : thou hast profaned his sanctuarie on the earth.
- 41 † Thou hast destroyed al the hedges therof: thou hast made the firmament therof feare.
- 42 † Al that passe by the way haue spoiled him : he is become a reproch to his neighbours.

oppressed by  
the Assyrians  
Babylonians,  
Persians,  
Grecians, and  
Romanes: as  
in the Church  
impugned by  
innumerable  
sortes of  
Heretikes and  
other Infidels.

† Thou hast exalted the righthand of them that oppresse him: 43  
thou hast made al his enemies ioyful.

† Thou hast turned away the helpe of his sword: and hast not 44  
holpen him in battell.

† Thou hast destroyed him from p. emundation: and his seat 45  
thou hast broken downe to the ground.

*p From the use of Sacrifice and Sacraments, whereby sinners were wount to  
be cleansed.*

† Thou hast lessened the daies of his time: thou hast ouerwhel- 46  
med him with confusion.

∴ The Psalmist prayeth and prophesieth that God wil 47  
respect the weaknes of man, main-  
taine his Church in  
manie natiōs,  
& saue manie  
soules.

† How long o Lord doest thou turne away for euer: shal 47  
thy wrath burne as a fire?

† Remember what my substance is: for hast thou made al the 48  
children of men in vaine?

† Who is the man that shall liue, and shal not see death: shal 49  
deliuer his soule from the hand of hel?

† Where are thyne old mercies o Lord, as thou swarest to 50  
Dauid in thy truth?

† Be mindeful o Lord of the reproch of thy seruantes ( which 51  
I haue held in my bosome ) of manie nations.

† Which thine enemies haue reproched o Lord, which they 52  
haue reproched q the commutation of thy Christ.

*q As though Christ were changed and turned from vs.*

r So we wish and pray that al may blesse and praise thee. Amen. 53

### ANNOTIONS, PSALME LXXXVIII.

Though Christians do sinne yet Christ loseth not his Church.

Hard places  
explicated by  
the cleare.

Gods promises  
to Dauid were  
not fulfilled in  
Salomon, but  
in Christ.

34. *My mercies will not take away from him.* ] Although, Christians signified by the  
childre or successors of Dauid, sinne most grievously, yea (suppose they wil sinne  
with desperation (saith S. Augustin) and obstinaty persist in sinne, that they  
offend the eyes of their Father, & deserue to be disinheritid: &c. Yet for these  
Christ shal not remaine without inheritance, the corne shal not also perish for  
the chafe, some fishes shal be gathered out of the nette into vessels, no with-  
standing the euil fishes are cast away. And a litle after, the same Doctor dis-  
counting of eternall glorie both in bodie and soule, of those that dye in Gods  
fauour, sayth; These things are promised concerning Christ, very certaine,  
very firme, very plaine, and vndoubted. For albeit some things are couered in  
mysteries, yet some things are so manifest, that by them the obscure things  
may most easily be cleared.

39. *But thou hast repelled &c.* ] Again S. Augustin, addeth vpon the next verses  
following: God performed not these promises in Dauid, that when thou seest  
they were not fulfilled in Dauid, which necessarily must be fulfilled. Thou maist  
seke an other, in whom it may be shewed that they were fulfilled. God promi-  
sed some thing ( a kingdom ) for euer of Dauids seede: and Salomon was  
borne: and became of so great wisdom, and so great prudence, that Gods  
promise



promise concerning Dauid's seede, seemed to be fulfilled in him. But Salomon fell, and gaue place of expecting Christ; that because God neither can be deceived, nor deceiue, he put not his promise in him, whom he knew would fall, but the u shouldst relie vpon God, and exact his promise. A litle after Thou seekest the kingdom of the Iewes, it is not: thou seekest the altar of the Jew s, it is not: thou seekest the sacrifice of the Iewes, it is not: thou seekest the priesthood of the Iewes, it is not. VVherupon he concludeth: Al these defectes came to the Iewes: yet vvas not Christ taken from them, but differed. Some Iewes beloued in him, and manie Gentiles. As the Psalmist prophesieth from the 47. verse to the end of this Psalm.

Defectes in the Iewes supplied in the Gentiles.

## PSALME LXXXIX.

*Under the forme of prayer, the Psalmist describeth the shortnes of mans life and other calamities. 7. Gods strict iudgement. 13. but first his comfortable mercie: 16. and perpetual regard of his owne worke.*

Man rightly created fel by sinne into miseries. the 2. key.

† A prayer of Moyses the man of God.

Some Expositors thincke Moyses was the author of this Psalm, and of the tenne next following. But others hold that Dauid vvas author of al, and that Moyses his name is here put in the title by Eldras, because this Psalm is like to the prayer of Moyses, vwhen the people prouoked Gods vviath by their sinnes in the desert. And because mans creation, fal punishment, and Gods mercie towards him, are here described: which Moyses first writte, as going before the vwritten law. And that Moyses made not this Psalm is probably gathered by the 10. verse, where the ordinarie age of men is described to be (in strenght and vigore) seuentie yeares, or of some fourscore: and the greater part (of the one or the other) is in labour and sorow. And it is euident (Deut. 34.) that Moyses liued in al an hundred and twentie yeares, and his eye was not dimme, neither vvere his teeth moued. So Aaron, Iosue, and others commonly liued longer then is here mentioned. But Dauid vvas old and impotent at seuentie yeares. 3. Reg. 1. S. H. laron, lining neere seuentie yeares in his heremitage, S. Remigius gouerning the Church of Rheims, seuentie yeares, and the like are accounted to haue bene ful of dayes, and such as liued longer are reputed extraordinarie. Agane it is more euidently proued that Moyses vvas not author of the 94. and 95. Psalmes.

**L**ord, thou art made a refuge for vs: *b* from generation vnto generation.

*b* *Alwayes from the beginning of the world to the end.*

2 † Before *c* the mountaines were made, or the earth and the world formed: *d* from euerlasting euen vnto euerlasting thou art God.

*c* *The Prophet sheweth that the world was created in and with time, not eternal. d And that only God is eternal.*

3 † Turne not away man into humiliation: thou saidst: Be conuerted ye children of men.

*e* God hath often saide, that he vwould not the death of sinners, but rather that they be conuerted and liue for euer.

† Because

† Because *f* a thousand years before thine eies, are as yester- 4  
day, that is past.

*f* Though some liued long (none for al that did reach to a thousand yeares) yet it is nothing before God, and in respect of eternitie.

And as a watch in the night, † thinges that are counted 5  
nothing shal their years be.

† In *g* the morning as an herbe he shal passe, in the morning 6  
he shal florish, and passe: in *b* the euening he shal fal, be  
hardened, and withered.

*g* The youth of man quickly passeth: *b* old age can not last long: vvhether of cometh our English prouerbe: A young man may dye soovne, an old man can not liue long.

† Because we haue faynted in thy wrath, and in thy furie we 7  
are troubled.

† Thou hast put *i* our iniquities in thy sight: our \* age in the 8 \* *Secu*  
light of thy countenance. *lum.*

*i* Sinne the cause of shortnes of mans life.

† Because al our daies haue failed: and in thy wrath we haue 9  
failed.

Our yeares shal be considered *k* as a spyder: † the daies of our 10  
yeares in them, are *l* leuentie yeares.

*k* Mans life as brickle as a spiders vweb: or mans life vvaisteth continually, as a spider vvaisteth her self by spinning, and consuming her ovne substance.

And if in strong ones *m* eightie years: and the more of them,  
labour and sorrow.

*l m* These numbers literarily shew the shortnes of the longer sorte of mens liues. Mystically, seven signifie the rest after laboures of this vworld, and pertain to the old testament: eight signifie the reppard in the resurrection, pertainyng to the new testament. VVhich multiplied by tenne, a perfect number, make leuentie and eightie. VVhich ioyned together make an hundred and fittie. The number of al these Psalmes.

Because *n* mildnes is come vpon vs: and we shal be chastised.

*n* It is of Gods milde providence, that mans life is short, for that manie if they vv ere sure, or had probabilitie to liue long, vvould presume to sinne more.

† *o* Who knoweth the powre of thy wrath: and for feare 11  
† to number thy wrath? 12

*o* Seing God of his iustice punished al mankind, for one sinne of our first parente, his vv rath must nedes be very great to euerie sinner, for his ovne proper sinnes.

So make thy righthand knowne: and men learned in hart, in  
wisdom.

† Turne ô Lord, how long? and be intreated for thy 13  
seruants.

† *p* We are replenished in the morning with thy mercie: and 14  
we haue reioyced, and are delighted al our daies.

*p* The hope of glorious resurrection turneth our calamities into spiritual ioy.

† We

15 † *q* We haue reioyced for the daies wherein thou hast humbled vs: the yeares, wherein we haue scene euils.

*q* Yea the more we suffer in this life for the truth, the greater is our comfort in hope of reward.

16 † :: Looke vpon *r* thy seruants, and vpon thy workes: and direct their children.

*r* Not only in that we are thy creatures, but also in that we are thy seruants, we are thy proper worke, therefore in both these respects, O God looke vpon vs with clemencie. *f* lead also our posteritie into the right way, and make them thy seruantes.

17 † And let the brightnes of our Lord God be vpon vs, and direct thou the workes of our handes ouer vs: and *w* the worke of our handes doe thou direct.

*t* O God illuminate our vnderstanding, and make our actions by thy grace profitable to vs: and make perfect in vs the worke of charitie. In which one worke, al good workes are included and to which al other are directed. For then workes are right (sayth S. Augustin) when they are directed to this one end.

## PSALME XC.

Whoſoener faithfully and firmly trusteth in Gods providence, is secure from Gods providence. *al* dangers of secrete, suite, and open enemies. 7. his aduersaries shal come to ruine. 11. Angels shal defend him 13. no kind of serpent, nor beast shal hurt him. 14. God himselfe assureth him of his protection, and of eternal saluation. the 3. key.

*a* Praise of *a* Canticle to Dauid.

*a* Praise of Gods providence, with thanks, *b*. Which Dauid songue with voice,

1 **H**E *c* that dwelleth in the helpe of the Higheſt, shal abide in the protection of the God of heauen.

*c* He that firmly relieth and resteth vpon Gods providence, is assuredly protected by him.

2 † He shal say to our Lord: Thou art my protectour, and my refuge: my God I wil hope in him.

3 † Because he hath deliuered me from *d* the snare of the hunters, and from *e* the sharpe word.

*d* Al secrete and suite in combinations: *e* and from al crueltie of tyrants.

4 † With his shoulders shal he ouershadowe thee: and vnder his winges thou shalt hope.

5 † With shilde shal his truth compasse thee: *"* thou shalt not be afayed *f* of the feare in the night.

*f* Terrors obscurely suggested by euil men or spirites, with erroneous conceipte that men are not bond in time of temporal dangers, to confesse the truth.

6 † Of *g* the arrow flying in the day, *b* of busines walking in darkenes: *i* of inuasion, and the midday diuel.

*g* Open persecution threatening present death, except men denie the truth which they know. *b* circumuention of craftie enemies by suite arguing, and drawing men into error, and so to decline

decline from Catholique Religion, & long torments, euen to death, except Gods seruants wil relent, and denie the truth, which they assuredly beleue, and know in their conscience, that they are bond to professe it.

† A *k* thousand shal fal on thy syde, & *l* ten thousand : on thy 7  
righthand : but to thee it shal not approach.

† On thy left side, in aduersitie manie shal from God, & on thy right side, in prosperitie manie more forgete, and forsake God.

† But thou shalt consider with thine eies : and shalt see the re- 8  
tribution of sinners.

\* In sincerely † Because *n* thou *o* Lord art my hope : thou hast made the 9  
sayng thou art Highest thy refuge.

my hope : thou † There shal no euil come to thee : and scourge shal not ap- 10  
makest God proch to thy tabernacle.

thy refuge. † Because he hath geuen *n* his Angels charge of thee : *o* that 11  
they keepe thee in al thy waies.

\* Angels haue protection of men by Gods ordinance . *o* The diuel corruptly alleageth this scripture ( *Mat. 4* ) omitting the latter part of this verse : which sheweth when Angels protect iust men, to witte, when they walke in a right path, obseruing ordinarie course in their actions, not in geuing themselves headlong into needles danger, as the same diuel proposed to our Sauour, to cast himself downe from the pinnacle of the temple. Such falling is not the way of the iust, but of Lucifer, that fel from heauen. So S. Bernard notheth. Ser. 15. in hunc Psal.

† In their hands they shal beare thee : lest perhaps thou 12  
knocke thy foote against a stone.

† Vpon the aspe, and the basiliscus thou shalt walke : & thou 13  
shalt tread vpon the lion, and the dragon.

† *p* Because he hath hoped in me, I wil deliuer him : I wil pro- 14  
tect him, because he hath knowne my name.

*p* God speaketh the rest that foloweth in this Psalme.

† He shal crie to me, and I wil heare him : with him I am in 15  
tribulation : I wil deliuer him, and *q* wil glorifie him.

*q* In eternal † With length of daies I wil replenish him : and I wil shew 16  
saluation. him my saluation.

## ANNOTATIONS. PSALME XC.

Four sortes of persecution the faithful to fall from true Religion. Sometimes with temptation that is but for the Catholique faith. 1. light and obscure, which the Prophet here calleth feare in the night : when ignorant men are tempted by suggestion, or apprehension of temporal afflictions, not knowing that they fall into eternal damnation, by fleeing from worldlie, or bodilie calamities. 2. Sometimes the temptation threatneth death to them that are wel instructed in the truth, and know that they must confesse it euen to death, which the Prophet calleth an arrow flying in the day : when the faithful clerly seeth what danger hangeth ouer him, to wit, present

present death if he stand constant, and damnation if he denie his faith.

Sometimes the temptation is more vehement, but yet obscure, which he calleth, busines walking in darkness: vvhhen by subtle endeuoures, framing arguments in excuse of sinne, men are perswaded that they may lawfully take some oath, or do some other thing, vvhich in deede is not lawfull: and so by earnest, and subtle persvasions they ignorantly decline from Catholique Religion, or committe other greuous sinnes. But the greatest and manifest temptation is called inuasion & midday duell: vvhhen persecuters seeing neither more easie persvasions can deceiue Gods seruants, nor present death force them to denie the truth, they then assault them more vehemently, and more dangerously with long, and continual afflictions, not remitting their crueltye til the afflicted either yield to their vill, or dye in long torments. And by these two latter kindes of persecution manie are ouerthrowne, vvhich were constant in the former. For vvhiles tyrants propoed dangers to simple people, and deceiued some, yet threatening present death to others, that were better instructed, and confirmed in Religion, innumerable perseuered, & gloriously died in confession of Christian Catholique faith. But by subtle arguing of hard pointes of christian doctrine or practise; and by long torments manie haue bene seduced, blindly falling into errors, and manie wittingly haue demed the truth, which they clerly beleued in their hartes, to auoide this midday duell, the extremitie of long manifest, and greuous afflictions. Neuertheles in al these temptations God protecteth them that firmly trust in him. Those (saith this holie Father) haue failed, none but those which presumed of themselves, which dwelt not in the helpe of the Highest, that first leaue and in protection of the God of heauen: which said not to our Lord: Thou art my Protector, and my refuge, which trusted not vnder the shadow of his winges, but relied, or attributed much to their owne strength.

## PSALME XCI.

*God is by al manner of voices and instruments to be praised in his admirable workes. 7. which the foolish not doing are punished; 11. and the wise are rewarded.*

The workes of God admirable. the 2. key.

1 † A Psalme *a* of Canticle, *b* in the sabbath day.

*a* Voices beginning instrumentes prosecute this song: *b* when we rest from worke then especially we ought to thincke vpon Gods workes, praise and thanke him for the same.

2 **I**T is good *c* to confesse to our Lord; and to sing to thy name *o* Highest. *c* To geue thanks.

3 † To shew forth thy mercie in *d* the morning: and thy truth in *e* the night.

*d* In prosperitie, *e* in aduersitie.

4 † In *f* the instrument of tenstrings, in *g* Psalter: with Canticle, on *h* the Harpe.

*f* On euerie instrument of tenne strings, signifying the obseruation of the tenne commandments: *g* namely on the Psalter. *h* also on the harpe, which signifieth mortification.

5 † Because thou hast delighted me *o* Lord in thy workmanship: and in the workes of thy handes I wil reioyce.

X 2

† How

† How are thy workes magnified o Lord ! thy cogitations 6  
are made very profounde.

† The i vnwise man wil not know ; and the k foule wil not 7  
vnderstand these thinges.

i Carnal and sensual man, k be that thinketh only of present thinges, not of future.

† When sinners shal spring vp as grasse : and al that worke ini- 8  
quitie shal appeare.

That they may perish for euer : † but thou the Highest 9  
foreuer o Lord.

† Because loe thine enimies o Lord, because loe thine enimies 10  
shal perish : and al that worke iniquitie shal be disperfed.

† And l my horne shal be exalted , as the vnicorns: m and 11  
my o'd age in plentiful mercie.

l The iust in confidence of a good conscience, expect exaltation of their powre : m and great  
consolation in the end of their life

† And n mine eie hath looked vpon mine enimies : and the 12  
malignant ryng vp against me, mine ears shal heare.

n Then shal the iust see their enimies depressed : and themselves flourish, like the palme, and  
ceder trees as foloweth

† The iust, shal flourish as a palme tree : as the cedar of Liba- 13  
nus shal he be multiplied.

† They that are planted in o the house of our Lord, shal flourish 14  
in p the courtes of the house of our God.

o Militant Church: p triumphant.

† As yet shal they be multiplied in plentiful old age : and they 15  
shal be wel affected, † that they q may shew forth: 16

q Publikly professe Gods praises, as in the wordes folowing :

That the Lord our God is righteous, and there is no iniqui-  
tie in him.

## PSALME XCII.

Perpetuitie  
of the Church.  
the 6. key.

Christ reigneth for euer in his Church: 3. notwithstanding manie and  
great persecution against the faithful.

Prayse a of Canticle b to Dauid himselfe, in c the day be-  
fore the sabbath, d when the earth was founded.

a Praise to be songe with voice b composed by Dauid: c the sixth day of the weeke, vvich  
is our friday, d in vvich day the Church of Christ was founded, by his blood shed on the  
crosse.

O V R Lord e hath reigned, he f hath put on beutie : our i  
Lord hath g put on strength, and hath girded him selfe.

Our Sauour founding his Church by his death begane then to reigne therein: f gloriously  
ascending a soale into limbus, and in bodie to his graue: g he then put on al armour of  
strength

Strength to reforme the world, and to enlarge his kingdom, according to his owne prediſtion where he ſaide: If I be exalted from the earth, I wil draw al thinges vnto myſelfe. Ioan. 12. v. 31.

For he hath eſtabliſhed *b* the round world, which *s* ſhal not be moued.

*b* Not only in Iurie and Samaria, but the whole earth: *s* and the ſame Church ſhal not be deſtroyed.

2 † Thy ſeat is prepared from that time: thou *k* art from euerlaſting.

*k* Chriſt being eternal, hath an euerlaſting Church.

3 † The *l* riuers ô Lord haue liſted vp: the riuers haue liſted vp their voice.

*l* Al ſortes of perſecuters, the High prieſtes (who ſometimes vvatered the ſpiritual land, like riuers) vvith Scribes, Pharifees, and other incredulous Iewes, alſo Paganes, Turkes, and Heretikes haue oppoſed the Church.

4 The riuers haue liſted vp their waues, † *m* about the voices of manie waters.

*m* With more force then anie perſecutions in the old Teſtament.

The ſurges of the ſea are meruelous; *n* meruelous is our Lord on high.

*n* but though al theſe aſſaultes be great, and meruelous, yet Chriſt in proteſting his Church, is more meruelous.

5 † Thy teſtimonies are made *o* credible exceedingly: *p* holines becometh thy houſe ô Lord *q* for length of daies.

• Articles of faith are not evidently apparent to knowlege, but euidēt to credibilitie, to thoſe that are diſpoſed by Gods grace, illuminating their vnderſtanding, and mouing their freewill, to geue conſent or beleeſe if they vvill. *p* It behoueth therfore al members of the Church to conuerſe piously, and religiously in this life, ſeing they hath ſo excellent a ſpouſe, protector, and inſtructor, *q* euen to the end of the vvorld.

### PSALME. XCIII.

The faithfull ſervant of God aſſuredly profeſſeth, that al the pride, *s* crueltie, Eternall ſal-  
7. fooliſh imaginations, and ſecret thoughts of the wicked are manifeſt to uation, and  
God. 12. acknowlegeith himſelf happie, that he is better inſtructed of the 10. key.  
God: whereas he had otherwiſe bene damned. 20. ſharply reprehendeth  
thoſe that conſider not of Gods iudgements: concluding that the iuſt ſhal  
be glorified, and the wicked damned.

To *a* Dauid himſelfe, in *b* the fourth of the ſabbath.

• The Hebrevv letter Lamed, vvhiſh ordinarily is prefixed to the datiuē caſe, or ſignifieth to, being ſet before proper names, is a ſigne of the genetiuē caſe. Yet the Septuagint, expreſſe it by the ſatiuē, and ſo doth the latin, ipſi Dauid, and conſequently our Engliſh hath, to Dauid himſelfe, to ſhevv a difference betvvē ſacred and profane vvriters. For in humane bookes the vvriter and auctor is al one; but in diuine, the Holie Ghoſt is the proper auctor, and a man is the vvriter. To ſignifie therfore the principal auctor, Dauid ſometimes named as the inſtrumental cauſe, to vvhom the Holie Ghoſt inſpired this, and other Pſalmes, and by vvhom they

were written. And when the titles expresse otherwise: A Psalm of David, yet it is so to be understood, that the Hol.e Ghost is alwayes the principal auctor, and David the instrumental, ministerial, or secundary auctor. But when other names are expressed, either in the genetiue or datiu case, or howsoever, it proueth not that those men were the writers of the same Psalmes, but importeth some other thing, as by S. Augustins iudgement, we noted in the proemial Annotations page. 3. & 4. vvhetherby is proued that this Psalm was not written, nor composed by Moyses, as Hebreu Rabbins suppose, but by the Royal Psalmist David. Made and ordinarily sung in the fourth day of the weeke, our vvenesday, in vvhich day Iudas the traitor sold our Saviour Christ to his enimies. The reuenge of vvhich wickednes, and of al other sinnes, is here prophesied.

**O** V R Lord God of reuenges : the God of reuenges hath 1  
done & freely.

e God more commonly called the God of mercie (vvhich vertue in him is aboue al his vvorkes, Psal. 144) is also the God of reuenges, according to his iustice. & He procedeth in iudgement resolutely, not depending, nor tearing, not respecting anie person, poore, dignitie, wisdom or other like qualitie, but their iust merites.

:: A prayer of iust zele. † Be :: exalted thou that iudgest the earth: render retribution 2  
to the proude.

† How long shal sinners o Lord : how long shal sinners 3  
glorie?

† Shal they vtter, and speake iniquitie ? shal al they speake, 4  
e that worke iniustice?

e *Shal most wicked men stil be suffered to speake so insolently?*

:: A description of heathenish and heretical cruelty. † :: Thy people o Lord they haue humbled : and thine inheri- 5  
tance they haue vexed.

† The widow, and the stranger they haue slaine : and the 6  
pupilles they haue killed.

:: Scarce anie Atheistes are so blind, as thus to thinke but manie sinners so behaue them selues, as if God saw not, knew not, or at least cared not vvhat they do. † And :: they haue saide : The Lord shal not see, neither shal 7  
the God of Iacob vnderstand.

† Vnderstand ye foolish in the people : and ye fooles be wise 8  
at sometime.

† He that planted the eare, shal he not heare? Or he that made 9  
the eie doth he not consider?

† He that chastiseth nations, shal he not rebuke : he that 10  
teacheth man knowledge?

† Our Lord knoweth f the cogitations of men : that they be 11  
vaine.

f So vnpossible is it that God should be ignorant, or careles vvhat men do, that he also knoweth and obserueth most secret thoughtes.

† Blessed is the man, whom thou shalt instruct o Lord : and 12  
shal teach out of thy lawe.

† That thou maist geue him quietnes from the euil daies: til 13  
a pitte be digged for the sinner.

g Mitigate and temper his afflictions, that by patience and fortitude, the iust may perseuere, and not be ouerwhelmed.

† Because



14 † Because our Lord *b* wil not reiect his people : and his inheritance he wil not forsake.

*h The whole Church shal neuer be reiected, nor forsaken.*

15 † Vnriiustice *i* be turned into iudgement : and *k* they who are nere it, are al that are right of hart.

*i* Iustice is conuerted into iudgement, vwhen iust meaning is put in vvorke and practise, that it may appeare in iudgement. Also God vwho doth & suffereth al iustly, vvil conferue his inheritance the Church, euen vnto the day of iudgement. *k* The sense is easie by transposing the vvordes : al that ate right of hart, are nere it, that is, shal like and approue Gods iustice, vwhen the wicked shal repine, and blaspheme it.

16 † Who shal rise for me against the malignant? or who shal stand with me against them that worke iniquitie?

17 † But that our Lord hath holpen me : within very litle my soule had dwelt in hel.

18 † If I said: *l* My foote is moued: thy mercie o Lord did help me

*l* When I felt, and complained that I was in danger, thou didst assist me.

19 † According to the multitude of my sorrowes in my hart: thy consolations haue made my soule ioyful.

20 † Doth the seat of iniquitie cleaue to thee : which makest *m* labour in precept?

*m* Onlie faith sufficeth not, but careful labour, in keping Gods commandments is required:

21 † They wil hunt after the soule of the iust: and wil condemne innocent blood.

22 And our Lord became my refuge : and my God the helpe *n* of my hope.

*n* The iust do hope for eternal saluation, to which God wil bring them.

23 † And he *o* wil repay them their iniquitie: and in their malice he wil destroy them : the Lord our God wil destroy them.

*o* And God, the reuenger of wronges, wil at last cast the wicked into eternal torment.

## PSALMES. XCIIII.

*An inuitation to serue and adore Christ our Lord and Messias, 4. aswel for the benefites of creating al thinges, 7. as for his Incarnation, and not to harden our hartes as the Iewes did.*

Christ our Lord and king. the s. key.

Praise *a* of Canticle, *b* to Dauid him selfe..

*a* Praise *songue* with voices : *b* inspired to Dauid, & written by him.

*l* **C**OME, let vs *c* reioyce to our Lord : let vs make iubilati-  
on to God *d* our sauour.

*c* VVith great and solemne exultation : *d* God our Creator, is also our Protector & Sauour.

This Inuitati-  
on is mostliey  
ordayned by  
the Church for  
the proeme or  
beginning of  
Mattins.

† Let

† Let vs *e* preuent his face in confession: and *f* in Psalmes let  
vs make iubilation to him.

*a* Let vs be more diligent, and preuent our accustomed time. For no man can preuent Gods grace with anie good worke, who first preuenteth vs, els we can neither doe, nor thinke anie good thing. *f* not only in singing his praise with voice, but also with musical instruments.

† Because our Lord is a great God: and a great King about al  
goddess.

† Because in his hand are the endes of the earth: and the  
heightes of the mountaines be his.

† Because the sea is his, and he made it: and his handes formed  
the drie land.

† Come let vs adore, *g* and fall downe: and wepe before our  
Lord, that made vs.

*g* So also Isaias (c. 45, v. 23.) and S. Paul (Philip. 2.) teach that kneeling or bowing the knees, as an external religious ceremonie, is acceptable to God.

† Because he is the Lord *b* our God; and we the people of his  
pasture, and the shepe *i* of his hand.

*b* It is most iust and necessarie that we adore God, because he made vs, and al this world for vs, hath also redeemed vs, and made vs his people, as shepe of his pasture, and as a Pastor feedeth and gouerneth vs. *i* of his making.

† *k* To day if ye shal heare his voice, " harden not your  
hartes;

*k* Though some haue often repelled, and resisted Gods grace, yet if they receiue it being offered againe, it wil auail them to remission of sinnes.

† As in the prouocation according to the day *l* of the tenta-  
tion in the desert: where your fathers tempted me, proued me,  
and saw my workes.

*l* The Israelites in the desert tempted God, by desiring water, and flesh, of voluptuous concupiscence without necessitie. For Manna did both extinguish their thirst, and tasted vnto them, whatsoeuer they desired: Exo. 16. That also which was left vngathered when the sunne waxed hotte, melted (v. 11.) and serued their cattel for drinke. So this temptation was a figure of those, which require to communicate vnder both kindes, as if one did not containe as much as both.

† *m* Fourtie yeares was I *n* offended with that generation, *o*  
and said: These alwaies erre in hart.

*m* By this mention of the offence of fourtie yeares, as long before passed, is conuincied that Moyses writte not this Psalme, who died in the very fourth yeare of their abode in the desert. And S. Paul citing the wordes of this Psalme. (Heb. 4.) manifestly acknowledgeth Dauid the writter therof, and that it was written long after Moyses time in these wordes: (v. 7) Again he limiteth a certaine day; To day, in Dauid saying after so long time, *s* is aboute laide. To day if you shal heare his voice, do not obdurate your hartes. For if Iesus (that is Iosue) had geuen them rest, he would neuer speake of an other day afterward.

*n* Being greatly offended, I approached nere vnto them, in punishing the offenders.

† And these haue not knowne my waies: as I sware in my  
wrath: *o* if they shal enter into my rest.

*o* Those that murmured died in the desert, and entered not into the promised land, euen so those that finally offend Christ, shal not enter into euerlasting rest: Heb. 3. & 4.

## ANNOTATIONS. PSALME. XCIIII.

8. *Harden not your hartes.*] VVhatsoever God proposeth by preaching, or inspiration to a sinner, it resteth stil in the powre of his freewil, to harden his hart, and to reject al such good motions, and so he doth not only frustrate Gods grace, and hinder his owne iustification, but also increaseth his former sinnes. But by only consenting, when deliberating therupon he could resist, he dispotheth himselfe & cooperateth to first iustification. And therefore the royal Prophet here admonisheth, and earnestly exhorteth al men, to do this which God hath put in our powre, not to harden our owne hartes, when we heare his voice, by resisting and rejecting his grace freely offered, without al merite of our part.

omcil.  
residen.  
off. 6. c. 5

## PSALME. XCV.

*Al peoples & nations are invited to praise the blessed Trinitie, 3. for Christs Incarnation, and spiritual kingdom in al the world. 10. even senses creatures acknowledging his maiestie, 13. and iudicial powre.*

Christs diuine  
powre.  
the s. key.

1. *A Canticle a to Dauid \* himselfe, b when the house was built after the captiuitie.*

1. Par.  
6. r. 23.

*a* Inspired to Dauid, and written by him : *b* prophesying the restauration of the temple, after the future captiuitie. And that in figure of the vniuersal redemption of mankind by Christ, from the captiuitie of the diuel.

**S**ING ye to our Lord *c* a new song : sing to our Lord al the earth.

*c* For a new benefite, farre greater then the delinerie of Israel from Egypt.

2 † *d* Sing ye to our Lord, and blesse his name : shew forth his saluation from day to day.

*d* The same wordes [Sing to our Lord] thrise repeted, signifie the Blessed Trinitie, as some Fathers note Likewise v. 7. and 8. Bring ye to our Lord, &c. in both places concluding in the singular number, blesse his name, bring to his name, importing one God.

3 † Shew forth his glorie among the Gentiles, his meruelous workes in al peoples.

4 † Because our Lord is great, and exceeding laudable: he is terrible aboute al goddes.

5 † Because al the goddes of the Gentiles are *e* diuels, but our Lord *f* made the heauens.

*e* VVhat creatures soeuer spiritual or corporal, visible or inuisible the paganes serue for goddes, stil they be diuels that deceiue them, and diuers wayes vsurpe diuine honour, making such idolaters to thinke, that there is diuine powre, where none is.

*f* He only is true God, who is Creator of heauen, and of al creatures. For no creature can create anie thing at al, that is, make anie thing of nothing but only God.

6 † Confession, and beauty in his sight : holinesse, and magnificence in his sanctification.

Y

† Bring

† Bring to our Lord ye families of Gentiles, bring ye to our Lord glorie and honour: † bring to our Lord glorie vnto his name.

Take vp hoastes, and enter into his courtes: † adore ye our Lord in his holie court.

Let al the earth be moued before his face: † say ye among 10 the Gentiles that our Lord *g* hath reigned.

*g* Diuers ancient Doctors read more in this place: Our Lord hath reigned from the wood, to witte, Christ by his death on the crosse conquered the diuel, sinne, and death, and thence begane to reigne. *S* Iustinus Martyr, dialogue aduers. Triphonem. Tertullian li. aduers. Iudzos. c. 9. & 13 & aduers. Marcionem. li. 3 c. 19. & 21. *S* Augustin. in this place, according to the old Roman Psalter Before him Arnobius, and after him Cassiodorus and others, wherby it is probable, that it was sometimes in the Hebrew text, and blotted out by the Iewes.

For he hath corrected the round world which shal not be moued: he wil iudge peoples in equitie.

† *h* Let the heauens be glad, and the earth reioyce, the sea be moued, and the fulnesse therof: † the fieldes shal be glad, and 12 al things, that are in them.

*h* The Psalmist in abundance of spirite inuitheth al creatures to praise God, as Daniel in his Canticle. c. 3.

Then shal the trees of the woodes reioyce † before the face 13 of our Lord, because he cometh: because he cometh to iudge the earth.

He wil iudge the round world in equitie, and peoples in his truth.

*i* Christ iudgeth now in the world by his ministers discerning and deciding causes, rewarding and punishing, but especially he wil iudge al in the last day.

### PSALME XCVI.

The last iudge-  
ment,  
the 9. key. *Al the earth is inuited to reioyce in Christs kingdom, 3. with description of the signes coming before the day of Iudgement. 7. Idolaters shal be confounded. 8. Holie Angels and iust men shal adore Christ, and reioyce.*

To *a* this Dauid, *b* when his land was restored agane to him. 1

*a* In figure of Christ, *b* whose bodie rose the third day after his death: to whom manie returned beleuing in him after his resurrection, which fel from him in his passion: and to whom al things shal be subdued, as to their true Lord, in the day of iudgement.

**O** V R Lord hath reigned, let the earth reioyce: let *c* manie Ilands be glad.

*c* Holie Dauid, and other Prophets hauing great ioy to see long before in spirite only. Christs kingdom extended in the whole earth, yea to the Ilandes, we Ilanders haue great caule to be gladd, that God hath not only so blessed vs long since, but as yet conserueth seede, wherby we trust the whole Iland shal be againe restored vnto him.

† *d* Cloude,

- 2 † *d* Cloude, and mist round about him : iustice, and iudgement & the correction of his seat.

*d* As in a cloud with terror God gaue his law to the Iewes : so in a cloud with greater terror and maiestie, he wil iudge the worlds : not as manie corrupted seates of iudgement, in this world, but as a corrected tribunal, where iustice and right iudgement shal be practised.

- 3 † Fire shal goe before him, and shal inflame his enimies round about.

- 4 † His lightnings :: shined to the round world, the earth sawe, :: These things are denounced as if they were already donne,

- 5 † The mountaines melted as waxe, before the face of our Lord : before the face of our Lord al the earth.

- 6 † The heauens haue shewed forth his iustice : and al peoples haue seene his glorie.

- 7 † Let them al be confounded, that adore *f* sculptrils : and that glorie in their idoles.

*f* As wel the worshippers of grauen, or painted images of Iupiter, Mars, Bacchus and the like, as the worshippers of the same imagined false goddes shal be confounded.

- 8 Adore him al ye his Angels : † *g* Sion heard, and was glad.

*g* *The Catholique Church.*

And *h* the daughters of Iuda reioyced, because of thy iudgements o Lord.

*h* *And al particular Churches, members of the vniuersal.*

- 9 † Because thou Lord most high ouer al the earth : thou art exalted exceedingly aboue al goddes.

- 10 † You that loue our Lord, hate ye euil : our Lord keepeth the soules of his saintes, out of the hand of the sinner he wil deliuer them.

- 11 † Light is risen to the iust, and ioy to the right of hart.

- 12 † Be glad ye iust in our Lord : and confesse ye to the memorie of his sanctification.

*i* *Praise our Lord Christ who is sanctitie it selfe, and sanctifieth others.*

# PSALME. XCVII.

*Al men are againe inuited ioyfully to celebrate the meruelous conquest of The Church*  
*Christ in al nations, 4. with hart, voice, and instruments: 8. al creatures in al nations.*  
*acknowledging his coming to iudge the world. The 6. key.*

- 1 A psalme *a* to Dauid himselfe.

*a* *Presiguring Christ, who hath made his saluation knownen in al nations.*

SING ye to our Lord *b* a new song: because he hath done meruelous thinges.

*b* A new benefite of grace, making men new in spirite, requireth a new songue of gratitude.

His righthand hath wrought saluation *c* to himselfe: and his arme is holic.

*c* Raised up himselfe from death.

† Our Lord hath *d* made knowne his saluation: in the sight *2* of the Gentiles he hath reueled his iustice.

*d* Made his grace effectually knownen by raising men from sinne, and deliuering them from the powre of the diuel.

† He hath remembred his mercie, and his truth to *e* the house *3* of Israel.

*e* Some of the Iewes conuerted to Christianitie. *Rom. 11.*

*f* In voice. Al the ends of the earth haue seene the saluation of our God.

*g* In hart. † Make ye iubilation to God al the earth: *f* chaunt, and *4*

*h* In instruments. *g* reioyce, and *h* sing.

*Cantat  
exultat  
psallit*

† Sing to our Lord on harpe, on harpe and voice of psalme: *5* † on long drawen trumpets, and voice of cornet of horne. *6*

Make iubilation in the sight of the king our Lord: † let the *7* sea be moued, and the fulnes therof: the round world, and they that dwel therein:

† The riuers shal clappe with hand, the mountaynes together shal reioyce † at the sight of our Lord: *8* because he cometh to iudge the earth. *9*

*i* Christ directeth and disposeth al thinges rightly in this world.

*k* He wil iudge the round earth in iustice, and the peoples in equitie.

*k* And wil accordingly geue iust sentence in the end.

# PSALME XCVIII.

Christ our  
Messias.  
the *s.* key.

Christ reigneth, notwithstanding his enemies repine, is adored (*s.* also his foosestool) *6.* whom ancient Prophetes did inuocate.

A Psalm to Dauid himselfe.

**O** V R Lord hath reigned, *a* let peoples be angrie: he that sitteth vpon the Cherubs, let *b* the earth be moued.

*a* Though manie enemies do rage, and impugne Christ: *b* though the whole earth be troubled therewith, yet Christ vwho sitteth Lord ouer the highest Angels, Cherubins and Seraphins, obteyneth the victorie, reigneth, and doth his vvill in al the earth.

† Our Lord great in Sion: and high about al peoples.

† Let *2*

3 † Let them confesse to thy great name: because it is terrible, and holie.

4 † And the honour of the king & loueth iudgement. c Requireth discretion.  
Thou hast prepared directions: thou hast done iudgement and iustice d in Iacob. d in fauour of thyn elect people.

5 † Exalt ye the Lord our God, and " adore & his footstoole: because it is holie.

e Hebrevv Doctōrs expound this of the Arke in the old testament, but the Doctōrs of the Church vnderstand Christs humanitie, in the holie Eucharist.

6 † Moyſes, and Aaron in his f priestes: and Samuel among them, that inuocate his name:

q. 11. in *leuit.* f Here it is euident ( and S Auguſtin ſayth this place taketh avvay al doubt ) that Moyſes vvas a Priest, againſt thoſe that for maintaining the herſie of Laiheadhippe, denie it.

7 They inuocated our Lord g and he heard them: † in a pillar of a cloud he ſpake to them.

g By example of their praying and obtaining, the Psalmist confirmeth his prophecie, that Priestes of the new Testament ſhal pray, and obtaine mercie of Chriſt for the Church.

They kept his testimonies, & the precept which he gaue them:

8 † O Lord our God thou heardeſt them: God thou waſt propitious to them, and taking vengeance vpon al h their inuentions.

h God reuenged the machinations made againſt them, puniſhing the rebellion of chore, Dathan and Abyron. Num. 16.

Exalt ye the Lord our God, and adore ye in his holie mount: because the Lord our God is holie.

### ANNOTATIONS: PSALME XCIX.

5. *Adore his footstoole* For ſo much as al Expositors, alſo the Hebrevv Rabbins, Christs humanitie is his ſhould redeme mankind; and ſeing the Arke of couenant pertheyeth not to the ſervice of Chriſt; but vvas only a figure of him, the footestoole of Meſſias here mentioned, muſt needs be ſomething pertheying to him: and therefore moſt Eucharist. ancient Fathers expound it of Christs humanitie. And because the Prophet ſpeaketh of perpetual adoration, not only of the ſhortetime, he conuerſed vvith men in this liſe, vvhen very fevv adored him, the ſame fathers vnderſtand here the adoration of Chriſt in the bleſſed Sacrament of the Eucharist. Which S. Ambroſe teacheth ( 1b. 3. de Spiritu Sancto. c. 12. ) in theſe plaine vvordes. By S. Ambroſe... the footstoole muſt be vnderſtood the earth, by the earth the fleſh of Chriſt. VVhich vve alſo at this day adore in the Myſteries, and vvhich the Apoſtles adored in our Lord Ieſus. S. Auguſtin more largely vpon this Pſalme, I am made doubtfull ( ſaith he ) I feare to adore the earth, leſt he condemne me that made S. Auguſtin... heauen and earth. Againe I feare not to adore the footstoole of my Lord, because the Pſalme ſaith to me: Adore his footstoole. I ſeek what is his footstoole, and the Scripture ( Iſaiz. 66. ) telleth me, the earth is his footstoole. Doubtfull I turne myſelf vnto Chriſt, because I ſeek him here, and I finde hovv vvithout impietie the earth may be adored, vvithout impietie his footstoole may be adored. For he tooke earth of earth, because fleſh is of earth, and he.

The receiuers tooke flesh of the flesh of (the B. virgin) Marie. And because he vwalked here of the B. Sacrament do none if they do not adore it. in the same flesh, and gaue the very flesh to vs to eate, vnto saluation, and no man eateth that flesh, vnles he first adore it: it is found how such a footstool of our Lord may be adored: and not only vve doe not sinne in adoring, but vve should sinne in not adoring. Thus saith S. Augustin. Further instructing, not to conceiue of Christs flesh, as the Capharnaïes did, that he would eate it in peeces from his bodie, and geue them portions thereof. His very flesh is geuen and eaten, not in fleshlie maner, but in sacramental. See Annotations. Ioan. 6.

## PSALME XCIX.

One Creator of al things. *Al are inuited to reioyce in God, Creator of al.*  
Ther. key.

A Psalme *a* in confession. *a* of praise. 1  
**M**AKE ye iubilation to God *b* al the earth: serue ye our 2  
Lord in gladnesse.

*b* Not only Iewes, but also al Gentiles.

Enter ye in *c* before his sight, in exultation.

*c* God euerywhere present, yet more peculiarly heareth his suppliants, praying in the temple, or place dedicated to his seruice.

† Know ye that our Lord *d* he is God: he made vs, and not 3  
we ourselues.

*d* He only whom we serue as our Lord is the only God, and there is no other.

His people, and the sheepe of his pasture: † enter ye into 4

*e* Peculiar *e* his gates in confession, his courtes in hymnes: confesse ye  
dedicated to him.

place, as v. 2. Praise ye his name: † because our Lord is sweete, his *f* mer- 5  
cie for euer, and *g* his truth euen vnto generation and ge-  
neration.

*f* As God is alwayes merciful in geuing, and promising: *g* so he is euer faithful in per-  
forming.

## PSALME C.

King Dauid gratefully celebrateth the two general diuine Vertues, *Mercie*  
and *Iustice*: 2. by his owne example exhorteth al, especially Superiors,  
to direct their wayes in sinceritie, 4. and to seperate the wicked from  
conuersation of the good.

Instruction  
to gouerne.  
the 7. key,

A Psalme to Dauid himselfe.

**M**ERCIE *a* and iudgement I wil sing to thee O Lord: I 1  
wil sing, † and I *b* shal vnderstand in the immaculate 2  
way, *c* when thou shalt come to me.

*a* These two capital diuine vertues are euer ioyned in al Gods vvorkes, for both vvich experienced towards him selfe, the Psalmist rendereth thanks and praises. *b* I wil do myn endeuour to know the immaculate vvay, *c* vvich I can not do, but by thy grace coming vnto me. For by helpe thereof I did as foloweth.

I walked



I walked through in the innocencie of my hart, in the middes of my house.

3 † I did not propose before mine eies any vniust thing: I hated them that do preuarication.

4 † A peruerse hart hath not cleaued to me: the malignant declining from me I knew not.

5 † d One secretly detracting from his neighbour, him did I persecute. One of a proud eye, and vn-satiabie hart, with him I did not care.

d *That is, al and euerie one thus wickedly disposed I abhorred.*

6 † Mine eies are towards the faithful of the earth that they may sit with me. A man that walketh in the immaculate way, e he did minister to me.

c *I kept such under, as a seruant or slave.*

7 † He that doth proudly shal not dwell in the middes of my house: he that speaketh vniust thinges, hath f not directed in the sight of mine eies.

f *Prospered not, gotte no benefite by me.*

8 † In g the morning did I kil al the sinners of the earth: that I might destroy h out of the citie of our Lord, al those that worke iniquitie.

g *Speedely and without delay I custe of al disordered people: h that others might not be corrupted by them.*

## PSALMES. CII.

*A sinner in affliction of mind prayeth God to deliuer him, 10. desolate of al other helpe. 13. conceiueith comfort in Gods eternal goodnes, and singular mercie, in red:ming mankind, and propagating the Church. 24. Prayeth to be made mature in vertue before he dye, that he may liue with God: 26. who only and wholly being immutable, establiseth his seruantes for euer.* The fift penitential Psalme. the 7. key.

1 The prayer of the poore, when he shal be anxious, and shal make his petition before our Lord.

2 **L** O R D heare my a prayer: and let my b crie come to thee.

a *Euerie petition is a prayer, b and that which procedeth from more seruent affection, is called a crie, though it burst not out into clamoure, nor perhaps into anie voice at al. For God saide to Moyses, praying in mere silence, but with vehemencie of spirit (Exod. 14) VVhy criest thou to me?*

† Turne;

† Turne *c* not away thy face from me: in what day soeuer I 3  
am in tribulation, incline thine eare to me.

*c* Though sinne prouoke Gods wrath, because we by sinning turne from him, and not he first from vs: yet we pray God not so to leaue vs, but ro geue vs new grace, that by humilitie, and penance we may returne to him, and not dye in sinne.

In what day soeuer I shal inuocate thee, heare me speedily.

† Because my dayes haue vanished as *d* smoke: and my 4  
*c* bones are withered as *f* a drie burnt firebrand.

*d* Mans dayes, and al his workes are nothing worth, but vanish like smoke, so long as he is in mortal sinne: *e* yea his best workes, as if he geue almosse, fast, pray, and dye for the truth, yet al those auaille nothing. (1. Cor. 13.) but are *f* like dried stickes, or chippes, fitte to kindle the fire.

† I *g* am stricken as grasse, and my hart is withered: because 5  
*b* I haue forgotten to eate my bread.

*g* My soule separated by sinne from God, withereth as grasse, that is cutte from the roote:  
*b* because I haue lost al sauour and appetite to spiritual meate.

† For *i* the voyce of my groning, my *k* bone hath cleaued to 6  
my flesh.

*i* In this miserable state. *k* I am as bones and flesh cleauing together without moysture, or radical humour.

† I am become like *l* a pellicane of the wildernes: I am be- 7  
come as *m* a nightcrow in the house.

*l* I fled from conuersation of men for sorow, and shame of my sinnes: *m* as a crow that only flieth by night: or as an owle, or batte.

† I haue watched, and am become as *n* a sparow solitarie in 8  
the house toppe.

*n* Also as a sparow hauing lost her mate, remaineth mourning and solitarie in the accustomed nest, or nere vnto it.

† Al the day did mine enemies vpbrayde me: and they *o* that 9  
prayed me, sware against me.

*o* Those that were wont to praise or flatter me, now are as sworn enemies against me.

† Because I did *p* cate ashes as bread, & mingled *q* my drinke 10  
with weeping.

*p* Bread sauoured to me no better then ashes. *q* and drinke gaue me no comfort, but stil I wept.

† At *r* the face of thy wrath and indignation: because *s* lifting 11  
me vp thou hast throwne me downe.

*r* I am most especially assisted, because thou art angrie. *s* In that thou didst sometime aduance me in prosperitie, *t* my fall is so much greater, and more grieuous.

† My daies haue declined *v* as a shadow: and I am withered 12  
*w* as grasse.

*v* As a shadow declineth to nothing, and al becometh darknes, when the sunne, and other light departeth, euen so I, that am but a shadow, decline to mere darknes when thy fauoure parteth from me. *w* And I lose my beautie, as grasse cutte from the ground withereth.

† *x* But

13 † *x* But thou o Lord endurest for euer : and *y* thy memorial  
in generation and generation.

*x* But I am meruelously comforted, considering that thou our Messias, the Sonne of God, art  
immutable for euer : *y* and thy memorable promise of redceming mankind, wil haue effect  
in al generations.

14 † Thou *z* rysing vp shal haue mercie on Sion : because it is  
*a* time to haue mercie on it, because *b* the time cometh.

*z* Thou rising to helpe, who semedst to haue forgote, wilt protect the Church, and euerie  
faithful soule. *a* because thou hast differred long : *b* and because the time by thee designed  
semeth to approach.

15 † Because *c* the stones therof haue pleased thy seruantes : and  
they shal haue pittie on *d* the earth *e* therof.

*c* Men that shal heare thyn Apostles preach, shal proue good and fitte matter, for the building  
of thy Church : *d* and the simplest poore people, as it were, the earth or dust ; *e* shal partici-  
pate of this mercie.

16 † And *f* the Gentiles shal feare thy name o Lord, and al *g* the  
kinges of the earth thy glorie.

*f* Besides those Iewes that shal beloue in Christ, much more the Gentiles shal feare and serue  
him *g* Hs glorie is so euident that al kinges know it, though al be not conuerted.

17 † Because our Lord hath built Sion : and he shal be seene in  
his glorie.

18 † He hath had respect to the prayer *b* of the humble : and he  
hath not despised their petition.

*b* of holie Patriarches, Priestes, Prophetes, and of al true penitents.

19 † Let these thinges be written vnto an other generation : and  
the people, that shal *i* be created, shal praise our Lord.

*i* That shal be made a new creature in Christ.

20 † Because he hath lookedforth from his high holie place :  
our Lord from heauen hath looked vpon the earth.

21 † That he might heare the gronings of the fettered : that he  
might loose the children of them that are slayne :

22 † That they may *k* shewforth the name of our Lord in Sion :  
and his praise in Ierusalem.

*k* The faithful people of the Church, according to their habilitie endenour to serue Christ.

23 † In the assembling of the people together in one, and kinges  
to serue our Lord.

24 † He answered him in the way of his strength : Shew me  
the fewnes of my daies.

25 † Cal me not backe / in the halfe of my daies : thy yeares are  
vnto generation and generation.

*l* Grant me time and means to be mature in vertue in this life.

26 † In the beginning o Lord thou didst found the earth : and  
the heauens are the workes of thy hands.

*m* *Bechan-  
ged in quali-  
tie.*

† They *m* shal perish, but thou art permanent: and they shal 27 *Heb. 1.*  
al waxe old as a garment.

And as a vesture thou shalt change them, and they shal be  
changed: † but thou art the selfe same, and thy yeares shal not 28  
faile.

† The children of thy seruantes shal inhabite: and *n* their 39  
seede shal be directed for euer.

*m* *The Church of Christ perpetual.*

PSALME. CII.

Gratitude for *Thankes to God for primate, 6. and publike benefites. 17. His mercie,*  
Gods benefits. *justice, and other proprieties are immutable. 20. Angels, and al other*  
The 7. key. *creatures are invited to praise him.*

† To *a* Dauid himself.

*a* *Inspired to Dauid, and written by him.*

**M**Y soule *b* bleste thou our Lord: and *c* al thinges, that  
are within me, his holic name.

*b* *Shew forth praises, and thankes: c al my cogitations, affections, senses, and powres.*

† My soule bleste thou our Lord: and forget not al his retri- 2  
butions.

† Who is *d* propitious to al thine iniquities: who *e* healeth 3  
al thine infirmities.

*d* *The first benefite of grace is remission of sinnes: e the second, is curing euil habites, or*  
*dispositions.*

† Who *f* redemeth thy life from deadly falling: who *g* crow- 4  
neth thee in mercie and commiserations.

*f* *The third, to conserue from falling againe: g the fourth, to geue victorie and reward in*  
*abundant measure.*

† Who *h* replenisheth thy desire in good thinges: " thy youth 5  
*i* shal be rewed as the eagles.

*h* *The fifth, to grant al lawfull petitions temporal and spiritual, which are good for the soule;*  
*i the sixth, resurrection of flesh in glorie.*

† Our Lord *k* doth mercies: and *l* iudgement to al that suffer 6  
wrong.

*k* *Our Lord, whose special propertie is to shew mercie, l when the same is neglected, he re-*  
*uengeth the wrongs, deliuering the oppressed, and punishing the oppressors.*

† He made his waies *m* knowne to Moyses, his willes to the 7  
children of Israel.

*m* *By geuing them a written law.*

† Our

8 † Our Lord is *n* piticful, and *o* merciful : *p* long suffering,  
and very merciful.

*n* God is naturally piticful, to releue the afflicted. *o* merciful towards sinners. *p* loath to be  
angrie, or to punish.

9 † He wil *q* not be angrie alwayes : neither wil he threaten  
for euer.

*q* God punisheth not penitents with eternal paine, but with temporal : for though (as in the  
next verse) our sinnes of their owne nature, deserue eternal punishment, yet Christ paying  
our ranfome, true penitents are only punished temporally.

10 † He hath not done to vs according to our sinnes : neither  
according to our iniquities hath he rewarded vs.

11 † For according to the height of heauen from the earth : hath  
he strengthened his mercie vpon them that feare him.

12 † As far *r* as the East is distant from the West : hath he made  
our iniquities far from vs.

*r* See here the perfect washing away, and separation of sinnes.

13 † As a father hath compassion of his children, so hath our

14 Lord compassion on them that feare him : † because he hath  
known *f* our making.

*f* In regard of our frailtie he hath compassion : yet his mercie only auailed to them that  
feare him : as in the next wordes before, and v. 17.

15 He remembered that *w*e are dust : † man, his daies are as grasse,  
as the floure of the filde so shal he flourish.

16 † Because the spirit shal passe in him, and he shal not stand:  
and he shal know his place no more.

17 † But the mercie of our Lord from euerlasting, and vnto  
euerlasting vpon them that feare him.

And his iustice is vpon the childrens children, to them that  
keepe his testament.

18 † And are mindful of his commandmentes, to *t* doe them.

*t* Must man not only knoweth, and remembreth, but also doth the commandments.

19 † Our Lord hath prepared his seate in heauen : and his  
kindom shal haue dominion ouer al.

20 † Blesse our Lord al ye his Angels : mightie in powre, doing  
his word, that feare the voice of his wordes.

21 † Blesse our Lord al ye his hostes : you his ministers, that doe  
his wil.

22 † Blesse ye our Lord *v* al his workes : in euerie place *n* of his  
dominion, my soule blesse thou our Lord.

*v* Al creatures, though naturally senseles, yet praise God, because they are his worke,  
*v* and because they are in his dominion.

## ANNOTATIONS. PSALME. CII.

An Eagle  
fresh in old  
age as in  
youth.

Renouation  
of a sinner by  
grace.

Diuers senses  
of the same  
Scripture.

Origens here-  
lie that al shal  
be saved.

The damned  
can neuer re-  
pent.

5 *Thy youth shal be reuervd, as the Eagles.*] Aristotel and Plinie write, that an Eagle decayeth nor, nor euerdeth by old age, but the vpper part of her beake stil growing, at last hindereth her from eating, and so she dieth of famine. Saadias, and other Hebrew Rabbins, reporte that an Eagle euerie tenne yeares walkech herselfe in the sea as in a bath, & then flying very high burneth her fethers in the elemental fire, & new fethers growing she becometh fresh, as in her first youth, til at last about an hundred yeares old, she is not able to rise from the water and so is drowned. S. Augustin more probably affirmeth that in long time her beake growing long, and stopping her mouth, that she can not eat, she breaketh the vpper hooked part therof against a stone, and so receiueth meate, and recouereth strength, as in her youth. But whatsoeuer is the natural propertie of this kinglie birde, the Royal Prophet here instructeth vs, by the similitude of her long life, or by the renouation of her strength, that iust men, Gods seruantes are spiritually renouated in Christ, the principal rocke, on whom the Church, & al the faithfull are built, either by receiuing new strength by his grace in their soules, after they are weakened by sinne; as S. Ierom and Euthymius expound this place: or by restitution of their bodies glorified in the resurrection; as S. Augustin teacheth: or by both, as most Catholique Doctors vnderstand it. For one sense of holie Scripture excludeth not another. Especially when one is subordinate to the other. As here these two senses do very wel concur, seing the state of the bodie after the resurrection, dependeth vpon the state of the soule, at the time of death.

9 *He wil not be angrie alwayes.*] Origen misunderstood this place, and some other like, holding an erroneous opinion, that al, euen the most wicked sinners, both men and diuels, shal at last be saved, and not eternally damned: which is a condemned heresie, contrarie to euident places of holie Scriptures. Psal 9 v. 6. The impious hath perished: their name thou hast destroyed for euer, & for euer & euer. Mat. 25. The wicked shal goe into fire euertlasting, into euertlasting punishment. Apoc. 20. The beast and the false prophet (and the same reason is for al the wicked) shal be tormented day and night, for euer and euer. Neither are these vvordes (God wil not be angrie alwayes) spoken vniuersally, touching al sinners vvhosoever, but are limited, v. 13. & 17, to those that feare him, and kepe his testament: vvhervas al those that dye in mortal sinne, are stil obstinate in malice, and can neuer rightly repent, nor rightly feare God, not kepe his commandments.

## PSALME CIII.

Gods workes  
meruelous  
the 1. key.

*The Psalmist inniteth himself and others to praise God, for his meruelous workes in the heauens, 5. the earth, and water, 9. limiting their bondes, producing al thinges necessarie for al living creatures, in conuenient seasons. 27. with continuall prouidence of al.*

† To Dauid him self.

**M**Y soule blesse thou our Lord: O Lord my God thou art magnified exceedingly.

† Thou

- 2 † Thou hast put on *a* confession and beautie: being clothed with light as with a garment:
- a* *Thou possessest al maiestie, and matter of praise.*
- 3 Stretching out the heauen as a skinne: † which couerest the higher partes therof *b* with waters.
- b* *Thou hast compassed the sphere of the fixed starres, with a sphere of christalline substance, which is as water congealed.*
- Which *c* makest the cloude for thee to ascend on: which walkest vpon the wings of windes.
- c* According to our capacitie the prophet describeth the speedie coming, or vworking of God, as if he came in a swift cloud, or with wings of the wind, to signifie that he vvoiketh vvhath and vwhen he pleaseth without delay: He saide, and things vvere made: he commanded and they vvere created, Psal. 32.
- 4 † Which makest spirites thine *d* Angels: and thy *e* ministers a burning fyre.
- d* Thy messengers to execute thy vvill: *e* & the same Angels are as a burning fire in operation, yea they dispatch more easily, and more spedely then vve can conceiue,
- 5 † Which hast founded the earth vpon *f* the stabilitie therof: it shal not be inclined for euer and euer:
- f* *Most firmly established by natural weight, in the center of the world.*
- 6 † The *g* depth, *b* as a garment, is his clothing: vpon the mountaines shal waters stand.
- g* *The water h should naturally couer al the earth:*
- 7 † At *i* thy reprehension they shal flee: at the voice of thy thunder they shal feare.
- i* *But by thy commandment the waters are conteined in their limited places.*
- 8 † The *k* mountaines ascend: and the plaine fildes descend into the place, which thou hast founded for them.
- k* *The waters being conteyned in their appointed chanel, both hilles and fieldes appeare, which otherwise would be covered.*
- 9 † Thou hast set a bound, which *l* they shal not passe ouer; *l* The waters, neither shal they returne to couer the earth.
- 10 † Which sendest forth fontaines in the valles: betwen the midst of mountaines shal waters passe.
- 11 † Al the beastes of the filde shal drinke: the wilde asses shal *m* expect in their thirst.
- 12 † Ouer them shal the foules of the ayre inhabite: out of the middes of rockes they shal geue forth voices.
- 13 † Watering the mountaines from his higher places: of the fruite of thy worke shal the earth be filled:
- 14 † Bringing forth grasse for beastes, and herbe for the seruice of men.

*m* hope for  
and receiue.

¶ By these th ee prin-  
cipal kindes  
of fooode,  
breaide, wine,  
and oyle, al  
fortes of nu-  
triment are  
vnderstood.

That thou mayst bring forth *n* bread out of the earth: † and 15  
o wine may make the hart of man ioyful:  
That he may make the face chereful with *p* oyle: and bread  
may confirme the hart of man.  
† The trees of the silde shal be filled, and the ceders of Liba- 16  
nus, which he hath planted: † there sparowes shal make 17  
their nest.

The house of the hearne is the leader of them: † the high 18  
mountaines for hartes: the rocke a refuge for the Irchins.

† He made the moone for seasons: the sunne knoweth his 19  
going downe.

† Thou didst appoint darkenes, and night was made: in it 20  
shal al the beastes of the wood passe.

† The whelpes of lions roaring, to rauene, and to seeke of God 21  
meate for themselves.

† The sunne is risen, and they are gathered together: and in 22  
their couches they shal be placed.

† Man shal goe forth to his worke: and to his working vntil 23  
euening.

† How magnified are thy workes o Lord! thou hast made al 24  
things in wisdom: the earth is filled with *q* thy possession.

† This great sea, and very large, there are *r* creeping beastes, 25  
wherof *s* there is no number.

Little beastes with great: † there shippes shal passe. 26

This *t* dragon, whom thou madest to *v* delude: † al expect of 27  
thee that thou geue them meate in season.

† Thou geuing vnto them, they shal gather it: thou opening 28  
thy hand, al shal be filled with bountie.

† But thou turning away the face, they shal be troubled: thou 29  
shalt take away their spirite, and they shal faile, and shal  
returne into their dust.

† Thou shalt send forth thy spirit, and they shal be created: 30  
and thou shalt renewe the face of the earth.

† Be the glorie of our Lord for euer: our Lord wil reioice in 31  
his workes.

† Who looketh vpon the earth, & maketh it to tremble: who 32  
toucheth the mountaines, and they smoke.

† I wil chaunte to our Lord in my life: I wil sing to my God 33  
as long as I am.

† Let my speech be acceptable to him: but I wil take delight 34  
in our Lord.

*q* VVith thy  
creatures.

*r* Fishes, fer-  
pents, wor-  
mes, and al  
liuing crea-  
tures that  
lacke feete.

*s* No kind of  
liuing crea-  
tures multi-  
plieth so  
much as fi-  
shes. Aristotel  
li. 9. Animal.  
c. 17.

*t* A most huge  
fish called Le-  
uiathan. Iob.  
40. v. 20.

*v* Albeit in  
the water he  
passeth mans  
strength, yet  
deprived of  
water he is  
not able to

defend himselfe. v. 29.



35 † w Let sinners faile from the earth, and the vniust, so that they be not : my soule blesse thou our Lord.

¶ A prediction that impenitent sinners shal be damaced, wherein the Prophet conforming his wil to Gods, vittereth it in forme of a prayer.

## PSALME. CIIII.

*The Israelites are exhorted to sing praises to God, 5. for his meruelous benefites towards Abraham, Isaac, and Iacob. 11. whose particular familie, being then smal, went from Chanaan into Egypt (17. Whither Ioseph by Gods providence was caried before) there increased in number, was persecuted, 26. deliuered by Moyses and Aaron, working manie great miracles, 36. protected, and fedde in the desert, 44. and finally possessed Chanaan.*

## a Alleluia.

a Alleluia signifieth more then Laudate Dominum, Praise ye our Lord. For by these two hebrew wordes, Allelu a, the Prophet inuiterh al men to praise God, with gladnes, and iubilation, with hart, voice, and gesture, with instruments, and howsoever we are able. And therfore S. Ierom, S. Augustin, and al Catholique writers kepe the same worde, and translate it not, neither in the titles of Psalmes, not ordinarily in anie place of holie Scripture. This is the first Psalme thus titled, and is the same Psalme in sense, and in good part of the wordes, which the royal Prophet made, and caused to be songe, when he brought the Arke of God from the house of Obededon into his owne house. 1. Par. 16. v. 8.

1 C O N F E S S E ye to our Lord, and inuocate his name :

b shew forth his workes among the Gentiles.

2 † Chaunt to him, and sing to him : tel ye al his meruelous workes.

3 † Prayse ye him in his holie name: let the hart of them reioice that seeke our Lord.

4 † Seeke ye our Lord, and be confirmed : seeke e his face alwayes.

5 † Remember ye his meruelous workes, which he hath done: his wonders, and the iudgments of his mouth.

6 † The seede of Abraham, his seruantes: the children of Iacob his elect.

7 † He is the Lord our God: in d al the earth are his iudgements.

8 † He hath bene mindeful for euer of his testament; of the word, which he commanded e vnto a thousand generations.

9 † Which he disposed to Abraham : and of his oath to Isaac.

10 † And he appointed it to Iacob for a precept: and to Israel for an eternal testament.

For an exposition of this Psalme read the places quoted in the inner margin.

b How much more gratul is it now to God, that we celebrate the greater mysteries of the new Testament.

c His present helpe.

d not only in Israel, but in al the world.

e For euer, to the end of the world.

† Saying

[Gen. 12.  
[Gen. 7.  
[Gen. 17.  
[Gen. 4.  
[Gen. 26.  
[Gen. 3.  
[Gen. 28.  
[Gen. 13.  
[Gen. 46.  
[Gen. 26. 27.

f But. 70.  
persons.

† Saying: To thee wil I geue the land of Chanaan, the corde n  
of your inheritance.

† When they were f of smal number, very few and seiourners 12  
therof :

† And they passed from nation into nation, & from kingdom 13  
to an other people.

† He leift not a man to hurt them : and he rebuked kings for 14  
their sake.

† Touch not my annointed, and toward my prophetes be not 15  
malignant.

g By his pro-  
vidence suffe-  
red.

† And g he called a famine vpon the land : and he destroyed 16  
al the strength of bread.

† He sent a man before them: Ioseph was sold to be a seruant. 17  
† They humbled his feete in fetters, yron passed through his 18  
soule, † vntil his word came.

The word of our Lord inflamed him: † the king sent, and 19  
loosed him; the prince of the people, and released him.  
† He appointed him lord of his house : and prince of al his 20  
possession.

† That he might instruct his princes as himselfe: and might 21  
teach his ancientes wisdom.

h Egypt,  
possessed by  
Mesraim  
Chams second  
sonne. Gen.  
10. v. 13.

† And Israel entered into Ægypt, and Iacob was a seiourner in 23  
the land h of Cham.

† And he increased his people exceedingly : and strengthened 24  
them ouer their enemies.

† He i turned their hart, that they hated his people: and to 25  
worke guile toward his seruantes.

i May it be vnderstood, or beleued (saith S. Augustin) that God turneth the hart of man to  
committe finnes: Or is it no sinne, or is it a smal sinne, to hate the people of God? Or to worke  
guile towards his seruants? VVho wil say this? VVhat then, is God author of these so greuous  
finnes, who is not to be supposed the author of a most smal sinne? This learned Father therefore  
answereth, that God peruerterd not a right hart, but turne i that was of it selfe peruerse, to the  
hatred of his people, where he might vse that euil wel, not by making them euil, but by  
bestowing vpon his owne people good things, which the euil might easily enuie. VVhich  
hatred of theirs how God vsed both to the exercise of his people (which is profitable to vs) &  
to the glorie of his owne name, the thinges that folow do teach vs, which are here remem-  
bred to his praise.

k In whom  
God establi-  
shed the Priest-  
hood of Moy-  
ses law.

† He sent Moyse his seruant: Aaron, k him selfe whom he 26  
chose.

† He did put in them the wordes of his signes, and of his won- 27  
ders in the Land of Cham.

l The ninth  
plague of the  
Ægyptians. m

† He sent l darknes, and obscured: and did m not exaspe- 28  
rate his wordes.

God willingly, not as one loath or vnwilling, performed al that he threatned.

† He

Gen. 41.  
v. 54.

Gen. 37.  
v. 23.

Gen. 39.  
c. seq.

Gen. 46.

Exo. 1. v.  
7.

Exo. 3. 4  
7. 8 9.  
10. 12.

- 29 † He turned their *n* waters into blood : and killed their fishes.
- 30 † Their land broughtforth *o* frogges in :: the inner chambers of their kinges.
- 31 † He sayd , and *p* the \* cænomyia came : and the *q* cinifes in al their coastes.
- 32 † He made theyr raynes *r* haile : fire burning in their land.
- 33 † And he stroke their vines , and their figtrees : and he destroyed the wood of their coastes .
- 34 † He said , & *s* the locust came , and the *t* bruchus wherof there was no number .
- 35 † And it did eate al the grasse in their land : and it did eate al the fruite of their land .
- 36 † And he stroke euerie *v* first begotten in their land : the first fruietes of al their labour .
- 37 † And he brought themforth with gold and siluer , and there was not in their tribes a feeble person .
- 38 † Egypt was glad at their departure : because the feare of them lay vpon them .
- 39 † He spred a claude for their protection , and fire to shine vnto them by night .
- 40 † They made petition , and the quaille came : and he filled them with the bread of heauen .
- 41 † He diuided the rocke , and waters flowed : riuers ranne in the drie ground .
- 42 † Because he was mindful of his holie word , which he had vttered to Abraham his seruant .
- 43 † And he broughtforth his people in exultation , and his elect in ioy .
- 44 † And he gaue them the countries of the Nations : and they possessed the labours of peoples :
- 45 † That they might keepe his iustifications , and seeke after his lawe .

*n* The first plague.  
*o* The second plague.  
 :: David knew this by reuelation, or by tradition for it is not in Exodus.  
*p* The fourth plague.  
*q* The third plague.  
*r* The seuenth plague.  
*s* The eight plague.  
*t* A worme that spoyleth corne, grasse, and fruite.  
*v* The tenth plague.  
 The fifth & sixt of pestilence and boyles are omitted.

\* *al*  
*of vvarmes*  
*of flies.*

Exod. 12.  
 17. 35.

Exod. 13.  
 17. 11.

Exod. 16.  
 17. 13.  
 Exod. 17.  
 17. 6.

Gen. 12.

Isaie 6.  
 12. seq.

## PSALME. CV.

The prophet exhorteth the people to render thanks and praises to God, 6. for remitting their manifold sinnes, in the desert. 34. and in the conquered land : 38. foreshewing like sinnes to come, Gods wrath and punishment for the same. 44. and that he wil geue grace of repentance : to some 47. for which he prayeth, and praefeth God.

The Israelites often sinned, and were mercifully punished the 4. key.

Alleluia.

*a* God is of himselfe and essentially good. A l o t h e r goodnes is participated of him.

**C** O N F E S S E ye to our Lord *a* because he is good because 1  
his mercie is for euer.

*Indist. 11*  
7. 21.

† *b* Who shal speake the powers of our Lord, shal make al his 2  
prayles to be heard?

*b* No creature can fully expresse Gods perfections.

† *c* Blessed are they, that keepe iudgement, and *d* doe iustice 9  
at al time.

*c* It is a happie state in this life, either to kepe Gods law: *d* or to repent and do worthis 1  
penance for transgressing.

† Remember vs *o* Lord *e* in the good pleasure of thy peo- 4  
ple: visite vs in thy saluation:

*e* According to thy wanted beneuolence, promised to thy people.

† To see in the goodnes of thyne elect, to reioyce in the 5  
ioy of thy nation; that thou maist be prayled with thine inhe-  
ritance.

*f* That we may see, and enioy the benefites promised to thyne elect.

† We haue *g* sinned with our fathers: we haue *h* dealt vn- 6  
iustly, we haue *i* done iniquitie.

*g* VVe haue erred and hurt ourselues: *h* we haue wronged our neighboures: *i* we haue 7  
offended against God.

† Our fathers in Egypt did not vnderstand thy meruelous 7  
workes: they were not mindeful of the multitude of thy  
mercie.

And they prouoked thee to wrath going vp vnto the sea, the 8  
Red sea.

*Exod. 14*  
7. 11.

† And he saued them *k* for his name sake; that he might make 8  
his power known.

*k* Albeit the people by their murmuring deserued more punishment, yet God for the glorie of  
his owne name saued them from vnter destruction.

† And he rebuked the Red sea, and it was made drie: and he 9  
led them in the depths as in a desert.

† And he saued them from the hand of them that hated them: 10  
and he redeemed them out of the hand of the enemy.

† And water ouerwhelmed those that afflicted them: there 11  
did not one of them remaine.

† And they beleued his wordes: and they sang his praise. 12

† They had *l* quickly donne, they forgot his workes: and 13  
they *m* expected not his counsel.

*Exod. 1*

*l* They perseuered not long in their dutie towards God, seeing his omnipotent powre by his  
meruelous workes: *m* nor were content with his prouidence, but carnally couered thinges,  
not necessarie.

† And

- Exo. 16.* 14 † And they coueted concupiscence in the desert: and tempted  
*Exo. 17.* God in the place without water. *n* According to their carnal desires.
- 15 † He gaue them their petition: and sent saturitie into their  
*n* soules.
- Num. 16.* 16 † And they prouoked Moyse in the campe: Aaron the *o* holie  
of our Lord. *o* Holie by his function.
- 17 † The earth was opened, and swallowed Dathan: and  
ouerwhelmed the congregation of Abirbn.
- 18 † And a fire flamed vp in their sinagogue: the flame burnt the  
sinners.
- Exo. 23.* 19 † And they made a calfe in Horeb: and they adored *p* the  
sculptril. *p* They adored the image that represented a calf, not God.
- 20 † And they *q* changed their glorie into the similitude of a  
calfe that eateth grasse.  
*q* God being their true glorie, they changed him, for a false god of the Egyptians (who especially honoured a calfe called Apis) making an image thereof, and attributed their deliuerie from Egypt to this imagined god. *Exo. 32. v. 4. 8.* Of which and the like foolish, and abominable idolatrie S. Paul writeth, *Rom. 1. v. 23.* They changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules, and of foure footed beastes, and of them that crepe: where we see what manner of imagies holie Scriptures condemne, and nor the imagies of Christ and his Sainctes.
- 21 † They forgot God, which saued them, which did great things  
22 in Egypt, † meruelous things in the land of Cham, terrible  
things in the Red sea.
- Exo. 32.* 23 † And *r* he sayd to destroy them: if Moyse his elect had not  
stood in the way before him: *r* He sayd, he would destroy them, but for  
To turne away his wrath that he should not destroy them: *r* Moyse pray-  
*Num. 14.* 24 † and they esteemed for naught the land that was to be  
desired. *r* they spared them.
- 25 They did not beleue his word, † and they murmured in their  
tabernacles: they heard not the voice of our Lord.
- Num. 14.* 26 † And he lifted vp his hand ouer them: to ouerthrowe them  
*v. 11. 12.* in the desert:
- 27 † And to cast doune their seede among the Nations: and to  
disperse them in the countries.
- Num. 25.* 28 † And they were professed to *f* Beelphegor: and they did  
*v. 1.* eate the sacrifices *t* of the dead. *f* The Idol of Moabites, and Madianites.
- t* As God is in deede the liuing God, that liueth of himselfe, and geueth life to others: so  
false goddes are called dead goddes, that can not geue life to auiue, but doe kill al that serue  
them, at least spirituallly, and often corporally.
- 29 † And they prouoked him in their inuentions: and ruine was  
multiplied on them.

† And Phinees stood, and v pacified: and the slaughter 30  
ceased.

v Phinees moued by the zeale of God (as the holie text witnesseth. Nu. 25. v. 11.) in killing the adulterers pleased God, and merited reward.

† And it was reputed to him vnto iustice, in generation and 31  
generation euen for euer.

† And they prouoked him at the waters of contradiction: and 32

w Moytes was vexed for them: † because they exasperated 33  
his spirit.

Num 10.  
v. 2. 11.

v Moytes afflicted in spirit, by the enormous murmuring of the people, doubted whether God would geue them water out of the rocke or no, not doubting of his powre, but of his wil: and so when he should haue spoken to the rocke, Num 20. v. 8. he spoke to the incredulous people. v. 10. and therein offended God. for which he was temporally punished. v. 12. Deut. 1. v. 37. & c. 3. v. 26. c. 4. v. 21.

And he playnely affirmed in his lippes: † they destroyed not 34  
the nations, of which our Lord spake to them.

† And they were mingled among the nations, and learned 35  
their workes: † and they serued their sculptsils: and it became 36  
a scandal to them.

Deut. 2.

v. 2. &

12. v. 2.

& 3.

Indic. 1.

v. 11 12.

Indic. 3. v.

5. 6. & c.

Iere. 19.

v. 5.

† And they immolated their sonnes, and their daughters to 37  
diuels.

† And x they shed innocent blood: the blood of their sonnes 38  
and of their daughters, which they sacrificed to the sculptsils of  
Chanaan.

x Some Iewes offered these most cruel, vnnatural, and abominable sacrifices; perhaps in the times of Iudges, when they were mingled with idolatrous people, and serued their goddes; Iud. 2. v. 12. c. 3. v. 6. But it is more expresse after Dauids time, wherof he here prophecietieth, and was verified by Achaz. 4 Reg. 16. v. 3. and by Manasses. 4 Reg. 21. v. 6. VVhich with other idolatrie king Iosias destroyed. 4 Reg. 23. v. 10.

And the land was infected with blood, † and was contami- 39  
nated in their workes: and they did fornicat in their inuentions.

† And our Lord was wrath with furie vpon his people: and 40  
he abhorred his inheritance.

† And he deliuered them into the handes of the nations: and 41  
they that hated them, had the dominion of them.

† And their enemies afflicted them: and they were humbled 42  
vnder their handes: † he did often deliuer them. 43

y God respec-  
ted them  
with his mer-  
ciful eye, and  
gaue them  
grace to re-  
pent.

But they exasperated him in their counsel: and they were  
humbled in their iniquities.

† And he y saw when they were afflicted: and he heard their 44  
prayer.

† And he was mindeful of his testament: and it repented him 45  
according to the multitude of his mercie.

† And

46 † And he gaue them into mercies in the sight of al, that had taken them. z

z Here the Psalmist concludeth both the historie and prophetic of this Psame, with prayer and praise, as followeth:

47 † :: Saue vs ô Lord our God : and geather vs out of the Nations :  
That we may confesse to thy holie name : & may glorie in thy prayse.

A verie fitte prayer in time of schisme.

48 † Blessed be our Lord the God of Israel from euerlasting vnto euerlasting : and al the people shal say : Be it , be it.

### ANNOTATIONS. PSALME. CV.

10. He redeemed them. ] VVhat price ( or ransom ) saith S. Augustin , was The read sea geuen in this redemption ? Or is it a prophetic, that this was done in figure of a figure of Baptisme, where we are redeemed from the hand of the diuel, by a great price, Baptisme, which is the blood of Christ? VVherupon it was more conueniently figured, not by what sea (seuer, but by the read sea. For blood hath redde coulour. And touching the effect of Baptisme destroying al former sinnes, he teacheth in the exposition of the next Psalme ( and either the same holie father, or some other good author, Ser. 42. de temp ) that as the Israelites passed safely through the read sea, and al the Ægyptians going in with them were drowned : so the baptized are saued in the water of Baptisme, and al their sinnes are destroyed. Al former sinnes destroyed in Baptisme.

### PSALME CVI.

Againe the Psalmist inuiceth al men to render thanks to God for their deliuerie from dangers, or evils in general: 4. particularly from dangers in iorney, 10. in prison, or captiuitie, 17. in sicknes spiritual and corporal, 23. in nauigation, 33. describing the changeable course of thinges in this world, 38. especially of mens states, 42. for al which the iust wil praise God.

Gods perpetual prouidence towards al men  
The 3. key.

Allelu ia.

116. 1 C O N F E S S E a ye to our Lord because he is good: because  
his mercie is for euer. 4 Praise God by confessing his mercie, prouidence, and goodnes.
- 2 † Let them say that are b redeemed of our Lord, whom he redeemed out of the hand of the enemy : and out of the countries he gathered them :
- b God of his mercie promised the Redemer of mankind straight after Adams fall:
- 3 † From c the rising of the sunne, and the going downe: from the north, and the sea.
- c VVhich redemption was intended for al, and faileth not of Gods part in anie, but of mens owne wilful refusing to be duly penitent, and to kepe Gods precepts.

Aa 3

† They

† They *d* wandered in the wilderness, in a place without 4  
water : the way of citie for habitation they found not.

*d* Literally of such as wander in this world, hauing no settled place to dwell in: Spiritually of all mankind after his fall.

† Hungrie, and thirstie : their soule fainted in them. 5

† And *e* they cried to our Lord when they were in tribula- 6  
tion : and he deliuered them out of their necessities.

*e* Whensoever they call upon God, he helpeth them, as is best for their spiritual health.

† And he conducted them in to the right way : to goe into a 7  
citie of habitation.

† Let *f* the mercies of our Lord confesse to him : and his 8  
mercuelous workes to the children of men.

*f* All Gods benefites, which are of his mercie, not of mans deserte, are iust matter of praising God.

† Because he hath filled the emptie soule : and the hungrie 9  
soule he hath filled with good thinges.

† Them that sate in darkenes, and in the shadow of death : 10  
bound in needines, and yron.

† Because they *g* exasperated the wordes of God : and they 11  
prouoked the counsell of the Highest.

*g* Calamities in this world are commonly inflicted for sinnes.

† And their hart was humbled in labours : they were weake- 12  
ned, neither was there anie to helpe.

† And they cried to our Lord when they were in tribulation : 13  
and he deliuered them out of their necessities.

† And he brought them out of darkenes, and the shadow of 14  
death : and brake their bondes asunder.

† Let the mercies of our Lord confesse to him : and his mer- 15  
uelous workes to the children of men.

† Because he hath destroyed the gates of brasse : and the bar- 16  
res of yron he hath broken.

† He hath receiued them out of the way of their iniquitie : 17  
for they were humbled for their iniustices.

† Their soule did abhorre al meate : & they approached euen 18  
to the gates of death.

† And they cried to our Lord when they were in tribulation : 19  
and he deliuered them out of their necessities.

† He sent his word, and healed them : and deliuered them 20  
out of their destructions.

† Let the mercies of our Lord confesse to him : and his mer- 21  
uelous workes to the children of men.

† And



- 21 † And let them sacrifice the sacrifice of praise: and shew forth his workes in exultation.
- 33 † They that goe downe into the sea in shippes, making trafike in the great waters.
- 24 † They haue sene the workes of our Lord, and his meruelous thinges in the depth.
- 25 † He sayd, and the blast of the storme stood: and the waues therof were exalted.
- 26 † They ascend euen to the heauens, and they descend euen to the depthes: their soule pyned away in euils.
- 27 † They were troubled, and were moued as a drunken man: and all their wisdom was deuoured.
- 28 † And *b* they cried to our Lord when they were in tribulation, and he brought them out of their necessities. *b* As before in the 6, 13, and 19, verses,
- 29 † And he turned his storme into calme: and the waues therof were quiet.
- 30 And they reioyced because they were quiet: and he conducted them into the haven of their wil.
- 31 † Let *i* the mercies of our Lord confesse to him: and his meruelous workes to the children of men.
- i* This verse also is foure times in this Psalme. v. 8. 15. 21. and 31. to admonish vs, that as there is one meanes to escape from all dangers by crying to God, as v. 6. 13. 19. and 28, with mourning and penance: so there is one cause of praise and thanks for our deliuerie, which is Gods mercie and grace,
- 32 † And let them exalt him in the church of the people: and the chayre of the ancientes let them praise him.
- 33 † *k* He turned *l* the riuers into a desert: and the issues of waters into drincesse.
- k* God to shew sometimes his powre, also to benefite some, and to punish others, changeth the accustomed course of things, and states of men, at his diuine pleasure, as here the Royal prophet reciteth some examples, And some others are recorded in diuers times and places, / No doubt much change was made in the earth by Noes flood. And manie thinke that the land of Chanaan, was made more fruitful in the time of the Iewes inhabiting, and now is more barren againe.
- 34 † The *m* fruitfull land into a salt ground, for the malice of them that inhabite it.
- m* He alludeth to the countrie about Sodome, and Gomorre, which was most fruitful, and most pleasant, Gen. 13. v. 10, but shortly after was burnt with fire and brimston, Gen. 19, v. 24, subuerted, and turned into a dead and salt sea.
- 35 † He turned the desert into pooles of waters: and the land without water into issues of waters.
- 36 † And he placed the hungrie there, and they built a citie of habitation.

*Francis Gill*

*Francis Gill* † And  
*his book*

*n* Made abundance of fruit to grow.

*o* Again some countries punished for sinnes.

*p* An other change in receiving the poore being humbled.

† And they sowed fildes, and planted vineyardes: and they 37  
made fruite *n* of natiuitie.

† And he blessed them, and they were multiplied exceedingly: 38  
and their beastes he lessened not.

† And *o* they were made fewe: and were vexed by the tribu- 39  
lation of euiles, and with sorow.

† Contempt was powred out vpon princes: and he made them 40  
wander where was no way, and not in the way.

† And he *p* did helpe the poore out of pouertie: and made 41  
families as sheepe.

† The iust shal see, and shal reioyce: & al iniquitie shal stoppe 42  
her mouth.

† Who is wise and wil keepe these thinges? and wil vnder- 43  
stand the mercies of our Lord?

### PSALME CVII.

Dauid singeth prayles for benefices received.  
the 8. key.

*The royal prophet promisetb, 5. and rendereth praises to God, 7. for his deliuerie from troubles, and aduancement in the kingdom, 13. praying God stil to helpe mans infirmities.*

A Canticle *a* of Psalme, to Dauid himselte.

*Psalm 136 v. 8.*

*a* This Psalme was songe with instruments beginning the musike, and voices following.

The former part of this Psalme to the 7. verse, is the same in sense, and almost in wordes, with the latter part of the 136 from the 8. verse.

**M**Y HART is readie o God, my hart is readie: I wil 2  
chaunte, and wil sing in my glorie.

† Arise my glorie, arise psalter, and harpe: I wil arise early. 3

† I *b* wil confesse to thee in peoples o Lord: and I wil sing to 4  
thee *c* in the Nations.

*b* King Dauid subdued not only some partes of Chanaan, not subiect to the Iewes before ( 1. Reg. 5. 1. Par. 11. ) but also brought the Philistines, Moabites, Ammonites, Idumeans, Amalechites, the kinges of Soba, Syria, and Emath, to pay tribute, 1. Reg. 8. 1. Par. 18. *c*. Yet all these victories and conquestes were but a figure of Christs powre, and dominion in al nations. And therefore, the rest of this Psalme, by S. Augustin, and other fathers iudgement, was rather prophetically vitered by Dauid, in the person of Christ, and more perfectly performed by Christ in his Church, then historically auerred of Dauid himselte.

† Because thy mercie is great aboute the heauens: and thy 5  
truth euen to the cloudes.

*11* The rest of this Psalme is the same with the latter part of the 136. from the 7. verse.

† Be exalted aboute the heauens o God, and thy glorie ouer al 6  
the earth: † *11* that thy beloued may be deliuered. 7

Saue with thy righthand, and heare me: † God spake in his 8  
holie:

*Psalm 136 v. 7.*

I wil

I wil reioyce, and wil diuide Sichem, and I wil mesure the vale of tabernacles.

- 9 † Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.  
 10 Iuda is my king: † Moab the pottle of my hope.  
 Vpon Idumea I wil extend my shoe: the strangers are made my freindes.  
 11 † Who wil conduct me into a fenced citie? who wil conduct me into Idumea?  
 12 † Wilt not thou ô God, which hast repelled vs, and wilt not thou goeforth ô God in our hostes?  
 13 † Geue vs helpe out of tribulation: because mans saluation is vayne.  
 14 † In God we shal doe strength: and he wil bring our enemies to nothing.

## PSALME CVIII.

*Christ (by the mouth of Dauid) requesteth of God to be iustly declared innocent, and his enemies punished, 6. particularly describing Iudas the traitors malice, 21. and his owne temporal afflictions, 26. prayeth, 30. and praiseih God for his deliuerie.* Christ persecuted & his enemies punished. the 5. key.

1 † Vnto the end, a Psalme of Dauid.

2 **O** God conceale not my praye: because the mouth of *a* the sinner, and the mouth of *b* the deceitful man is open The wordes of Christ.  
 vpon me.

*b* The Pharisees and Herodians (Mat. 22.) with their mouth acknowledged Christ a true speaker, and a teacher of the way of God in truth, therby to draw him into danger, and to sheede his blood.

3 † They *c* haue spoken against me with deceitful tongue, and with wordes of hatred they haue compassed me: and they haue impugned me without cause.

*c* At other times they accused him of great crimes, lastly of treason against Caesar.

4 † For that they should loue me, they backbited me: but I prayed.

5 † And they set against me euil thinges for good: and hatred for my loue.

6 Appoint *d* a sinner ouer him: and *e* let the diuel stand on his righthand.

*d* A prediction that Iudas would not make recourse to anie good counsellor, but complaine of his miserable tormented conscience to the wicked, who gaue him no comfort *a*: al, *e* and so despairing, the diuel perswaded him to hang himselfe.

B b

† When

*f* The office  
of Apostle-  
shippe.  
*g* The poste-  
rie, or suc-  
cessors of  
wicked perse-  
cuters prosper  
not long in  
this world.

*b* Arch heri-  
rikes that  
deuile newe  
opinions, are  
shortly forsaken,  
their fol-  
lowers stil coi-  
ning new he-  
resies of their  
owne; differ-  
ring from  
their fals  
masters.  
*i* Let them  
obserue this,  
that they more  
swearing and  
blaspheming,  
then praying  
or meditating.

*k* Christs soule  
was penſiue  
when he  
prayed in the  
garden, and  
he did workes  
of penance for  
our finnes al  
his life.

† When he is iudged, let him come forth condemned : and 7  
let his prayer be turned into sinne.

† Let his dayes be made fewe : and let an other take his 8  
*f* bishopricke.

† Let *g* his children be made orphans : and his wife a widow. 9

† Let his children be transported wandering, and let them 10  
begge : and let them be cast out of their habitations.

† Let the vsurer search al his substance : and let strangers 11  
spoil his labours.

† Let there be none to helpe him : neither let there be anie to 12  
haue pittie on his pupilles.

† Let his children come to destruction : in *b* one generation 13  
let his name be cleane put out.

† Let the iniquitie of his farhers returne to memorie in the 14  
sight of our Lord : and let not the sinne of his mother be blot-  
ted out.

† Let them be before our Lord alwayes, and let the memorie 15  
of them perish out of the earth : † For that he remembered 16  
not to doe mercie.

† And he persecuted the poore, and needie man, and the 17  
compunct in hart to kil him.

† And he *i* loued cursing, and it shal come to him : and he 18  
would not blessing, and it shal be far from him.

And he put on cursing as a garment, and it entred as water  
into his inner partes, and as oile in his bones.

† Be it to him as a garment, wherwith he is couered : and as a 19  
girdle, wherwith he is alwayes girded.

† This is the worke of them, that detract from me before our 20  
Lord : and that speake euils against my soule.

† And thou Lord, Lord, doe with me for thy names sake : 21  
because thy mercie is swete.

Deliuor me † because I am needie, and poore : and *k* my hart 22  
is troubled within me.

† As a shadow when it declineth, am I taken away : and I am 23  
shaken as locustes.

† My knees are weakened with fasting : and my flesh is chan- 24  
ged by reason of oile.

† And I am made a reproch to them : they saw me, and wagged 25  
their heades.

*Act. 1.*  
7. 16.

† Helpe

- 16 † Helpe me ô Lord my God : *l* saue me according to thy mercie. *l* He prayed also for his resurrection, and glorification.
- 17 † And let them know that this is thy hand : and thou ô Lord hast done it.
- 18 † They wil curse, and thou shalt blesse : let them that rise vp against me, be confounded : but thy seruant shal reioyce.
- 19 † Let them thar detract from me, be clothed with shame: and let them be couered with their confusion, as with a *m* duple patched cloke. *m* VVithal possible confusion.
- 30 † I wil confesse to our Lord exceedingly with my mouth : and in the middes of manie I wil prayse him.
- 31 † Because he hath stood on the righthand of the poore, that he might saue my soule from the persecutors.

## PSALME. CIX.

*Christ rising and ascending into heauen sitteth on the right hand of God: Christs exaltation.*  
 2. *beginning in Ierusalem reigneth in the Church of the whole earth.*  
 4. *useth the Priesthood of Melchisedechs order to the end of the world.*  
 6. *and shal indge the world.* *the s. key.*

Mat. 22.

1

† A psalme of Dauid.

Act. 1.

1. Cor. 15.

Heb. 1.

10.

**O** V R *a* Lord sayd *b* to my Lord : Sitte on my right hand: *a* God the Father.

*c* til I make thine enemies, thy footestool of thy f eere. *b* To God the Sonne, the Lord of Dauid, and of al mankind,

*e* He limiteth not the time, but excludeth al time, wherein the enimie might imagine, that Christs kingdom should cease : signifying that Christ shal reigne, yet the sonne of Dauid, according to his

til al his enemies be subdued, much more afterwards in al eternitie. humanitie.

2 † Our Lord wil sendforth the rod of thy strength *d* from Sion : rule thou in the middes of thine enemies.

*d* The Church of Christ beginning in Ierusalem on whit Sunday, the fifth day from his Resurrection, continue heuer more.

3 † With thee *e* the beginning in the day *f* of thy strength, in *g* the brightnes of holie things : from the wombe *b* before the day starre I begat thee.

*e* Thou shalt haue principallitie, *f* in the day of thy powerful conquest. and rising from death. *g* in excellencie of al holie spiritual mysteries and graces : *b* because I God the Father of my substance begate thee, God the Soune in eternitie. The same which Micheas saith (c. 5 v. 2.) His coming forth from the beginning, from the dayes of eternitie.

Heb. 5.

7.7.

4 † Our Lord *i* sware, and it shal not repent him: Thou art *k* a Priest *k* for euer according to *l* the order of Melchisedech.

*i* God most firmly, and vchangeably affirmed: that thou (Christ our Messias) art not only a King, but also a Priest: *k* not for a time, as Aaron was, but for euer, *l* neither of Aarons order, but according to the Order of Melchisedech.

† Our Lord on thy righthand, *m* hath broken kinges in the *s* day of his wrath.

*m* Kinges that sometimes persecute Christians, are subdued with other people to Christ.

† He *n* shal iudge in nations, he *o* shal fil ruines, he *p* shal 6 crush the heads in the land of manie.

■ He shal iudge and punish the incredulous people, *o* make great slaughters amongst those that resist: *p* and bring princes with their populous kingdoms to nothing.

† *q* Of the torrent in the way he shal drinke: *r* therefore shal *7* he exalt the head.

*q* He shal in the meane time (and also his best seruants) suffer much tribulation in this life: *r* and for the same be highly exalted in life euerlasting.

## ANNOTATIONS. CIX.

Christ's Priest-  
hood for euer  
both in fun-  
ction and in  
effect. *4. A Priest for euer.*] In two respects Christ is a Priest for euer: in that from the first instant of his Incarnation he was, and remaineth a Priest, now also in heauen: and al other Priestes are his ministerial vicars, not successors. So that al priestlie functions, which they doe, he by them doth the same, as the principal Priest. VVherupon saith S. Paul (1. Cor. 4.) So let a man thincke of vs, as of the ministers of Christ, and dispensers of the mysteries of God. Secondly Christ dayly offering Sacrifice by the hands of his Priestes, doth continually pacifie Gods wrath, in behalf of those sinners, for whom it is duly applied, euen to the end of the world. VVheras the Priesthood of Aaron, and of al others in the old Testament, ceased by their deathea, both in the office, and in the effect.

The resemblance of  
Christ's and  
Melchisedecs  
Priesthood.

*4. According to the order of Melchisedech.*] As Melchisedech, king of peace and iustice, without father, mother, or genealogie, expressed in holie Scriptures, or otherwise known to the world, was Priest of the Hieghest, offered bread and wine, an vbloudie sacrifice, communicating with both Chananeires and Hebrewes, blessed Abraham, and tooke tithes of him and his subiectes: so Christ the true King of peace & iustice, without father of his humanity, without mother of his Diuinitie, the Sonne of God, of ineffable genealogie, borne of a virgin in his humanitie, the Priest of God, offereth Sacrifice (not only bloudie on the Crosse, but also) vbloudie in the formes of bread and wine, continueth the same by the ministerie of other Priestes, maketh al nations partakers therof, blesteth them and receiueth of them al dutiful and relligious seruice, as of his subiectes.

## PSALME CX.

Graces giuen *Praise of God for benefites, 4. especially for the B. Sacrament of the Eu-*  
the Church. *charist, 6 with other graces imparted to the Catholique Church.*  
the 6. key.

Alleluia.

This Psalme  
in the Hebrew  
is composed  
with euerie  
verse and mid-  
dle of verse, beginning

**I** wil confesse to thee ò Lord with al my hart: in *a* the coun- *r*  
sel of the iust, and *b* the congregation.

*a* I wil praise God both in secret for discharge of myn owne conscience: *b*  
and in publique for edification of others.

the Alphabet.

† The

- 2 † The workes of our Lord are great : exquisite according  
*c* to al his willes.
- c* Gods wil is the whole cause of al his workes.
- 3 † *d* Confession and magnificence his worke : and his iustice  
 contineweth for euer and euer.
- d* Euerieworke of his is praise worthie, and magnificent.
- 4 † He hath made *e* a memorie of his meruelous workes; a  
 5 merciful and pittiful Lord: † he hath geuen *f* meate to them  
 that feare him.
- e* God hath leift one most special and beneficial memorie of al other benefites, his owne  
 bodie and bloud, in memorie of his Passion, and our redemption, *f* the spiritual foodde and  
 sustinance of al the soules that rightly feare him.
- 6 He wil be mindful for euer *g* of his testament : † *h* the force  
 of his workes he wil shew forth to his people:
- g* Of his promise to conserue his Church perpetually. *h* the powrable operation of his  
 death, and of al his mysteries.
- 7 † To geue them the inheritance of the gentiles : the workes  
 of his handes truth, and iudgement.
- 8 † Al his commandmentes *i* are faithful: confirmed for euer  
 and euer, made in truth and equitie.
- 9 † He sent *k* redemption to his people : he commanded his  
 testament for euer.
- 10 Holie, and terrible is his name: † *l* the feare of our Lord is the  
 beginning of wisdom.
- l* Beginning with feare of God, bringeth at last by other degrees to true wis-  
 dom, which two are the first and last of the seuen gifts of the Holie Ghost.
- 11 Vnderstanding is good to al that doe it : his prayse remaineth  
 for euer and euer.
- i* Gods com-  
 mandments  
 do iustifie al  
 that kepe  
 them.
- k* He also of  
 his mercie  
 redeemed man,  
 that he might  
 be able to  
 kepe his pre-  
 cepts.

## PSALME CXI.

*True happines consisteth in fearing God, keeping his commandments, 5. and  
 in doing workes of mercie. 10. The contrarie bringeth to miserie.*

The meanes  
 to be happie  
 the 7. key.

Alleluia, *a* Of the returne of Aggeus, and Zacharie.

*a* The Septuagint Interpreters added this mention of Aggeus and Zacharie, returning from  
 captiuitie, to signifie that this Psalme was very proper, & meete to be comended to the people  
 at that time, wherby they might lerne, that their sinnes were the cause of their captiuitie,  
 and of al their miseries: and if they desired temporal, or spiritual prosperitie, they must  
 obserue the meanes here prescribed to obtayne the same.

*psal. 1.* **B**LESSED is the man that feareth our Lord: *b* he shal  
 haue great delight in his commandmentes.

*b* He that sincerely feareth God, wil take great delight in keeping  
 his commandments.

This Psalme is  
 also composed  
 by the Alpha-  
 bet, as the  
 next before.

Bb 3

† c His

*c* So doing he and his shall prosper. † *c* His seede shall be mightie in the earth : the generation of the righteous shall be blessed, † Glorie, and riches in his house: and *d* his iustice abideth for euer and euer. 3

*d* The iust shall not only prosper in this world but also in the next.

† *e* Light is risen vp in darkenes to the righteous: he is merciful, and pitiful, and iust.

*c* God wil also comfort the iust in tribulations.

† Acceptable is the man, that is merciful and lenderth, that *f* shall dispose his wordes in iudgement: † Because he shall not be moued for euer. 6

*f* That shall geue discrete and wholsome counsel to the afflicted.

† The iust shall be in eternal memorie: he shall not feare at the hearing of euil. 7

† His hart is readie to hope in our Lord, his hart is confirmed: 8

† he shall not be moued til he looke ouer his enemies. 9

*g* Workes of mercie are also called iustice, because they concurre to mans iustification, *h* and to his saluation. † He distributed, he gaue to the poore: *g* his iustice remaineth for euer and euer *h* his horne shall be exalted in glorie. 10

2. Cor.

† The sinner shall see, and wil be angrie, he shall gnash his teeth and pine away: the desire of sinners shall perish. 11

## PSALME CXII.

Gods prouidence.  
the 3. key.

*God is to be praised, who being biegh regardeth, and prouideth for the needie in this world.*

Alleluia.

*a* All Gods seruants.

**P**RAISE our Lord ye *a* children: praise ye the name of our Lord. 1

† Be the name of our Lord blessed, from henceforth now and for euer. 2

† From the rising of the sunne vnto the going downe, the name of our Lord is laudable. 3

† Our Lord is high aboue all nations, and his glorie aboue the heavens. 4

*b* In respect of God all creatures are low, though they be in heauen.

† Who is as the Lord our God, that dwelleth on high, and beholderth the low thinges *b* in heauen and in earth? 5

† Raising vp the needie from the earth, and lifting vp the poore out of the dung: 6 7

† To



- 8 † *c* To place him with princes, with the princes of his people. *c* See the example of Joseph so aduanced of Sara.  
 9 † Who maketh the *d* barren woman to dwell in a house, a  
 ioyful mother of children. *d* of Sara.

Rebecca, Rachael, and other women made fruitful.

## PSALME CXIII

*For the meruelous passage of Israel out of Egypt, 3. the red sea, the riuer of Iordan, 7. and the hilles geuing them place, 8. the rockes yelding them water, 9. God, not themselves, is to be praised. 12. Idoles and Idolaters are vaine, and shal be confounded. 17. the faithfull trust in God, 20. are blessed, and for euer praise God.*

*The meruelous passage of Israel from Egypt.*  
*the 4. key,*

Allelu ia.

- 1 **I**N the comming forth of Israel out of Egypt, of the house of Iacob from *a* the barbarous people.

*a* People of false religion counted barbarous, especially such as also persecute the true Religion; for otherwise the Egyptians were both civil in maners, and lerned in manie sciences.

- 2 † *b* Iewrie was made his sanctification, Israel his dominion.

*b* The people of Iewes were more notoriously renowned in the world from the time of their deliuerie out of Egypt, for the peculiar people, whom God sanctified, and in whom, as in his elected inheritance or dominion, he dwelled and reigned.

Exo. 14.  
1e/ue. 3.

- 3 † The *c* sea saw, and *d* fled: Iordan *e* was turned backward. *d* VVhen the Israelites went forth of Egypt, when they entred into Chanaan,

*c* The Psalmist writing in verse doth often describe thinges in poetical manner, but more truly then prophane poetes: for that in very dede, al creatures otherwise senseles, as the sea, do in a sorte feele the powre of their Creator, & obey his wil,

- 4 † *f* The mountaines leaped as rammes: and the litle hilles as the lambes of sheepe.

*f* Either there was an earthquake, or some other mouing of hilles not mentioned by Moyfes, or els the Psalmist speaketh of the rockes of the torrentes which bowed, that the Israelites might rest in Ar, and lie in the borders of the Moabites, Num, 21, v, 15,

- 5 † *g* What ayleth thee o sea that thou didst flee: and thou o Iordan, that thou wast turned backward?

*g* By the figure Apostrophe he speaketh to the sea, riuer, and hilles: vsing also Prosopopœia: as if senseles thinges, vnderstood, and should answer.

- 6 † Ye mountaines leaped as rammes, and ye litle hilles as the lambes of shepe.

- 7 † At the face of our Lord was the earth moued, at the face of the God of Iacob.

- 8 † Who turned *h* the rocke into pooles of waters, and stonie hil into fountaines of waters.

*h* An other miraculous benefite, that the rocke yelded them water in their necessitie.

† Nor

\* Here some  
Hebrew  
Rabbins be-  
ginne an o-  
ther Psalm,  
but by the  
coherence of  
the matter,  
S. Augustin  
proueth that  
it is but one  
Psalm, where  
is shewed that  
the true inui-  
sible God is  
known by  
such workes  
as are here  
recited: and  
contrariwise,  
that the Gētils  
idoles are not  
goddess, be-  
cause they are  
made of siluer,  
gold, or other  
matter, by  
mens handes,  
hauing resem-  
blance of li-  
uing thinges  
are altoget-  
her senseles.

\* † NOR TO VS O LORD, NOT TO VS: but to thy 9  
name geue the glorie.

† For i thy mercie, and k thy truth: lest at any time / the 10  
Gentiles say: Where is their God?

i Thou didst al ih sō God, of mere mercie towards thy people: k for thy truths  
sake, seing thou didst promise to protect them: l that the Gentiles should not  
take occasion to blaspheme.

† But our God is in heauen: he hath done al thinges what 11  
soeuer he would.

† " The idols of the gentiles are siluer, and gold, the workes of 12  
mens handes.

† They haue mouth, and shal not speake: they haue eies, and 13  
shal not see.

† They haue eares, and shal not heare: they haue nostrils 14  
and shal not smel.

† They haue handes, and shal not handle: they haue feete, 15  
and shal not walke: they shal not crie in their throte.

† m Let them that make them become like to them: and al 16  
that haue confidence in them.

m This is a iust prayer of the zelous, conforming their desires to Gods wil. But  
if God geue idolaters grace to amead, then al the iust wil also reioice in their  
cenuersion.

† n The house of Israel hath hoped in our Lord: he is their 17  
helper and their protector.

n Though manie Iewes fel to idolatrie, yet there alwayes remained so manie  
in Gods true service, that it might stil be truly saide: The house of Israel hath  
hoped in our Lord, as is here auerred.

† The house of Aaron hath hoped in our Lord: he is their 18  
helper and their protector.

† They that feare our Lord, haue hoped in our Lord: he is 19  
their helper and their protector.

† Our Lord hath beene mindful of vs: and hath blessed vs: 20  
He hath blessed the house of Israel: he hath blessed the house  
of Aaron.

† He hath blessed al, that feare our Lord, the litle with the 21  
great.

† Our Lord adde vpon you: vpon you, & vpon your children. 22

† Blessed be you of our Lord, which made heauen, and earth. 23

• This in ef-  
fectual world-  
lie politikes  
contending them-  
selves with earthlie possessions.

† o The heauen of heauen is to our Lord: but p, the earth 24  
he hath geuen to the children of men.  
sry in their hartes: as if were quitting their interest of heauen to God, p and

25 † 9 The dead shal not prayse thee o Lord : nor al they,  
r that goe downe hel.

9 But when such prophane men are dead, they make no shew at al of praising God :  
r for parting from the earth, they descend into hel, and there eternally blasphem God.

26 But we / that liue, doe bleesse our Lord, from this time, and  
for euer.

/Contrariwise the iust, aspiring to heauen, vvhich is the proper kingdom of God, & vsing this  
vvhord as they ought to do, for a meanes to ascend into heauen, shal bleesse and praise God for  
euermore.

### ANNOTATIONS. PSALME. CXIII.

11. *The Idols of the Gentiles are silver and gold.* ] Al Cathelique Diuines agree in The defini-  
this authentical definition, of Idolatric, that it is diuine honour geuen to anie tion of ido-  
creature, as to a god. Of the diuers sort: also of Idolatric the ancient learned latrie  
Doctors haue vvritten much. Namely Iustinus Martyr in his Orations against Diuers fortes  
the Gentiles, Tertullian in Apologetico, Arnobius Orat. ad Gentes. Lastantius, of Idolatric.  
li. 2. c. 17. Diuinar. Instit. and manie others. But most copiously and profoundly  
S. Augstin, especially in his tenne first bookes de Ciuitate Dei. Into vvhicher  
ror & crime the Platonistes fel, holding that spiritual inuisible created substanc-  
ces, to vvitte, Angels good and euil, vvhom they called Intelligentias separa-  
tas, had diuine povvre, & so gaue to them diuine honour. Others honour dead Men liuing or  
men, and some before their death as goddes, for their notable acties atchiued dead.  
in this life, as Saturne, Iuppiter, Hercules, and the like. Some yeld diuine hon-  
our to mere corporal creatures, liuing or vvithout life, as to beastes and ser-  
pentes, the sunne, the moone, fire, vvater, earth, & vvhole machin of the  
vvorld, as if it vvere animate, and that vvith diuine spirite or soule. Againe al  
these haue bene vvorshipped as gods, not only in them selues but also in their  
images. But to omitte other diuersities, the most grosse sorte of al, is the Ido-  
latrie vvhich the Psalmist here describeth, vvhen Images made by mens handes  
are immediatly honored as goddes in them selues. For such goddes the Gen-  
tiles had, and of them the Prophet here speaketh. Comparing these visible  
senses imagined goddes, vvith the one eternal inuisible God; vvho is made  
notorious by his diuine conspicuous vvorkes, vvheras these idols, by how  
much they are more visible, so much more they are contemptible: because be-  
ing fashioned vvith mouth, eyes, eares, nose, handes, feete, throte, and other  
members, they are altogether senses, not able to speake vvith their mouth,  
and therein more base in nature, then the men that made them; nor able to see,  
heare, imel, taist, feeble, to vvalk, to moue, nor to erie, al vvhich beastes can  
doe. And therefore those that make them, or haue confidence in them (as the  
Prophet here signifieth that some haue. v. 16.) are most absurde: becoming  
like to the same idols, in their vvnderstanding and internal cogitations, as these  
idols are voide of external sense. And al Idolaters are most vvicked, geuing  
diuine honour to anie creature, & are therein seruantes of diuels: VVwhether they  
immediatly honour diuels, as vvhen sorcerers and vvitches, making pact vvith  
the diuel, adore him, and he for the same doth some thing vvhich they demand:  
or that they honour some other creature, vvherin by the diuels false persua-  
sion, they thincke there is diuine poore. Both vvhich vvaiies diuels vsurpe Gods  
honour: and therefore the same Prophet saide in an other Psalm: Al the goddes  
of Gentiles are diuels.

Angels hono-  
red as goddes.

Men liuing or  
dead.

Corporal  
creatures,  
sensible and  
vvithout sense.

Images of  
false goddes.

Images them  
selues reputed  
goddes.

Idolaters are  
voide of rea-  
son.

And seruantes  
of diuels.

Val. 95.  
15.

## PSALME CXIIII.

A prayer, *The prayer of a iust man in tribulation, with confidence and gratitude*  
 with praise of *towards God.*  
 God  
 the 7. key

Alleluia.

*a* I am induced to loue God, *I* a haue loued, because our Lord *b* wil heare the voice of *1*  
*b* because he *1* my prayer.  
 alwayes *†* Because he hath inclined his eare to me: and *c* in my daies *2*  
 heareth my *I* wil inuocate.  
 prayers. *†* The sorowes *d* of death haue compassed me: and *e* the *3*  
*c* So long as I *perils* of hel haue found me.  
*shal* liue. *d* VVhen I tried like a stray sheepe from thee, the paines of death, *e* and the  
 danger of hel-torments, both due for sinne, inuironed me, and I was not ware  
 thereof.  
*f* I haue found tribulation and sorow: *†* and *I* *g* inuocated *4*  
 the name of our Lord.

*f* But by tribulation falling vpon me, I came to knowe my dangerous estate: *g* turned to thee,  
 and prayed as foloweth:

O Lord deliuer my soule: *†* our Lord is merciful, and iust, *5*  
 and our God doth mercie.

*h* Afflicted *†* Our Lord kepeth little ones: *b* I was humbled, and he hath *6*  
 with tribula- *deliuered* me.

*†* Turne o my soule into thy rest: because our Lord hath done *7*  
 good to thee.

*†* Because he hath deliuered my soule from death: mine eies *8*  
 from teares, my feete from sliding.

*i* I wil ende- *†* *I* *i* wil please our Lord in the countrie of the liuing. *9*  
 uoure to please God, in the congregation of those that liue herein grace, and in heauen in  
 glorie.

## PSALME CXV.

Thanks- *A iust man acknowledging that spiritual life beginneth by faith, and by*  
 geuing for *publique profession thereof, 4. gratefully accepteth of Christs Redemption,*  
 our Redemer. *5. dedicateth his life, and al he bath to Gods seruice.*  
 the 5. key.

Alleluia.

This in the *I* a beleued, *b* for which cause I spake: but *I* *c* was hum- *1*  
 Hebrew is *bled* exceedingly.  
 ioyned to the *a* I beleued that God would helpe me: *b* therefore I freely professed that *I*  
 next Psalme *trusted* in him. For then in dede faith is perfect, when we confesse with mouth,  
 before. *that* which we beleue in hart: *c* I was vehemently afflicted in tribulations.

*†* I said

2 † I said *d* in mine exccesse: Euerie man is a lyer.

*d* In the middes of my great affliction I professed, that al mans helpe is vaine, falsse, deceipful, and desectiue, and therefore our trust must be in God only.

3 † What *e* shal I render to our Lord, for al thinges that he  
*f* hath rendered to me?

*e, f* Considering that God hath not only geuen, and bestowed manie great benefites vpon me, and al mankind, but also hath rendered good for euil, mercie for our finnes, we haue rendered euil for good: what now shal I render, sayth a true penitent, for al that he hath thus rendered to me, deseruing so euil?

4 † I *g* wil take the chalice of saluation: and *h* I wil inuocat  
the name of our Lord.

*g* Seing I am not able to render anie thing worthie of Gods fauoure to me, yet I wil do that I can: I wil gracfully accept his great benefite. the cuppe of Christs passion, which he druunke for mankind, *h* and wil praise, and cal vpon his name.

5 † I wil *i* render my vowes to our Lord *k* before al his

6 people: † *l* precious in the sight of our Lord is the death of  
his Sanctes.

*i* I wil pay voluntarie vowes, *k* for Gods glorie, and edification of others. *l* yea I wil offer my life, and suffer death, when Gods glorie shal require it, in whose sight, the death of Sanctes is precious, and most highly esteemed.

7 † O Lord because *m* I am thy seruant: I am thy seruant, and  
*n* the sonne of thy handmaide.

*m* Alwayes vnderstood, that such as suffer persecution, be in good state of their soules, the true seruantes of God, *n* the children of the Church his handmaide.

8 Thou hast *o* broken my bondes: † I wil sacrifice to thee the *o* Deliuered  
hoast of praise, and I wil inuocate the name of our Lord.

9 † I wil render my vowes to our Lord in the sight of al his  
people: † in the courtes of the house of our Lord, in the

10 middes of *p* thee ô Ierusalem.

*p* In the Church of the faithfull.

## PSALME CXVI.

Gods mercie is largely extended to al Gentiles by Christ, and his promise  
wihal is performed to the Iewes.

The Church of  
Christ in al na-  
tions.  
the 6. key.

Alleluia.

Rom. 15.  
v. 11.

1 P R A Y S E our Lord *a* al ye Gentiles: prayse him *b* al ye  
peoples.

*a* Not only some, but al nations of the Gentiles: *b* and al Iewes, (Christs Redemption being abundantly sufficient for al) are iuried to praise God.

2 † Because *c* his mercie is confirmed vpon vs: and his *d* truth  
remaineth for euer.

*c* Because he hath multiplied his mercie to vs Gentiles, to vyhom he made no promise: *d* and most truly performed his promise made to the Iewes,

## PSALME CXVII.

Christ be-  
neficial My-  
steries  
are celebra-  
ted by his Church.  
the 6. key.

*Faithful people collected in the Church of Christ, exhort each other to render thanks to God, for their deliuerie from spiritual and temporal tribulations. 16. The Laitie demand participation of Christs Mysteries, promising to serue him duly: 25. Which the Pastors freely impart, and together with the people, solemnely celebrate Gods praise.*

Alleluia.

**C**ONFESSE ye to our Lord because he is a good : be- 1  
cause b his mercie is for euer.

Psalm 109  
106. 135.

a Let vs praise God, for his goodnes, in making vs of nothing, geuing vs manie benefites, 106. 135.  
b and remitting our finnes.

† Let Israel c now say that he is good : that his mercie is for 2  
euer.

e Let the Church of the new testament especially confesse his goodnes, which hath receiued more mercie and grace.

† Let the house of Aaron d now say : that his mercie is for 3  
euer.

d Let al the Clergie praise God now in the time of more grace, and of greater spiritual functions.

† Let them now say e which feare our Lord : that his mercie 4  
is for euer.

e *Yea let the whole bodie of the Church, al that feare, and serue God praise his mercie.*

† From f tribulation I inuocated our Lord : and our Lord 5  
heard me in largenes.

f *As wel spi-  
ritual as tem-  
poral.*

† Our Lord is my helper: I wil not feare what man can doe. 6  
to me.

† Our Lord is my helper : and I wil looke ouer mine c- 7  
nemies.

† It is good to hope in our Lord, rather then to hope in 8  
man.

† It is good to hope in our Lord, rather then to hope in 9  
princes.

† g Al nations haue compassed me : and in the name of our 10  
Lord am I h reuenged on them.

g Though innumerable oppose, and endeouour to hurt me (saith the Church, or anie iust person) h yet by Gods powere, not by myn owne, I am defended, and they punished, and so the iust hath the victorie, and triumpheth,

† Compassing they haue compassed me : and in the name of 11  
our Lord I was reuenged on them.

† They

12 † They compassed me as *s* bees, and were inflamed as *k* fyre in thornes: and in the name of our Lord I was reuenged on them.

*i* In great troopes, and furie, & vvith sharpe though shORTE force, and vvith special noife, to terrifie me, but in God I ouercame al.

13 † Being thrust / I was ouerturned to sal: and our Lord *m* receiued me.

*i* I was sometimes by vehemencie of tentation, declining to sinne: *m* but Gods grace assisted and strengthened me.

14 † Our Lord is my strength, and my prayse: and he is made my saluation.

15 The voice of exultation, and of saluation in the tabernacles of the iust.

16 † The right hand of our Lord hath wrought strength: the right hand of our Lord hath exalted me, *n* the right hand of our Lord hath wrought strength.

*n* The same vvord [right hand] thrise mentioned, signifieth the B. Trinitie. Also [Our Lord] signifying Christ in his humanitie the chief instrument of God, is here often repeated, to signify the singular efficacy therof.

17 † I shal not die, but shal liue: and I wil tel the workes of our Lord.

18 † Our Lord *o* chastising hath chastised me: and *p* to death he hath not deliuered me.

*o* God chastiseth his children, *p* because he vvould not that they should dye eternally. So he punisheth as a father, not as an enimie.

19 † *q* Open ye the gates of iustice to me, being entred into them

20 I wil confesse to our Lord: † this is the gate of our Lord, the iust shal enter into it.

*q* The Prophet nowv speaketh in the person of iust soules, requiring spiritual doctrine, and foode, *r* and promising to serue God.

21 † I wil confesse to thee because thou hast heard me: and art become my saluation.

22 † / The stone, which the builders reiected: the same is made into the head of the corner.

*f* An euident prophetic of Christ vtered by the Royal Psalmist, and nowv confessed by euerie Christian, that our Sauour reiected by the Iewes, is neuertheles the builder of his Church, by ioyning the two peoples of Iewes and Gentiles, as two vvalls into one house.

23 † This was done by our Lord: and it is meruelous id our eies.

24 † This *r* is the day, which our Lord made: let vs reioice, and *s* God ord day be glad therein.

st. 21.

c. 20.

st. 4.

ms. 9.

25 † *v* O Lord saue me, *o* Lord geue good successe: Blessed be he that cometh in the name of our Lord.

ned this acceptable time of grace.

*v* The songue of the Hebrew children, vvhen Christ entered Ierusalem vvith palmes of triumph, and acclamations.

† *W* We haue blessed you of the house of our Lord : † our 26  
Lord is God, and he hath geuen light to vs. 27

¶ *The voice of Christ, and his Apostles and other Clergie blessing the people as they desire.*  
Appoint a solemne day with *x* thicke bowes, euen to *y* the  
horne of the altar.

*x* This was fulfilled when Christ was brought with bowes of palme, and other signes of  
triumph, from Bethania, *y* through the whole citie, euen into the Temple and vnto the Altar :  
Mat. 21.

† Thou art my God, and I wil confesse to thee : thou art my 28  
God, and I wil exalt thee.

I wil confesse to thee because thou hast heard me : and art be-  
come my saluation.

¶ Our first,  
chise, and  
finall dutie is  
to praise God.  
v. l. & vlt.

† *z* Confesse ye to our Lord because he is good : because his 29  
mercies are for euer.

### PSALME CXVIII.

Perfect iustice  
is in keeping  
Gods law.  
the 7. key.

*A perpetual recommendation of the singular excellencie, absolute necessitie,  
and eternal heauenlie profite of Gods law : with frequent aspirations to  
perfection, hatred of sinne, loue of vertue, and seruient desire to rest in  
God.*

### GENERAL ANNOTATIONS Vpon this CXVIII. PSALME.

The obscuri-  
tie of this  
profound  
Psalmes appea-  
reth not to the  
vulgar rea-  
der.

S. Augustin  
differed the  
explication of  
this Psalmes.  
Omitted to  
discusse one  
difficultie.

At last made  
32. sermons  
in explication  
therof.

**A**s this Psalmes is the longest in the whole Psalter, so it seemeth to the ancient  
Fathers most profound in sense. And so much the harder to be vnderstood,  
because also the very hardnes therof lieth hidden, which in diuers other  
Psalmes, and partes of holie Scripture, easily appeareth to the reader. But here  
the wordes being clere, and the sense also plaine and easie in some pointes of  
doctrine, yet the more diligence is imployed, the more difficultie is found in  
searching the whole sense and meaning of euery word and sentence, with the  
maner obserued in composing it, and the frequent repetition of the same or  
like wordes, Al which maturely considered caused that great Clerke, and light  
of the Church S. Augustin, to omitte this Psalmes, when he explicated al the  
rest. And when at last he added also this, he wittingly omitted one special  
difficultie, which he doubted not, to be conteyned in the maner of composing  
it, not only by order of the Hebrew Alphabet, as diuers more Psalmes, and  
some other partes of holie Scripture, but more artificially heauenly other, the  
first eight verses al beginning with the first letter Aleph; the next eight, with  
the second letter Beth : and so to the last of the two and twentieth letters Of  
which omission he yeldeth this only reason, because he found nothing (as he  
humbly affirmeth) that might properly pertaine therunto. Confessing also  
expressly that whensoever he applied his cogitations to expound the text it self,  
it alwayes exceeded his habilitie. But finally to satisfie the often and earnest  
request of his bretheren and freindes, trusting (as alwayes) in Gods special  
helpe, he largely expoundeth it, in thirtie two distinct Sermons.

S. Ambrose



S. Ambrose also moued with like pietie, made two and twentie Sermons in exposition of this Psalme. Affirming in his Prologue, that amongst other Psalmes, especially this sheweth how great a master king Dauid was of moral good life. For al moral doctrine, being of his owne nature swete, yet most delighteth the cares, and gently toucheth the minde, being vttered, as here it is, with pleasantnes of verse, and sweetenes of tongue. Again whereas this Royal Prophet in manie places of this booke, poweithout sentences of moral psalmes or tongues, as bright starres, that shine and glister to al the world, here most excellently he produceth a more singular markor, as the sunne, of full light, burning with meridian heate. And for the profite of al, the better to draw our attentions, to lerne that we may, though we can not attaine to al that we would, he disposed this Psalme through al the Alphabet: that as children beginning with the first letters, make entrance to further knowlege; so by the same beginnings we should lay the first foundation, and therupon procede in our spiritual building, to wards perfection in good life, the true seruice of God. VVhich is yet further insinuated (as the same Doctor teacheth) by the eight verses continually beginning with the same letter, and so other eighen order through the vvhole Alphabet, to signifie that after seuen dayes trauel in this tempo. al life, we may come to that vnitie, vvhich we expect in the eighthe day of resurrection, vvhen we hope to rise reuiued in our Lord Iesus, in newnes of eternal life.

Lickevvise S. Basil in the Argument of this Psalme admoniseth, that vvheras holie Dauid, according to diuers states, vvhen he passed, vvrote diuers Psalmes, as vvhen he fled from his enimies, vvhen he lamented his distresses, mourned in peniuenes, enjoyed peace and comforte, ranne a right course of vertue, fel from God by sinne, & againe returning obserued Gods lawes; in this one Psalme he comprehendeth al his prayers made to God at sundrie times, & here proposeth the same, as a certaine profitable moral doctrine, to al sortes and states of men. Neither doth he pretermite doctrinal pointes of faith, but interposeth them also with moral documents, in such sorte, that this one Psalme may suffice to teach the vvell disposed, how to attaine to perfection in vertue, to sturre vp the slouthful vvto diligent care of their soules, to recreate the desolate vvith spiritual consolations, & briefly it aduunistereth al kinde of medicine, to the diuers passions of mortal men:

For the like iudgements of other Fathers we remitte the lerned reader, to S. Hilarie, Theodoret, Prosper, Ambrosius, Cassiodorus, Beda, Euthymius and others, but can not wel omitte a brief instruction of S. Ierom. VVho in his Epistle to Paula Virgine: not only sheweth the interpretation of the two and twentie letters, but also explicateth their sense in this place, by connecting them into certaine shorte sentences, in this maner.

Aleph	Beth	Gimel	Daleth;	S. Ieroms interpretation, and explication of the Hebrew Alphabet.
Doctrina	Domus	Plenitudo	Tabularum;	
Doctrina.	Of the house	Fulnesse	Of tables;	
VVhich is the first connexion, signifying that the doctrine of the house, that is, the Church of God, is found in the fulnes of diuine bookes.				
The second connexion is:				
He	Vau	Zain	Heth.	
Ista	Et	Hæc	Vita.	
This thing	And	This	Life.	

The

The third connexion is:

Teth	Iod.
Bonum	Principium,
Good	Beginning,

Idem  
Proam.  
lament.

Albeit we now could know all things which are written, yet we know but in part, and in part we prophetic: for we see now by a glasse, in a darke sort, but when we shall be worthe to be with Christ, and shall be like to Angels, then doctrine of bookes shall cease, and then we shall see face to face: the \* Good Beginning, euen as he is.

1. Cor. 1

\* God is  
himself.

The fourth connexion is:

Caph	Lamed.
Manus	Disciplinæ, sue cordis.
The hande	Of discipline, or of hart.

The handes are vnderstood in worke, hart and discipline are vnderstood in sense or meaning, because we can not rightly doe anie thing, vales we first know what things are to be done.

The fift connexion is:

Mem	Nun	Samech:
Ex ipsis,	Sempiternum	Adiutorium:
Of them	Euerlasting	Helpe:

This needeth not explication, for it is manifest as the light, that from Scriptures are eternal helpe.

The sixt connexion is:

Ain,	Phe	Sade.
Fons, sue Oculus,	Oris	Iustitiæ.
Fountaine, or Eye	Of the mouth	Of iustice,

According to that which we haue expounded in the fourth connexion: that dedes and intention must concurre.

The seuenth connexion which is last, in which number of seuen is also mystical vnderstanding:

Coph	Res	Shin,	Tau.
Vocation,	Capitis,	Dentium	Signa.
Vocation	Of the head,	Of teeth	Signes.

Distinct voice is produced by the teeth, & in these signes we come to the Head of al, which is Christ, by whom we haue access to the euerlasting kingdom.

Or thus (not transposing the wordes) By vocation of Christ the Head, through distinct voice of signes (for wordes are signes shewing the mind) we are conducted to the eternal kingdom, the happines which al men desire.

V What I pray thee (saith this holie Doctor) is more sacred then this myserie, what more pleasant then this delight? V What meate, & what honey are sweeter, then to know Gods wisdom; to enter into his secreete cloister; to behold the sense of our Creator; and to teach the wordes of thy Lord God, full of spiritual wisdom, which are derided by the wise of this world.

V We must also aduertise the reader, of the like discourses of ancient Fathers (ouer long to be here recited) concerning the manifold high praises of Gods Law, contayned in this Psalme, with frequent repetitiõ of certaine Synonyma wordes signifying the same thing, in al fourtene, to witte: The Law of God, his V Vayes, Testimonies, Commandments, Precepts, Statutes, Iustifications, Iudgement, Justice, Equitie, Veritie, V Vordes, Speeches, & Sermons: of which there is commonly one in euerie verse, and sometimes two or three in the same verse. But our English tongue hardly sufficing rightly to distinguish the  
last,

Most of these letters haue also other significations.

And are diuersly explicated by S. Ambrose, S. Beda, and others.

V Whereby we may lerne (though we vnderstand no more) that holie Scriptures are full of myseries (as S. Ierom calleth this) and hard to be vnderstood.

Gods law especially commended in this Psalme.  
14 Synonyma signifying the law of God.

last, which in latin are Verba, Eloquia, Sermones, we translate VVORDES only, adding in the margin, Eloquia, and Sermones, when they occurre.

Leauing therefore larger commentaries to others, we shal prosecute our wonted manner of brieue glosses. Only here premonishing the diligent readers, especially Clergymen (our scholers and our brethren) who euerie day sing or read this whole Psalm in the Canonical houres, to obserue two particular pointes of Christian doctrine, euidently proued by manie places of this Psalm. The one against the Pelagians heresie, denying the necessitie of Gods special grace in meritorious workes. For the Psalmist often here inculcatedh mans insufficiencie, that of himselfe, and by natural forces, he can not kepe the commandments of God, but needeth alwayes the particular grace of God, as vvel to belue in him, to repent for sinnes, and to beginne good vvorkes; as to procede, and perseuere in good state to the end. The other against the heresie of our time, denying merite by grace & freewill. For here it is also manifest, that Gods grace maketh man able, to kepe his commandments, and by keeping them to become iust in this life, and so to merite eternal glorie. Sundrie other principal Articles of Christian Catholique Religion are likewise comprised in this one Psalm: but especially Moral doctrine.

Gods grace  
necessarie in  
euerie good  
vvorke.

It enableth  
freewill to  
merite.

Allelu ja.

This title vvvas added by the Septuagint,

to admonish  
vs that this  
Psalm con-  
tyneth that  
singular ma-

Aleph.

Doctrine.

1 **B**LESSED *a* are *b* the immaculate in the way: which  
*c* walke in the law of our Lord.

*a* VVhereas *a*, without exception, desire to be happie and blessed; *b*, they are in dede happie (according to the perfectest happines of this life) that are immaculate: *c* and they are immaculate, that walke in the law of God. VVhere the holie Psalmist presupposeth, that some can and do kepe the law of God, and so are immaculate, and blessed in the vvay of this life.

2 † Blessed are they, *d* that search his testimonies: that *e* seeke  
after him with al their hart.

*d* Those that are immaculate, are againe blessed, by searching Gods testimonies, that is, his law testifying that the good shal be rewarded, and the vvicked punished, but searching these testimonies, vvholes one is contaminate vvith sinnes against Gods law, maketh not blessed: *e* neither doth euerie superficial careles search bring this blessing, but searching vvith true affection of the hart.

3 † For *f* they that worke iniquitie, haue not walked in his  
*g* waies.

*f* Contrariwise they that vvorke iniquitie are not blessed; *g* because they haue not vvalked in the vvayes of God, to witte, not kept his commandments and law, vvwhich are the vvay to happines.

4 † Thou hast *h* very much commanded thy commandmentes  
to be kept.

*h* For mans ovvne good, that he may come to true happines, God hath most seriously commanded vs to kepe his commandments, that is, to obserue his Law commanded by most sufferaine diuine authoritie.

Dd

† Would

† Would God my waies i might be directed, to keepe thy  
k iustifications.

i Therefore the faithful seruant of God, knowing his ovne insufficiencie, desireth that God by his grace vvill direct and strengthen him, k to kepe his lavv, called iustifications, because thereby man is made iust.

† Then shal I / not be confounded, when I shal looke 6  
throughly in al thy commandmentes.

l They shal be safe from eternal confusion, when they shal kepe not only part, but al thy commandments: because breach of anie bringeth confusion.

† m I wil confesse to thee n in direction of hart: in that I haue 7  
lerned the o iudgements of thy iustice.

m So shal I praise thee, and tender thanks, n with sincere not fayned affection, o for this great benefite, that I haue lerned, that thy law is according to most iust iudgement.

† p I wil keepe thy iustifications: q forsake me not wholly. 8

p I haue therefore a firme purpose, & do faithfully promise to kepe thy law, which maketh the keeper thereof iust. q Albeit thou suffer me sometimes to be in tribulation, or in tentation, yet forsake me not wholly. The Psalmist knew wel (saith S. Gregorie) that he might be profitably leise a while, who prayed, that he should not be wholly forsaken.

Beth. House.

† Wherein a doth a yongman correct his way? b in keeping 9  
thy \* wordes.

a In this second Octonarie, as also in al the rest, the Holie Ghost by the prophets penne teacheth the meanes how to come to perfection & happines. Here by way of interrogation, as it were demanding how a yongman, that is euerie man prone to worldlie pleasure, & slow in Gods seruice, shal beginne to correct his course? b VVherro the same Holie Ghost answereth, that he must kepe Gods law, called here his wordes. For al the wordes which God vttereth, are lawes to his seruants.

† c With my whole hart I haue sought after thee: d repel me 10  
not from thy commandmentes.

c The Psalmist now speaketh in the person of perfect iust men, or of the whole Church in general. VVhose common spirite seeketh God intyrelly. d And considering that this perfect good wil is the gift of God, prayeth that he wil conserue the same, and not suffer it to be altered, or to erre from his commandments.

† e In my hart I haue hid thy \* wordes: that I may not sinne 11  
to thee.

e An other sincere profession of a resolute good purpose not to sinne.

† f Blessed art thou o Lord: g teach me thy iustifications. 12

f A grateful aspiration praising God. g. Again the iust prayeth to be more and more instructed in iustifications: that which S. Iohn exhorteth vnto: He that is iust, let him yet be iustified. Apoc. 22.

† In my lippes, I haue pronounced al the h iudgementes of 13  
thy mouth.

h Gods law is also called his Iudgements, because sitting in iudgement he geueth sentence according to his Law.

† I am

- 14 † I am *i* delighted in the way of thy testimonies, as in al  
riches. *i* As the iust  
professe, by  
mouth, so he  
delighteth in  
hart. & practi-  
seth in worke:  
and diligent-  
ly mediacth  
Gods law.
- 15 † I *k* wil be exercised in thy commandmentes: and I wil  
consider thy waies.
- 16 † I *l* wil meditate in thy iustifications: I wil not forget thy  
wordes.

\* sermo-  
nes.

Gimel. Fulnes.

\* sermo-  
nes.

- 17 † Render *a* to thy seruant, *b* quicken me: *c* and I shal keepe  
thy \* wordes.
- a* O Lord liberally geue me that which I here craue, *b* quicken me with spiritual life, thy  
grace. *c* so I shal kepe thy law, which otherwise I can not.
- 18 † *d* Reuele mine eies: *e* and I shal consider the merueles  
thinges of thy law.
- d* Illuminate myn vnderstanding, by thy grace, *e* that I may be able to see the merueles  
great and iust reasons of thy law, instructing al, threatening the peruerse, encouraging the wel  
disposed, punishing the wicked, rewarding the good, doing right to al.
- 19 † *f* I am a sejourner in the land, *g* hide not thy command-  
mentes from me.

*f* I that haue but a smal time in this world, *g* desire to be instructed in thy law, what is therein  
commanded.

- 20 † My soule hath coueted to desire thy iustifications, at al  
time.
- 21 † Thou hast *b* rebuked the prowde: *i* cursed are they that  
decline from thy commandmentes.
- b* I consider that thou *o* God, dost sharply reprove the proud contemners of thy command-  
mentes: *i* laying curses vpon them for declining from thyn obedience.
- 22 † Take from me reproch, and contempt: because I haue  
sought after thy testimonies.
- 23 † For *k* princes sate, and they spake against me: but *l* thy ser-  
uant was exercised in thy iustifications.
- k* Though persecutors were very potent, *l* yet the faithful seruant of God persued  
in his seruice.

- 24 † For both *m* thy testimonies are my meditation: and *n* thy  
iustifications my counsel.
- m* In time of persecution and tenration we must thincke and meditate, that Gods law testifi-  
eth eternal reuward, or punishment, *n* and in our deliberation or consultation, we must con-  
sider that keeping Gods law maketh iust: and consequently meriteth reuward.

Daleth. Of Tables.

- 25 † My soule *a* hath cleaued to the pauement: *b* quicken me  
according to thy word.
- a* This also is vttered in the person of the iust, who is often brought to great distresse: as it  
were, euen ne. *c* to death, *b* in which case he confidently prayeth to be relieved, according to  
Gods word, law, and promise.

† I haue vttered my wayes, and thou hast heard me: teach me 16  
thy iustifications.

† Instruct me the way of thy iustifications: and I shal be exercised in thy meruelous workes.

† My soule *c* hath slumbered for tediousnes: *d* confirme me 18  
in thy wordes.

*c* Being in so great anxietie that my minde is almost distracted, or ouercome, *d* I cal to thee *o* God, that thou wilt conserue me, that I stil kepe thy law, vttered by thy wordes.

† *e* Remoue from me the way of iniquitie: and according to 29  
thy law, *f* haue mercie on me.

*c* Protect me that I fall not to iniquitie. *f* And of thy mercie conserue me in state of grace.

† I haue chosen the way of truth: I haue not forgotten thy 30  
iudgements.

† I haue cleaued to thy testimonies *o* Lord: *g* do not con- 31  
found me.

*g* Suffer me not to be confounded.

† *h* I ranne the way of thy commandments: *i* when thou 32  
didst dilate my hart.

*h* Man is able, and doth runne in the right way of Gods commandments, *i* yet not of himselfe, but vvhē God replenisheth his hart vvith grace.

He. This thing.

*a* Set me a law *o* Lord the way of thy iustifications: and I wil 33  
seeke after it alwayes.

*a* Impresse *o* God thy law in my affection, make me to loue it, and to desire to be iustified, *b* so that I hartely and alwayes seeke it.

† *c* Geue me vnderstanding, *d* and I wil search thy law: and 34  
I wil keepe it with my whole hart.

*c* After thou hast geuen me a desire to kepe thy law, geue me also vnderstanding, *d* then shal I fruitfully search it. For this is the right order (as before in the first and second verses) first to loue Gods lawe, to be iustified, and to become immaculate; and then to search to know the lawe, and so it is more easily lerned.

† *e* Conduct me into the path of thy commandments: *f* be- 35  
cause I would it.

*e* Gods grace first dravveh and leadeth, *f* then frevvil inflamed vvith desire effectually concurreth.

† *g* Incline my hart into thy testimonies: and *h* not into 36  
auarice.

*g* Still the Prophet inculcath the necessitie of Gods grace, as vvell to make vs desire that is good, *h* as to flee from euil.

† *i* Turne away mine eyes that they see not vanitie: *k* in thy 37  
way quicken me.

*i* It is necessarie also to pray that God vvill take avvay occasions, vvhich might moue to sinne: *k* and stil to grant his helping grace in progreffe of vertue.

† I Establish

*teloguin* 38 † *I* Establish thy \* word to thy seruant, in thy feare.

*I* Again the iust prayeth for confirmation in grace, to be established in the feare of God.

39 † *m* Take away my reproch, which I haue feared: *n* because thy iudgements are pleasant.

*m* To be deliuered also from al the effectes of former sinnes, *n* for sinne is therefore reprochful and odious, because it is contrarie to Gods law, and true iudgements, vvhich are most pleasant.

40 † Behold I haue coueted thy commandments: in thine equitie o quicken me.

• Being thus affected vvith desire to kepe the commandments, the soule prayeth to be still quickned, more and more vvith good spirit, and so to perseuere to the end.

Vau. And.

41 † And *a* let thy mercie come vpon me o Lord: *b* thy saluation according to thy \* word.

*eloquin*

*a* Again considering that vvithout Gods grace preuenting, man can not do anie good thing, the prophete reneweth his prayer, requesting Gods mercie, *b* and his helpe freely promised to al that aske it.

42 † And *c* I shal answer a word to them that vpbrayde me: *d* because I haue hoped in thy \* wordes.

*sermo-  
bus.*

*c* VVhervvith being assisted and strengthened, he that before vvvas vvake vvil boldly answer al calumniators, that reprochfully say: God vvil not helpe him: *d* that in dede he hath not in vaine trusted in Gods promised helpe.

43 † And *e* take not away out of my mouth the word of truth vvterly: *f* because I haue much hoped in thy iudgementes.

*e* He also prayeth, though he be sometimes fearful, that God vvil not suffer him vvholly to omitte manifest profession of faith and true religion, *f* seing by thy former grace I haue already reposed my trust in thy promises, made to them that are resolu'd to kepe thy law.

44 † And *g* I wil keepe thy law alwayes: for euer, and for euer and euer.

*g* For I do firmly purpose euer and alwayes to kepe thy law.

45 † And *b* I vvalked in largenesse: *i* because I haue sought after thy commandments.

*b* In this I haue had great ioy and comforte of mind: *i* because I did in dede seeke after thy commandments, vvvhich is specially vvterred (as also the three next verses) in the person of thole, that are in trial of persecution for their faith:

46 † And *k* I spake of thy testimonies in the sight of kinges: and vvvas not confounded.

*k* VVho boldly in the e of persecution, euen before persecuting Kinges and Emperors, professeth Christs true Religion Verified in innumerable glorious Martyrs, yea also of the fraile sexe, in S. Catharin, S. Cecillie, S. Lucie, S. Margarer, S. V Venefrede, S. Virgula, and her selovvcs, and manie more, most constantly answering al vvordes of reproch objected, as if it vvcre a base or contemtable thing to be Christians, to be Catholiques, to be Papistes. No, al these and the like, are honorable and glorious titles; importing the true seruice of Christ; in vaitie of the Catholique Church; and spiritual participation vvith the vvible head therof, Christs Vicar in earth.

† And I meditated in thy commandments, which I loued. 47  
*I* Such confessors as yet mortal, reioyce in that they haue meditated in Gods commandments, vvhich they haue feruently loued.

† And *m* I haue lifted vp my handes to thy commandments, which I loued : and *n* I was exercised in thy iustifications.

*m* Also shevved the same in external vvorke, not dissembling by silence, by vword, nor fact.  
*n* euerie way exercising Gods law, vvhich maketh the obseruers iust.

Zain. This.

† Be *a* mindeful of thy vword to thy seruant, wherein thou 49  
 hast geuen me hope.

*a* That vvhich God hath decreed, and promised, being in it selfe most certaine and assured, yet includeth the meanes, vvhetherby it shal be put in execution : and therefore the iust, his elect, do pray for the performance of his vvill.

† This hath comforted me in my humiliation: because *b* thy 50  
 \* vword hath quickened me.

*b* Expectation of thy promise hath geuen me corege.

† The *c* prouddid vnjustly exceedingly: *d* but I declined not 51  
 from thy law.

*c* Provvde contemnners of Gods law, haue euerie vvay molested me, by detracting, deriding, calumniating, and violently persecuting me. *d* Al vvhich I haue borne patiently, and not declined from thy law.

† I *e* haue bene mindful of thy iudgements from *f* euerlasting 52  
 o Lord: *g* and was comforted.

*e* I remembred and considered thy iust punishments inflicted vpon the impious, *f* euen from the beginning of the vvorld (both vpon the diuels, and vvicked men) and that thou vvilt exercise the like hereafter, *g* vvhich consideration of thy iustice comforted me.

† *h* Faynting possessed me, because of sinners forsaking thy 53  
 law.

*h* Otherwise if I had not sene thy iustice, my zeale against contemnners of thy law, would haue killed me.

† *i* Thy iustifications were songue by me, in the place of my 54  
 peregrination.

*i* In this place of my peregrination from heauen, I am comforted by remembring, celebrating, and singing thy iust commandments and lawver, vvhich make thy seruants iust.

† I haue bene mindful in *k* the night of thy name o Lord: and 55  
 haue kept thy law.

*k* In persecution, and in a tribulation, I kept thy law because I would not dishonour thy name:

† This was done to me: I because I sought after thy iustifications. 56

*l* And my tribulation especially fel vpon me, because I sought to be iustified by keeping thy law.



Heth. Life.

57 † My *a* portion *o* Lord, I sayd to keepe thy law.

*a* The Prophet proceedeth (speaking in the person of the iust tending to perfection, and saying: This is my happie choise, that I desire no other inherittance, nor possession, but to keepe Gods Law.

58 † *b* I besought thy face, with al my hart: haue mercie on' me according to thy \* word.

*eloquis*

*b* And seeing this exceedeth my proper strenght, I prayed God of his mercie to make me able to keepe it.

59 † I *c* thought vpon my wayes: and conuerted my feete vnto thy testimonies.

*c* Pondering my former actions, I turned my pathes to obserue more perfectly the Law, which God hath testified to be the right way.

60 † I *d* am prepared, and am not trubled: to keepe thy commandments.

*d* With promptnes of mind, and without hesitation I resolved to keepe the commandments.

61 † The *e* cordes of sinners haue wrapped me round about: and *f* I haue not forgotten thy law.

*e* The wicked laide cordes, nettes, or snares to intrappe, and hinder me, & but I kept thy law fresh in memorie.

62 † At *g* midnight I rose to confesse to thee, for the iudgements of thy iustification.

*g* That this is not vnderstood only mystically in time of affliction, but also literally and prophetically, that some special seruantes of God, should obserue a godlie profession of praying at midnight, the vword [I rose] maketh it probable. S. Paul & Silas, either of a holie custome, or at least vpon special occasion (and such occasions vvere to them, and others frequent) prayed, and praised God at midnight. And now in the Church of Christ some religions men pray, and praise God continually at midnight; besides other houres, mentioned more distinctly v. 164.

*ect. 16.*

63 † *h* I am partaker of al that feare thee: and that keepe thy commandments.

*h* A great benefite, and a singular consolation, that al true liuing members of Christ, are partakers of al the prayers, good workes, and merites, of the whole Church militant and triumphant. V Which in our Crede is called, The Communion of Sainctes.

64 † The *i* earth *o* Lord is ful of thy mercie: *k* teach me thy iustifications.

*i* So great is the mercie of God, extended, communicated, and multiplied in the whole earth: *k* Instruct me, and direct me therefore *o* God, that I may lerne and obserue thy law, and so be iustified, and made participant of so great mercie.

Teth. Good.

65 † Thou hast *a* done bountie with thy seruant *o* Lord: *b* according to thy word.

*a* Dealt very bountifully  
*b* as thou didst promise.

† *c* Teach

† *c* Teach me goodnesse, *d* and discipline, and *e* knowledge: 66  
*f* because I haue beleued thy commandments.

*e* He that hath bountifullly receiued grace at Gods hand, prayeth for more grace, that he may be beneficial to others in releuing the needie; *d* in instructing the ignorant, *e* in perswading to kepe the law of God: *f* because he hath lerned and beleueth the commandments, by which he is bond to loue, and haue care of his neighbour.

† Before I *g* was humbled I offended: *h* therefore haue I kept 67  
 thy \*word.

\*eloquiū

*g* Before I was afflicted, I often fel into sinne: *h* but vexation gaue me vnderstanding, therefore now I kepe thy law.

† Thou art good: and in thy goodnesse teach me thy iusti- 68  
 fications.

† The iniquitie of *i* the prouid is multiplied vpon me: *k* but 69  
 I in al my hart wil search thy commandments.

*i* Contemners of thy law haue endeoured to intangle me, *k* but I persist in keeping thy commandments. As before. v. 51. 61.

† Their hart is *l* crudded together as milke: *m* but I haue 70  
 meditated thy law.

I Though the wicked combine themselues together against me, *n* yet I consider, that it is necessarv to perseuer in thy law.

*n* A clere comparison, that it is better to kepe Gods law, which bringeth life euerlasting, then to haue al the riches & kingdoms of this world.  
 † It is good for me that thou hast humbled me: that I may 71  
 learne thy iustifications.

† The law of thy mouth is *n* good vnto me, about thousands 72  
 of gold, and siluer.

Iod.

Beginning.

† Thy handes haue made me, and formed me: *a* geue me vn- 73  
 derstanding, and I wil learne thy commandmentes.

*a* God being our Creator, we may with confidence pray him to illuminate our mindes, that we may lerne what is his pleasure, and so endenour to fulfill it.

† They that feare thee *b* shal see me, & shal reioyce: because 74  
 I haue much hoped in thy wordes.

*b* Others that loue God wil be gladde to see me also serue him.

† *c* I know *o* Lord that thy iudgements are equitie: and in 75  
 thy truth thou hast humbled me. *d*.

*c* The iust being afflicted, and not seing the particular cause thereof, yet knoweth and confesseth, that God doth it for most iust cause. *d* And therefore with patience prayeth for comfort, as followeth:

† Let thy mercie be done to comfort me, according to thy 76  
 \*word vnto thy seruant.

*e* who am almost dead in tribulation.

† Let thy commiserations come to me, and I *e* shal liue: be- 77  
 cause thy law is my meditation.

\*eloquiū

† Let

78 † Let the *pro*uide *f* be confounded, because they haue done vniustly toward me: but I wil be exercised in thy commandments.

*f* The iust also prayeth that the wicked may be ashamed, and conuerted, for so the hebrew word here signifieth, though it is also lawful to desire the iust punishment of obstinate sinners.

79 † Let them *g* be conuerted to me that feare thee: and that know thy testimonies.

*g* He prayeth againe for conuersion of the wicked, and to haue peace with them.

80 † Let my hart be made immaculate in thy iustifications, that I be not confounded.

Caph. Hand, or Palme of the hand.

81 † My soule hath fainted for *a* thy saluation: and I haue much hoped in thy word.

*a* Manie iust of the old testament most feruently desired the coming of Christ our Sauour, as our Lord himselfe testifieth, Mat. 13. v. 17. And now the iust desire his coming in glorie, 2. Tim. 4. v. 8.

*eloquiu* 82 † Myne eies haue fayled for thy \* word, saying: *b* When wilt thou comfort me? *b* Delayed hope afflicted.

83 † Because I am made *c* as a bottel in the hoare frost: I haue not forgotten thy iustifications.

*c* As a leather bottel made of a beasts skinne, congeled with the frost, and after parched in smoke, so is the bodie of the iust mortified by diuers sortes of afflictions, made a new bottel fitte to receiue new wine, that is, perfect doctrine of Christian life, as of fasting, and other austeritie, wherof our Sauour speaketh, Mat. 9. v. 17.

84 † How manie are *d* the daies of thy seruant: when wilt thou doe iudgement on them that persecute me?

*d* Such is mans infirmitie, yea of the iust, that he apprehendeth tribulations to be very long, and therefore desireth consummation; and that without faile, so he stil submitte his wil to Gods wil.

85 † The vniust haue told me *e* fables: but not as thy law.

*e* Frivolous

86 † Al thy commandmentes are truth: they haue vniustly persecuted me, helpe me.

idle tales, which are not according to Gods law.

87 † They haue welnere *f* made an end of me in the earth: but I haue not forsaken thy commandments.

*f* I was in great danger, but am not ouerthrowne.

88 † According to *g* thy mercie quicken me: and I shal keepe the testimonies of thy mouth.

*g* And by thy merciful grace shal persist.

Lamed.

Discipline.

89 † For euer Lord *a* thy word is permanent in heauen.

*a* The praise of Gods workes; which are firme and permanent in the order, wherein he set them

90 † Thy truth in generation and generation: thou hast founded the earth, and it is permanent.

B

† By the

*b* All things, of this world, **†** By thy ordinance the day continueth: because *b* all things 91  
*man* excepted, do Gods wil. **† c** But that thy law is my meditation: I had then *d* perhaps 92  
 perished in my humiliation.

*e* Man, except he meditate Gods law, and thereby be holden vp, is in danger, *d* perhaps in  
 euerie tentation to perish eternally. For he can neuer rise out of mortal sinne, by his owne  
 powre, and al should perish if Gods mercie did not spare some, and geue them new effectual  
 grace to repent.

**†** I wil not forget thy iustifications for euer: because in them 93  
 thou hast quickned me.

**†** I am thine, saue me: because *e* I haue sought out thy iusti- 94  
 fications.

*c* *Alwayes vnderstood, that Gods grace preuented, els no man can seeke to obserue the*  
*commandments.*

**†** Sinners haue expected me to destroy me: I vnderstood thy 95  
 testimonies.

**† f** Of all consummation I haue sene the end: *g* thy com- 96  
 mandment is exceding large.

*f* All worldlie things haue their consummation and end: *g* Gods commandment continueth  
 euer. For we are perpetually bond, to loue and serue God: to loue our neighbours, yea and  
 enemies. The reward also for keeping Gods commandments, & punishment for breaking them,  
 are eternal without end.

Mem. Of them.

**† a** How haue I loued thy law *o* Lord! all the day it is my me- 97  
 ditation.

*a* It is meruel to a perfect iust man, that he hath so much loued, and obserued Gods law.  
 By acknowledging wherof, he yeldeth praise and thanks to God, whose gift it is.

**† b** Aboue mine enemies thou hast made me wise by thy com- 98  
 mandment: because it is to me for euer.

*b* The fruites of obseruing Gods law are manie and great. Amongst others, it maketh  
 the obseruer, wiser: then his enemies.

**†** Aboue *c* all that taught me haue I vnderstood: because thy 99  
 testimonies are my meditation.

*c* It maketh the obseruer wiser, then his temporal maisters, that taught him, to wit, then those  
 that teach wel, and do not performe the same.

*d* Yonger in yeates that **†** Aboue *d* ancients haue I vnderstood: because I haue sought 100  
 thy commandments.

*kepe* Gods **†** I haue staied my feete from all euil way: that I may keepe thy 101  
 command- wordes.

*ments, are* **†** I haue not declined from thy iudgements: because thou hast 102  
*wiser then* set me a law.

*the more an-*  
*cient that kepe them not.*

**† e** How

*eloquia* 103 † *e* How sweete are thy \* wordes to my iawes, more then  
honic to my mouth!

*c* *An other fruite is the swetnes, which the iust feeleth in his owne soule.*  
By thy commandments I haue vnderstood: therefore haue *f* *It brideth*  
I f hated a *c* way of iniquitie. *also iust ha-*  
*rred to sinne.*

Nun.

Euerlasting.

105 † *a* Thy word is a lampe to my feete, and a light to my pathes.  
*a* *The word or law of God declared by Prophets, Pastors, or other Preachers is the ordi-*  
*inarie meanes for others to lerne, how to direct their wayes, and actions.*

106 † I *b* sware, and haue determined to keepe the iudgements  
of thy iustice.

*b* *Such profession Gods people made in the old law, in Circumcision, or at other times:*  
*Christians make it in Baptisme.*

207 † I am *c* humbled exceedingly *o* Lord: quicken me according  
to thy word.

*c* *All that will lue godly in Christ Iesus, shal suffer persecution. 2. Tim. 3. v. 12.*

108 † The *d* voluntaries of my mouth make acceptable *o* Lord:  
and teach me thy iudgements.

*d* *Besides the commandments, the iust also offer voluntarie workes of supererogation,*  
*acceptable to God.*

109 † My *e* soule is in my handes alwaies: and I haue not forgot-  
ten thy law.

*e* *By this Hebrew prouerb is signified, that a iust mans temporal life is in continual danger,*  
*as the thing that is in ones hand, is ready to be laide by, put out of his hand, or to be by and*  
*by disposed of, or may forthwith fall from his hand.*

110 † Sinners laid a snare for me: and I haue not erred from thy  
commandments.

111 † For inheritance I haue purchased thy testimonies for euer:  
because they are the ioy of my hart.

112 † I haue inclined my hart to doe thy iustifications for euer,  
*f* for reward.

*f* *A most evident place, that the keeping of Gods commandments merite reward, and are*  
*rightly obserued in respect of reward.*

Samech.

Helpe.

113 † I haue *a* hated the vniust: and I haue *b* loued thy law.

*a* *Not anie mortal man is to be hated, in his person, but his iniquitie, by vvhich he is an eni-*  
*mic to Gods law, b vvhich euerie iust man loueth.*

114 † Thou art my helper, and protectour: and vpon thy word  
I haue much hoped.

† *c* Depart from me ye malignant : and I wil search the com- 115  
mandmentes of my God.

*c* Whosoeuer wil seriously and securely search the law of God, must auoide the conuersation of euil men.

† *d* Receiue me according to thy word, *e* and I shal liue: 116  
and *f* confound me not of myn expectation.

*d* A general and very fitte prayer, vwhen we addiect ourselues by a firme resolution to serue God, beseeching him to receiue vs into his protection: *e* vwhereby spiritual life is conferred: *f* vvhich we pray vwith great confidence, because he hath promised to heare those that seeke, aske, and knocke at the dore of his grace.

† *g* Helpe me, and I shal be saved: and I wil meditate in thy 117  
iustifications alwayes.

*g* VVe must pray also that he suffer vs not to be confounded, or made frustrate of the reuward vvhich we expect; for hope confoundeth not, if charitie be poured in our hartes, by the Holie Ghost, vvhich is geuen vs. Rom. 5. v. 5.

† Thou hast *b* despised al that reuolt from thy iudgementes: 118  
*i* because their cogitation is vntuist.

*b* God reiecteth sinners: so long as they thincke perversly: that is, vntil by his grace, some returne to a better mind, vvhich of themselues they can neuer do.

† Al the sinners of the earth I *k* haue reputed preuaricatours: 119  
therfore haue I loued thy testimonies.

*k* As God accounteth of sinners, so the iust also esteemeth them, conforming his iudgement to Gods.

† I Pearse my flesh with thy feare: for I am afraid of thy 120  
iudgementes.

*l* Seruile feare is profitable as this place maketh euident: though perfect charitie afterwards succeeding, expelleth that feare, and moueth to do vvel for the loue of God, not for feare of punishment. 1. Ioan. 4.

Ain. A fountaine, or an eye.

† I *a* haue done iudgement and iustice: *b* deliuer me not to 121  
them that calumniate me.

*a* The iust againe in seruent zele, not arrogantly, but confidently professing his innocencie, *b* prayeth to be defended from calumniators.

† Receiue thy seruant *c* vnto good: let not the prowde ca- 122  
lunniate me.

*c* Grant therfore o God the good, and lawfull request which I demand.

† Mine eies haue fayled *d* after thy saluation: and for the 123  
word of thy iustice.

*d* By long expecting to be deliuered, and saved from tribulation.

† Doe with thy seruant according to thy mercie: and teacher 124  
me thy iustifications.

† I am thy seruant: geue me vnder standing, that I may know 125  
thy testimonies.

126 † *e* It is time to doe ô Lord : *f* they haue dissipated thy law.

*e* It is time, and hiegh time, saith feruent zeale of the iust man, that God deliuer the innocent: *f* vvhhen the vvvicked haue not only persecuted the good, but haue also contemptuously made hooke of Gods lawv, and true religion.

127 † *g* Therefore haue I loued thy commandemētes, aboue gold and topazius :

*g* For this zeale of Gods lawv so despised, and dissipated, the iust more and more loueth, that vvhich the vvvicked so deadly hate.

128 *h* † Therefore was I directed to al thy commandements : *i* al wicked way I haue hated.

*h* Euen by the mortal hate of the vvvicked I savv, that Gods lawv is most excellent, and therfore addicted my selfe so much the more to lone it, *i* and to hate al vvvicked vvayes.

Phe. Mouth.

129 † Thy *a* testimonies are meruelous : *b* therefore hath my soule searched them.

*a* Gods meruelous powvre and vv wisdom, testified by his vvorkes and commandments, *b* vvorthely inuite iust soules, to meditate and contemplate the same.

*Sermo-vm.* 130 † The *c* declaration of thy \* wordes doth illuminate : and geue th vnderstanding to litle ones.

*c* First entrance into knowledge of holie Scripture, illuminateth the vnderstanding of the humble, vvhether they procede to know more.

131 † I *d* opened my mouth, and drew breath : because I desired thy commandments.

*d* By this Metaphor, of gaping, or vvide opening the mouth, and draving breath, the Prophet describeth the great desire of the iust, to knowv and kepe Gods commandments.

132 † Looke vpon me, and haue mercie on me, according to *e* the iudgement of them that loue thy name.

*e* According to thy accustomed equitie, in shewing mercie to them that loue thy name.

*loquiii* 133 † Direct my steppes according to thy \* Word : and let not anie iniustice haue domination ouer me.

134 † Redeme me from the calumnies of men : that I may kepe thy commandmentes.

135 † Illuminate *f* thy face vpon thy seruānt : and teach me thy iustifications.

*f* Let thy diuine Maiestie looke vpon me with fauorable countenance.

136 † *g* Mine eies haue gushed forth issues of waters : because they haue not kept thy law.

*g* True repentance consisteth not only in purpose to auoide sinne hereafter, vvhich in dede is first required, but also in sorowv and lamentation for sinnes past.

Sade.

Iustice.

137 † Thou art iust ô Lord : and *a* thy iudgement is right.

*a* God being essentially iust of himselfe, maketh men iust according to right iudgement, by geuing them grace of mercie, vvher vvith they cooperating, are iust by iustice in dede inherent

in their soules, not by imputation only: for it, were not right iudgement to impute, or account man iust, vvhich is not so in dede.

† Thou hast commanded *b* iustice thy testimonies: and thy *138*  
veritie exceedingly.

*b* The same is more confirmed, by these three synonyma, *Iustice, Testimonies, Veritie*, signifying the law of God, most earnestly commanded.

† My Zele hath made me to pine away: because mine enemies *139*  
haue forgotten thy wordes.

*a* Gods law is as pure as anie thing purged by fire. † Thy *a* word is *c* fired exceedingly: and thy seruant hath *140* \*eloqu  
loued it.

† I am *d* a yongman, and contemned: I *e* haue not forgot- *141*  
ten thy iustifications.

*d* A iust man is often iudged ignorant, immature, vnexperienced, by the vworldlie vvhise; *e* but in dede is vvhise, in that he forgetteth not to kepe the law, vvhich maketh him iust.

† Thy iustice, is iustice for euer: and thy law is veritie. *142*

† Tribulation, and distresse haue found me: thy command- *143*  
ments are my meditation.

† Thy testimonies are equitie for euer *f* geue me vnderstan- *144*  
ding, and I shal liue.

*f* Having professed the necessitie of perfect iustice, he concludeth this Octionarie, praying to be illuminated in his vnderstanding, that so he may attaine iustice, and liue thereby.

Coph. Vocation.

*a* Most ferious and feruent inuocation of God for his grace, is necessarie, to the fulfilling of his law. † I *a* haue cried in my whole hart, heare me *o* Lord: I wil *145*  
seeke after thy iustifications.

† I haue cried to thee, saue me: that I may keepe thy com- *146*  
mandmentes.

† I haue preuented in *b* maturitie, and *c* haue cried: because *147*  
I hoped much in thy wordes.

*b* I haue preuented the mature, and ordinarie time of the night, and haue  
prayed *c* very attentiuely.

† Mine eies *d* haue preuented early vnto thee: that I might *148*  
meditate thy *a* wordes.

\*elo

*d* Again in the morning I haue preuented the accustomed time of prayer.

† Heare my voice according to thy mercie *o* Lord: and accor- *149*  
ding to *e* thy iudgement quicken me.

*e* According to thy accustomed manner of shewing mercie, shew it me, that thereby I may liue. † They that persecute me haue approached to iniquitie: but *150*  
from thy law they are made far of.

† Thou art *f* nigh *o* Lord: and al thy wayes are truth. *151*

*f* God is alwayes readie to heare al that sincerely inuocate him.

† *g* From the beginning I knewe of thy testimonies: that *152*  
thou hast founded them for euer.

*g* Gods law is the same in substance from the beginning of the world, and wil be for euer.

Res.



Res. Head.

153 † See *a* my humiliation, and deliuer me : because I haue not *a* forgotten thy law. *a* Another prayer of the iust in affliction.

*Psalmist* 154 † Iudge my iudgement, & redeme me : for thy \* word *b* quicken thou me. *b* Conserue me in thy grace.

155 † Saluation is far from sinners : because they haue not sought after thy iustifications.

156 † Thy mercies are manie *o* Lord : *c* according to thy iudgement quicken me. *c* As before v. 149.

157 † There are manie that persecute me, and afflict me : I haue not declined from thy testimonies.

158 † I saw the preuicarours, and I pyned away : because they kept not thy \* wordes.

*Psalmist* 159 † *d* See that I haue loued thy commandmentes *o* Lord : in thy mercie quicken me. *d* Sincere profession of innocencie is no arrogancy.

160 The *e* beginning of thy wordes is truth : *f* al the iudgementes of thy iustice are for euer.

*a* Gods essentiall veritie is the beginning from whence, as from the fountaine al other trutthes are deriued : *f* And al commandments proceeding from this first truth, are for euer immutable.  
Sin. Tooth.

161 † Princes haue persecuted me *a* without cause: and my *b* hart hath bene afrayd of thy wordes.

*a* Pot<sup>n</sup> wicked men persecute the godlie without cause, that is, without anie iust reason mouing them; & without the effect intended by them, which is to drawe Gods seruants from truth, and equitie; *b* whose hart being possessed with the true feare of God, they persist in keeping Gods commandments.

*Psalmist* 162 † I *c* wil reioyce at thy \* wordes: as he that findeth manie spoyles.

*c* Yea they also reioyce in keeping the commandments, with such difficultie, as these doe, that gaining the victorie ouer their enemies, carie away great and rich spoyles.

163 † I haue hated iniquitie, and abhorred it: but thy law I haue loued.

164 † *d* Seuentimes in the day I haue sayd prayse to thee, for the iudgements of thy iustice.

*d* Euerie day the iust praise God often, signified by the number of seuen.

From hence also the Church of Christ tooke example to institute the seuen Canonical Houres, which is the ordinarie Ecclesiastical Office; consisting, as S. Isidorus, and manie other Fathers testifie, of Hymnes, Psalmes, Canticles, Antiphones, Lessons, Responsories, & other Prayers & Praises, distributed into distinct times, beginning in the night, vvhof that part is called the Nocturne (one or three according to the diuersitie of the Office) and pertaineth to one or more of the foure Vigiles, into which souldiars diuide the vvhole night. Vvherto also the Laudes are added. Then Prime, in the morning. After vvhards, the Third houre, Sixt, Ninth; and in the eueing, Euen songue, and Compline.

Against vvhich most ancient and religious Constitution, especially against the

Institution  
of Canonical  
Houres by  
the Church,

the part called Vigiles, or Nocturnes, certaine Heretikes repined, and calumniated the Churches custome, as superfluous and vnfructful to spiritual worke, violating of Gods ordinance, who made the night for rest, and the day for labour. For which cause they were called *Nyctazontes*, *Somniculosi*, *Drowsie heretikes*. As the same S. Isidorus testifieth li. 1. c. 22. de Offic. Eccles. S. Ierom Epist ad Riparium, noteth the same heresie in *Vigilantius*, calling him *Dormitantius*, because he reprehended holie Vigiles, as if it were better to sleepe, then wake in time of Diuine seruice. VVicliff also raised vp the same heresie, as witnesseth Thomas V Valdensis. To 3. Tit. 3. c. 11. Lastly Luther and al his broode. But the holie obseruation of Canonical Houres is proued, by manie ancient Fathers to be altogether agreeable to the holie Scriptures, both of the old and new Testament. So S. Bedæ in 18. Luc. & li. 4. c. 7. Hist. Angl. S. Gregorie the Great. li. 3. Dialogi. c. 14. S. Augustin (Ser. 55. de temp.) exhorting the people to rise early to the Vigiles (or Nocturnes) and in aniewise to come to the Third houre, Sixt, and Ninth. Let none (saith he) withdraw himselfe from the holie vvorke, but vvhom either sicknes, or publike vtilitie, or perhaps some great necessitie holdeth backe. S. Ierom. Epist. 22. ad Eustoch. & in Epitaph. Paule. c. 10. maketh expresse mention of the Third houre Sixt, Ninth, Morning, and Euening; also of Midnighst, adding that no Religious is ignorant that sometimes they must rise to Diuine seruice, twise, yea thrise in the night. S. Basil, in *Regulis sursus disput. ad Interrog. 37. & de Instit. Monachorum*. first sheweth this ordinance to be agreeable to the holie Scriptures, and namely to this place of the Psalmist. S. Cyprian in fine exposit. *Orat. Domini*. affirmeth that besides the three houres in vvhich Daniel and his felowes prayed, the Church of Christ hath added more. And (as manie suppose) S. Clement. li. 8. *Constitut. Apostol. c. 40.* sheweth the sette Houres of prayers, and the reasons thereof: Make your prayers Early in the morning, at the Third houre, Sixt, Ninth; Euening; and at the Time of cocke crowing. Early geuing thanks because our Lord hath illuminated vs, the night being passed, & the day coming in; the Third, because that houre our Lord receiued Pilats sentence; the Sixt houre, because then he was Crucified; the Ninth, because al thinges were moued, when our Lord was crucified, abhorring the audacitie of the wicked, & not bearing the ignominie of our Lord; at Euening, geuing thanks, for that God hath geuen vs the night for rest of dayes labours: at the Cocke crowing, because at that time the coming of the day is denounced, to exercise the vvorke of light, thus S. Clement. Touching the distinct and sette times of publike prayer, the continual practise by tradition teacheth, that Mattines vvith Laudes vvere said in the night, about the first Cockcrowing. Prime early in the morning. The other partes in the day time; At euening Euen songe, and Last of al Compline. And touching the place: If for the infidels (saith the same holie Father): there be not access to the Church, the Bishop must geather the Assemblie at home, that the godlie may not enter into the Church of the wicked: for the place doth not sanctifie man, but man the place. VVherfore if the vvicked occupie the place, that place is to be shunned, because it is prophaned by them: for as Priettes de sanctifie holie thinges, so the vvicked do contaminate them. If neither at home, nor in the Church Assemblies can be celebrated, let euerie one by himselfe sing, read, pray, or two or three be geathered together. For vvhere two or three are geathered in my name (saith Christ) there am I, in the middes of them. Let not the godlie pray with an heretike, no not at home. For vvhat societie is there of light vvith darknes?

Mat.  
2. Co

† There

165 † There is *e* much peace to them that loue thy law: & *f* there is no scandal to them.

*e* Amongst other benefites, it is a special commoditie, that those which perfectly loue Gods law, haue alwayes peace in their owne conscience: *f* and are neuer scandalized, that is, do not fall nor committe sinne, by anie occasion whatsoever geuen them by others: For it is a general assured doctrine, that the perfect are not scandalized, because they are constant in vertue, and not moued by anie example, perswasion, prouocation, or other meanes to offend God: but only the weak and vnperfect are moued, and drawne to sinne by occasions geuen them, who otherwise would not haue sinned. Neither is he excused that falleth by such occasions, because he ought to be constant.

166 † I expected thy saluation o Lord: and haue loued thy commandmentes.

167 † My soule hath kept thy testimonies: and *g* hath loued them *g* *Not of seruile feare,*  
exceedingly.

168 † I haue kept thy commandmentes, and thy testimonies: because al my waies are in thy sight. *but of true charitie & filial loue.*

*h* Because whatsoever I do is in thy sight, whom I wil in no case offend.

Tau. Signe.

169 † Let my petition approach in thy sight o Lord: according to thy word giue me *b* vnderstanding.

*a* In this last Ostonarie, and conclusion of this Psalme, the faithful seruant of God prayeth, *b* not for humane knowlege, or other temporal things, but to vnderstand Gods law.

170 † Let my request enter in thy sight: *c* according to thy word *d* deliuer me.

*c* Thou that hast promised to heare al that inuocate thee, *d* voutsafte to deliuer me in time of tribulations and tentations.

171 † My lippes shal vtter an hymne, when thou shalt teach me thy iustifications.

*loquiss* 172 † My tongue shal pronounce thy \* word: *e* because al thy commandmentes are equitie.

*e* God geuing grace, it becometh his seruants thankfully to serue, and praise him.

173 † *f* Let thy hand be to saue me: because I haue chosen thy commandmentes.

*f* Though man be indued with grace, yet he needeth more grace, that by Gods hand and powre, *a* not by his owne, he may resist tentations.

174 † I haue conected thy saluation o Lord: and thy law is my meditation.

178 † *g* My soule shal liue, and shal prayse thee: and thy iudgementes shal helpe me

*g* By this assistance of grace, the soule continueth in spiritual life, and praiseth God.

176 † *h* I haue strayed, as a sheepe, that is lost: *i* seeke thy seruant, *k* because I haue not forgotten thy commandmentes.

*h* Al mankind, and vniuersally euerie one hath bene as a lost sheepe, *i* and Christ came into this world to seeke and saue al: *k* but effectually findeth and saueth those only, that forgere not to kepe his commandments.

THE BOOKE  
A BRIEFE NOTE CONCERNING  
the Gradual Psalmes.

VVhy the 15.  
Psalmes fol-  
lowing are  
called Gradual  
Canticles.

The histori-  
cal sense.

The mystical  
sense.

These Psalm-  
mes are con-  
solatorie  
prayers and  
prophecies.

Here follow in order fifetene Psalmes intituled Gradual Canticles. The Hebrew word Mahaloth signifieth Steppes, or Ascensions. The reason wherof Aadias, and some other Rabbins yeld, for that they were songe with highest eleuated notes, that can be in Musike. The Talmud saith they are so called, because they were songe in the fifetene steppes going vp into the Temple. But S. Augustin, S. Basil, and other Christian Fathers expound them according to the historie, and immediate propheticall sense, of the deliuerie of the Iewes from captiuitie of Babylon, ascending into Ierusalem: which is so situated on mountaines, that the way from al partes was by ascending vnto it. According to the Mystical sense, of ascending spirittually by vertues to perfection, and to eternal felicitie. For the way tending to vertue (saith S. Basil) is like to certaine steppes (or degrees) by litle and litle bringing the m n that loueth wisdom vnto heauen. These Canticles therefore are prayers, mixed with consolations, for the ioyfull deliuerie of Gods people, from that great captiuitie in Babylon, which the Psalmist King Dauid saw in propheticall spirite, and which his posteritie felt, and sometime indured. VVhich againe as a figure signifieth the returne and ascending of mankind from sinne to grace, and from the miserable state of this world into heauen. VVherupon S. Augustin interprete h this prophecie of the ascension, or eleuation of the hart, from the vale, of teares. In the meane time, whiles we are in this world, these Psalmes are consolatorie prayers, and propheticall assurance, that Gods people, Catholique Christians shal be deliuered from thraldom, and persecution of Paganes, Turkes, and Heretikes. As partly we see by the deliuerie from the Romane persecuting Emperors, from the Vandals, Gothes, and Hunnes: & therefore with assured confidence we hope and expect the like deliuerie from Turkes, and al Heretikes of Luthers broode.

PSALME. CXIX.

Prayer in tri-  
bulation.  
the 7. key.

*The Iewes in captiuitie of Babylon, Christians in persecution, or other great tribulation, pray with confidence to be deliuered from danger, and sclander of wicked tongues, s. lamenting their long indurance.*

A gradual Canticle.

**V**W H E N I was in tribulation I cried to our Lord: and  
a he heard me.

a Former experience of Gods mercie in hearing the prayers of those that inuocated him, genneth hope that he wil heere in like case.

† O Lord deliuer my soule from b vniust lippes, and from a 2  
deceitfull tongue.

b Nothing is more dangerous then vntrue and deceitfull tongues, nothing more damage then to diminish, and detract from the good fame of the iust: and therefore this is a most necessarie prayer, that God wil deliuer vs, from the wicked tongues of: Turkes, Heretikes, and other wicked men.

c What punishment is to a deceitfull tongue?  
† c What may be geuen thee, or what may be added vnto thee 3  
great enough for wicked tongues?

† The

† *d* The sharpe arrowes of the mightie, with coales of desolation.

*d* Surely the malice of wicked tongues deserveth sharpest punishments to be afflicted by strong handes.

5 † *e* Woe is to me, that my seiourning is prolonged: I haue

6 dwelt with the inhabitants of Cedar: † My soule hath bene long a seiourner.

• *e* Iewes lamented their long absence from the holie land, especially from Ierusalem, and the Temple. Christians mourne for their restraint from Gods Seruice, and long perigrination from heauen. *f* Of Cedar the sonne of Ismaell came Mahomer, the Turkes false prophet, whose tyrannie is great and long. The name Cedar is interpreted, blackenes, and obscuritie, which signifieth darkenes of error, and sinne.

7 † With them, that hated peace, I was peaceable: when I spake to them, they impugned me *g* without cause.

*g* The wicked afflict those that geue no cause of offence.

PSALME. CXX.

The iust reioyce that their prayer is heard, and that God continually protecteth them. Gods protection. the j. key.

1 A gradual Canticle.

I HAVE lifted vp mine eyes vnto *a* the mountaines, *b* from whence helpe shal come to me.

• Towards Ierusalem, and towards heauen. *b* Al helpe cometh from heauen, that is, from God, who of his diuine ordinance especially heareth prayers made in holie places. 3. Reg. 7.

2 † My helpe is from our Lord, who made heauen and earth.

3 † Geue he not *c* thy foote to be moued: neither doe he slumber that keepeth thee.

• The iust speaketh and wisheth wel to his owne soule. Especially the vvhole Church reioyceth in Gods assured protection.

4 † Loe he shal not slumber nor sleepe, that kepeth *d* Israel: *d* The militant

5 † Our lord kepeth thee, our Lord is thy protection, vpon thy right hand. Church.

6 † By day *e* the sunne shal not burne thee: nor *f* the moone by night. Prosperitie, nor aduersitie can ouerthrow the Church.

7 † Our Lord doth kepe thee from al euil: our Lord kepe *g* thy soule. spiritual life.

8 † Our Lord kepe thy coming in, and thy going out: from hence forth now, and for euer.

PSALME CXXI.

Under the figure of returne to Ierusalem, vehemently desired by the Iewes in captiuitie, the Psalmist describeth the desire, and hope of the iust to possesse beaumont. I eyes of heauen promised to the iust the 10. key.

## A gradual Canticle.

I

**I** REIOYCED in these thinges, which *a* were sayd to me: We shal goe into the house of our Lord.

*a* Diuers Prophetes told the Iewes in captiuitie, that they should returne to Ierusalem. All Prophetes, Christ also, and his Apostles, and Priestes preach the entrance, and ioyes of heauen to the iust. All which the Psalmist sauy in propheticall spiritie, and reioyced.

† *b* Our secte were standing, in thy courtes o Ierusalem 2

*b* The Iewes consider that sometimes they were ioyful in the Temple of Ierusalem: Christians reioyce in the comforte they haue in the militant Church.

† Ierusalem, which is built as a citie: whose *c* participation 3  
is together in it self.

*c* Communitie and participation of spiritual graces, is a great ioy to Catholiques, vvhherof the same Prophet speaketh, Psal. 118. v. 63. and often els vvhere.

† For *d* thither did the tribes ascend, *e* the tribes of our 4  
Lord: the testimonie of Israel to confesse vnto the name of  
our Lord.

*d* All the twelue Tribes frequented Ierusalem, *e* and all nations of the vvorld do come to the Catholique Church.

† Because seates *f* sate there in iudgement, *g* seates vpon the 5  
house *h* of Dauid.

*f* Seates of Iudgement vvere placed in Ierusalem, *g* and seates of Iudgement in the Catholique Church *h* of Christ.

† *i* Aske ye the thinges that are for the peace of Ierusalem: 6  
and *k* abundance to them that loue thee.

*i* Christ exhorteth to aske, *k* and promisseth to geue that is rightly asked; Christians also inuite Matt. 2  
v. 22.  
each other to pray for the Church.

† Peace be made in thy strength: and abundance in thy 7  
towers.

† I For my bretheren, and my neighbours sakes, *m* I spake 8  
peace of thee:

*l* Christ prayeth for his Church, *m* and gaue his peace to the Apostles, and in them to their successors.

† For the house of our Lord God, I haue sought *n* good 9  
thinges to thee.

*n* For in heauenlie Ierusalem, all good thinges are prepared, & are geuen to Sainctes reigning there for euer.

## PSALME. CXXII.

A prayer in  
affliction.  
the 7. key.

*A feruent and attentius prayer, to be deliuered from captiuitie, or anie  
other affliction.*

## A gradual Canticle.

I

**T**O thee haue I lifted vp mine eies, which dwellest in the  
heauens.

† Behold

- 2 † Behold as the eies *a* of seruantes, are on the handes of their masters,

*a* Seruantes expecting necessities at their masters handes, are commonly very attentiuē to receiue that which they hope for: so must the faithful praying God, be very attentiuē, and not distracted in their prayers.

As the eies *b* of the handmaide on the handes of her mistresse:  
so are our eies to our Lord God vntil he haue mercie on vs.

*b* An other example of handmaidens, who generally are more diligent then men.

- 3 † Haue mercie on vs *o* Lord, haue mercie on vs: because we are *c* much replenished with contempt.

*c* Though God suffer his seruantes to sustaine some affliction and reproch, yet he heareth and deliuereth them before they be oppressed.

- 4 Because our soule is *d* much replenished: reproch to them that abund, and contempt to the proude.

*d* Seeing persecution stil increase, or continue long, the faithful are then specially to conceiue hope of speedie reliefe.

## PSALME. CXXIII.

*The whole Church, and euerie iust person, gratefully confesseth, that by Gods protection they are secure, without which none could escape ruine.* Gods protection. the key.

- 1 A gradual Canticle.

- 2 **B**V T that our Lord *a* was in vs, let Israel now say: † but that our Lord was in vs,

- 3 *b* When men rose vp against vs, † *c* perhaps they had swallowed vs *d* aliue:

If God had not sent his helpe, and defence to vs,

*b* we could not haue escaped the force of our enimies. *c* The vword [perhaps] doth not here import a doubt, or vncertanitie, but in modest maner of asseueration, leaueth the iudgement of the euent that should hapen (if God did not protect his seruantes) to their owne consideration: which is an vsual phrase in most languages. *d* So sudainly should the vveake, vvithout Gods protection, be destroyed, as men are deuoured & swallowed vp by rauening vvild beasts, euen before they be thoroughly dead. So vvvas Ionas swallowed into the vvholes bellie.

- 4 When their furie was angrie against vs, † perhaps *e* water had swallowed vs. Furious persecution.

- 5 † Our soule hath passed through *f* a torrent: perhaps our soule had passed through an intolerable water.

*f* Suddaine great troubles.

- 6 † Blessed be our Lord which hath not geuen vs, for a pray to their teeth.

*g* Mans subtletie often deceiueth an other man, but there is no countelable to circumspect God.

- 7 † Our soule as a sparow is deliuered from the snare of the fowlers:

The snare is *g* broken, and we are deliuered.

- 8 † Our helpe is in the name of our Lord, who made heauen and earth.

## PSALME CXXIII.

Gods protection.  
the 3. key.

*The Church, and holie members thereof, are alwayes protected by God:  
5. The wicked being suffered for a while, are at last punished.*

A gradual Canticle.

**T**HEY *a* that trust in our Lord, as mount Sion: he shall not be moued for euer, *b* that dwelleth † in Ierusalem. 2

*a* Those that confidently trust in God, are in such securitie as is mount Sion, vvhich is a hill, defended also vvith other hillies round about. *b* An other thing required to this securitie, is to dwell vvithin Ierusalem, not the terrestrial citie; for (as S. Augustin obserueth) the Iewes that dwelt therein are destroyed or made captiues, and hitherto reiecte of God, but in the Catholique Church.

Mountaines round about it: and our Lord round about his people, from hence forth now and for euer.

*c* God wil not alwayes, nor finally leaue his seruants in tribulation, but only a while for their good. † Because our Lord *c* wil not leaue the rod of sinners vpon 3 the lote of the iust: that the iust reach not their handes to iniquitie.

† *d* Doe wel ô Lord to the good, and right of hart. 4

*d* This prayer is also an asseueration, for it is certaine that God wil defend, and reward the good, and right of hart:

† But *e* those that decline into obligations, our Lord wil bring with them that worke iniquitie: *f* peace vpon Israel.

*e* And no lesse assuredly God wil punish not only the notorious wicked, and principal authors of wickednes, but also al those that for feare or for commoditie, or for anie other cause, decline into obligations, bondes, couenants, or anie vvay consent, in external shew with the wicked against God: as in outward profession of Heresie, or Schisme, though such temporizers do not thincke in their hart, that the pretended religion is true, wherto they are drawne to yeld external conformitie. For, as the Psalmist here teacheth, our Lord wil bring al such accessarie offenders, to the same iudgement and punishment, vvith the principal vvorkers of iniquitie. *f* Al vvich being punished, then Ierusalem, the Catholique Church, shall haue peace.

## PSALME CXXV.

The deliucted  
from capti-  
uitie ioyce.  
the 7. key.

*Israelites released from captiuitie of Babylon, much more the blessed both of the old and new testament deliuered by Christ from captiuitie of sinne, do reioyce: 5. Who neuertheles must passe through tribulation to eternal felicitie.*

A gradual Canticle.

**VV**HEN our Lord turned the captiuitie of Sion: we were made as *a* men comforted. 1

*a* The Iewes released from captiuitie, were exceedingly, and almost incredibly comforted, as men for great, and vnexpected sundaine ioy thinke it rather a dreame, then a truth that they are deliuered from miseries. So S. Peter vvhen he was deliuered out of prison by an Angel. *Act. 12.*  
thought



thought it rather a vision, then a true deliuerie. Such spiritual ioy deuoute soules haue vvhē they are deliuered from sinne.

2 † Then was our mouth replenished with ioy: and our tongue with exultation.

Then *b* shal they say among the Gentiles: Our Lord hath done magnifically with them.

*b* Vvhēas in the tivo former verses (and very commonly) the Prophet speaketh in the preter tense, for the assurance of that he fore sheveth, as if it were already donne, yet here he vttereth his prophēcie in the future tense, that the Gentiles wil confesse that God dealeth magnifically vwith his people.

3 † *c* Our Lord hath done magnifically with vs: we are made ioyful.

4 † *d* Turne our captiuitie ô Lord, *e* as a torrent in the South.

*d* The Prophet forceth al this in spirite, prayeth for the performance hereof. *e* And that it may speedely be done, as a torrent that runneth in the south part of the vworld is commonly very great, much desired, but scarce expected.

5 † *f* They that sow in teares, *g* shal reape in ioyfulness.

*f* This is the ordinarie disposition of God, that his seruants shal make their seeding, vvhich is, doe good vworkes (saith S. Augustin) vwith teares, in tribulation vpon earth: *g* and reape a plentiful harvest, the reuward of their suffering and vvel vworking, in the next life. In assured hope vvhē of the Psalmist, and the vvhole Church ioyfully conclude this Psalm vwith the tivo verses folowing.

6 † Going they went and wept, casting their seedes.

7 † But coming they shal come with exultation, carying their sheaues.

## PSALME CXXVL

*Neither house nor citie can be built, or kept without Gods special providence and helpe, 3. those that trust in him shal prosper in their ende-  
mours.*

Gods helpe  
in al good  
vworkes.  
the 3. key.

1 A gradual Canticle *a* of Salomon.

*a* God not permitting Dauid to build the Temple, promised that his sonne should build it; and therefore besides other good admonitions, geuen to his sonne Salomon, he directeth this Psalm to him, to be songe vwith others in the dedication of the Temple. 3. Reg. 8.2. Par. 5.

**V**NLESSE *b* our Lord build the house, they haue laboured in vayne that build it.

Vnlesse our Lord kepe the citie, he watcheth in vayne that kepeth it.

*b* Vnlesse God  
be the principal Agent,  
no vvorke can  
prosper.

2 † It is vaine for you to rise *c* before light: *d* rise ye after ye haue sitten, which eate *e* the bread of sorow.

*c* It is vaine to attempt any thing vwithout Gods grace assisting: *d* they that so doing, & thincking they haue done something, rest *e* after their painfull trauel, must rise againe & beginne anew, because that vvhich they seme to haue done vvel, is nothing vwith, nor shal haue reuward.

† *f* When

† *f* When he shal giue *g* sleepe to his beloued : behold *b* the inheritance of our Lord, *j* are children : *k* the reward, the fruite of the wombe.

*f* Contrariwise where God geuing grace, those that truly loue him, do good vvorkes, *g* vvith great ease, and dilight, as they take their sleepe, *b* they merite inheritance in heauen, *j* for their good vvorkes. *k* the reppard is promised to the true children of God, borne to him in the vvombe of the Catholique Church.

† As *l* arrowes in the hand of the mightie : so are the *m* children of them that are shaken.

*l* Moreouer as a strong archer striketh deepe with his arrowes ; so they that patiently suffer much in this vvorld, *m* do multiple good vvorkes.

*n* Such shal be † *n* Blessed is the man that hath filled his desire of them : he very happie, shal *o* not be confounded when he shal speake to his enemies *o* & very easily *p* in the gate.

can be objected against them *p* in the day of Iudgement.

### PSALME CXXVII.

Feare of God *Happines both of this life and of the next, is obtayned by fearing, and sincerely serueng God.*  
the vvay to  
happines.  
the 7. key.

A gradual Canticle.

**B**LESSED are al that feare our Lord, that walke in his vvayes.

† Because thou shalt eate the labours of thy handes : blessed art thou, and it shal be wel vvith thee.

† Thy *a* wife as a fruitful vine, in *b* the sides of thy house.

*a* If such seruants of God be married, they shal ordinarily haue issue, and succession in their families ; but especially the soules of such shal bring forth manie meritorious vvorkes, *b* in the bosome of the Catholique Church, vvich vvvas founded in Christs side.

*c* Children *c* Thy children as young plantes of oliuetrees, round about thy table.  
*c* alls signifie  
good vvorkes.

† Behold so shal the man be blessed, that feareth our Lord.

† Our Lord our of Sion blesse thee : and that thou mayst see the good thinges of Ierusalem al the dayes of thy life.

And that thou mayst see thy *d* childrens children, peace vpon  
*d* Reppard in  
heauen for  
good vvorkes in earth.

### PSALME CXXVIII.

The Church *The Church often ( 3. and much ) impurned, is not ouertome. 4. Her persecuters are destroyed, 6. contemned, 8. and cursed.*  
is firme in  
persecution,  
the 6. key.

A gradual Canticle.

Often



Let thine eares be intent, to the voice of my petition.

*b* None is able to abide the rigour of Gods iustice. *†* If thou shalt obserue iniquities *o* Lord; Lord *b* who shal 3  
susteyne it:

*†* Because with thee there is *c* propiciation: and for *d* thy law 4  
*I* haue expected thee *o* Lord.

*d* For thy promises made in the law, that thou wilt remitte sinnes to the penitent, geue more grace to them that seeke it, and mitigate also the paines due for sinnes.

My soule hath expected in his word: *†* my soule hath hoped in 5  
our Lord.

*†* From *e* the morning watch euen vntil night: let Israel hope 6  
in our Lord.

*e* The hope of penitents is like to the watches of the day time, from morning vntil night, which are more comfortable, then vvatches of the night:

*†* Because with our Lord there is mercie, and with him 7  
*f* plenteous redemption.

*f* The greatest comfort is in Christ our Redemer, vvwhose plentiful Redemption bringeth more abundance of grace.

*†* And he shal redeme *g* Israel, from al his iniquities. 8

*g* Christs Redemption being sufficient for al the vvorld, is effectual only to true liuing members of the Catholique Church.

# PSALME CXXX.

Confidence of *Anie* in *st* soule in humble confidence offereth his innocencie, as a spiritual innocencie. and grateful sacrifice to God, 3. exhorting al Gods seruants euer to hope the 7. key. in him.

A gradual Canticle of *a* Dauid.

1

*a* Dauid by Gods special grace hauing a sincere minde towards al men, euen towards his enemies, and an humble hart, not desiring anie thing ambitiously, but al to the honour of God, proposeth his ovne example, for others to imitate: that they may vvith him offer the sacrifice of humilitie, and innocencie vnto God, from vvhom al good thinges procede.

*b* Al this vvith *L* ORD my hart is not exalted: *b* neither are mine eies loftie. *†* Neither haue I walked in great matters: nor in meruculous things about me. *†* If I was not humbly mynded: but exalted my soule: 2

As *c* the weaned childe is toward his mother, *d* so retribution in my soule.

*e* As children after they are vveaned come stil vvillingly to their mother, so doth the childe of God relie vpon Gods helpe, though he alvvayes feele not the same svvetnes: *d* & according to his demaieur herein, he expecteth revvard.

*†* *e* Let Israel hope in our Lord, from henceforth now and 3  
foreuer.

*e* King Dauid, or anie other being for his vertue aduanced, and revwarded by God, is a good example to moue others to do the like, so shal they receiue like revvard.

## PSALME CXXXI.

*The Psalmist earnestly prayeth God to geue him leave, & to shew him where, to build a Temple. But more especially prayeth for, and prophecies the coming of Christ, the promised Sonne of Dauid, 14. signifying Gods promise therof, and of establishing his Church.* Christ's coming to restore man. the key.

1 A gradual Canticle.

**R** E M E M B E R a Dauid ô, Lord, and al his meekenes:  
2 It is an vntual thing that Dauid, Moyſes, & other Prophetes ſpeake of themſelues in the third perſon.

† As he ſware to our Lord, *b* vowed a vowe to the God of Iacob.

*b* King Dauid deſiring, and ſo farre as lay in him, promiſing to build a Temple to God, with great inſtance prayed that he might performe the ſame. But God diſpoſing otherwiſe, that not he, but his ſonne ſhould build it, he neuertheles prepared the matter, workemen, and money, ſheved the ſonne, and diſpoſed the Leuites how to ſerue therein.

3 † c If I ſhal enter into the tabernacle of my houſe, if I ſhal aſcend into the bed of my couch.

c Moreouer by vovv deprived himſelf of entering into his ovvne houſe, or taking his ordinarie reſt, til he might (if it ſo pleaſed God) know the place where it ſhould be built.

4 † If I ſhal geue ſleepe to mine eies, and ſlumbering to mine eie liddes:

5 † And reſt to my temples: vntil I finde a place for our Lord, a tabernacle for the God of Iacob.

6 † Behold we haue heard of it *d* in Ephrata: we haue found it in *e* the ſildes of the wood.

*d* It was reueled to Dauid, that the Temple ſhould be built, in that part of Ieruſalem, which looketh towards Bethleem (otherwiſe called Ephrata) where our Sauour was borne.

*e* Within Ieruſalem, which is compaſſed with woodes. In this viſion alſo the whole forme of the Temple was reueled vnto him, as he teſtifieth. 1. Par. 28. v. 19. Al things, quoth he, came vvritten with the hand of our Lord vnto me: that I might vnderſtand al the vvorkes of the paterne.

7 † f We wil enter into his tabernacle: we wil g adore in the place where his ſette ſtood.

*f* Holie Dauid moued with exceeding deuotion, repared to the place, where Gods Temple ſhould be built. *g* & adored God, where the Propitiatorie, as a footſtoole representing Gods preſence, ſhould ſtand. VVhat meruel then if deuotion moue Chriſtians, to viſite the holie places, where our Sauour, God and Man was Incarnate, was borne, ſuffered death, was buried, aſcended into heauen, or anie other place where his ſette ſtood.

8 † *h* Arise Lord into thy reſt, thou and *i* the arke of thy ſanctification.

*h* O God, leauing Silo, Gabaon, and the like places, come into thy holie Temple. *i* VVith the Arke of conenant, where thou ſanctifieſt thy people And here againe the Prophet illuminated with a higher Myſterie, and inflamed with more deuotion, prayeth for Chriſtes coming into the vvorld, and that after his Paſſion he vvil riſe, not only in glorie of ſoule, but alſo of bodie, prefigured by the Arke of teſtimonie, which was in the tabernacle, and after in the Temple.

† Let thy Priestes be clothed with *k* iustice: & let thy *l* saines 9  
reioyce.

‡ Grant therefore that thy Priestes, vvhich must offer sacrifice in this sacred place, be indued vvith vertues, and good life vvorthie of their degree: *l* and the Leuites vvho are ordained to serue there, be likewise made fitt for their diuers functions, both in the old and new Testament.

† *m* For Dauid thy seruants sake, *n* turne not away the face 10  
of thy Christ.

*m* And seeing thou hast geuen such meeknes, deuotion, zeale, sinceritie, and other vertues making him a man according to thine ovvne hart, and therupon promised to establish his sede, *n* differ not to send thy promised Messias, Christ our Redemer.

† Our Lord *o* hath swworne truth to Dauid, and *p* he wil not 11  
disappoint it: *q* Of the fruite of thy wombe I wil set vpon thy  
seate.

*o* Henceforth to the end of this Psalm, the Prophet relateth Gods reuelation to him: That he hath truly promised vvith an oath, *p* and vvil performe, *q* to sette one of Dauids sonnes vpon his Throne: vvhich vvvas not only fulfilled in Salomon, vvho reigned in great peace, and builded the Temple, but especially in Christ the Sonne of Dauid, to vvhom our Lord God gaue the seate of Dauid his father, & he shal reigne in the house of Jacob for euer, and of his kingdom there shal be no end. Luc. 1. v. 32. 33. By this promise S. Peter also proueth Christs Resurrection. Act. 2. v. 30.

† *r* If thy children shal keepe my testament, and these my 12  
testimonies vvvhich I wil teach them:

*r* Concerning the children of Christ, members of his kingdom the Church, the promise is conditional, if they obserue Gods commandments, they shal sit vpon his seate: be coheires of his kingdom. Rom. 8. v. 17.

Their children also euen for euer, shal sit vpon thy seate.

† Because our Lord hath chosen Sion: he hath chosen it for an 13  
habitation to himself.

† This is my *s* rest for euer and euer: here wil I dwell because I 14  
haue chosen it.

*s* Sion, the Catholique Church, is a perpetual place where God dwelleth.

† Blessing I wil bleffe her *t* widow: her *v* poore I wil fill 15  
with breades.

*t* The Church, vvanting Christs visible presence, is replenished vvith manie blessings, *v* and al her humble children are releued vvith holie Sacraments.

† Her *w* Priestes I wil clothe with saluation: and her 16  
*x* saines shal reioyce with ioyfulness.

*w* The Church hath alwayes some holie Priestes, *x* and some holie people.

† *y* Thither wil I bring forth a horne to Dauid, I haue prepared 17  
*z* a lampe to my Christ.

*y* Of this Church, elected by God, Christ is the Protector, and strong defence. *z* and the same Church shal be a perpetual lampe, vvherby others may come to him:

† His enemies I wil clothe with confusion: but vpon him shal 18  
my sanctification flourish.

## PSALME CXXXII.

*Fraternal concord is commended to al in the Church, as necessaria and delectable in it self, and blessed of God.*

Fraternal  
concord.  
the 7. key.

## 1 A gradual Canticle of David.

*a* David being a most peaceable man, euen toward his enimies, is added by Eldras in this title, as an example for others to imitate.

**B**EHOOLD *b* how good, and how pleasant a thing it is,  
for brethren to dwell in one.

*b* That concord is both good and pleasant, needeth no other proofe; but only to consider, & to behold the fruit thereof in euerie communitie, and especially in the Church of God.

2 † *c* As ointment on *d* the head, which ranne downe vpon  
the beard, *e* the beard of Aaron, which ranne downe vnto the  
hemme of his garment.

*c* The ointment, vvhervvith Aaron, and other High Priestes, yvere consecrated, vvas precious, and most odoriferous, signifying grace bought by Christs blood, and producing vertues, vvhich make svete sauoure: *d* vvas povvred vpon the High Priests head, vvhose being head of the Church, *e* vnitie and concord descended from him to other Priestes, *f* and so to the people, euen to the lowest, and meaneest in Gods Church.

3 † *g* As the dew of Hermon, which runneth downe vpon  
mount Sion.

*g* An other similitude to declare the excellencie of concord: As the dew of mount Hermon, vvhich is perpetually covered vwith snow, that falleth from the heaven, thence descending refresheth & fructifieth the hil of Sion: so mutual concord, and fraternal charitie amongst the faithful, nourisheth each other, making them fructifull in al good vvorkes.

Because *h* there hath our Lord commanded blessing, and life  
euen for euer.

*h* VVhere there is vnitie God geueth abundance of grace, as vvhether the Apostles vwith other faithful vvere gathered, and continued in prayer, the Holie Ghost came vpon them al. And the multitude of belouers [ then increasing ] had one hart and one soule. Act. 2. &c. 4. v. 32.

## PSALME CXXXIII.

*Al, and especially clergie men that serue the Church, are innited to prayse  
God by day and by night, so shal they be blessed of God.*

God conti-  
nually to be  
praised.  
the 1. key.

## 1 A gradual Canticle.

**L**OE *a* now blesse our Lord, al ye the seruantes of our  
Lord:

Which stand in the house of our Lord, in the courtes of the  
house of our God.

2 † In the nightes lift vp your handes vnto the holie places, and  
blesse your Lord.

3 Our Lord our of Sion blesse thee, who *b* made heauen and  
earth.

*a* This last  
Gradual Psal-  
me, as a con-  
clusion exhorte-  
th al to prai-  
se God: *b* for  
to this end he  
made al crea-  
tures in hea-  
uen & in earth

Gods perfection and goodnes. the i. key.

*God who only is omnipotent, and fountaine of al goodnes, is of al to be praised, 8. He is the special protector of his delected people. 15. Contrariwise false goddes are impotent, vaine, and can not helpe those that serue them. 19. Only the Church doth rightly praise him.*

Alleluia.

Gods seruantes.

Clergie that serue in the Temple, and ye Latie that attend to his seruice, must praise him for these causes. his goodnes. his benigne.

he hath adopted vs his children.

he is omnipotent, as appeareth by his vvorkes, here and elsewhere recited: and manie wayes knowne to the vvorld.

**P**RAYSE ye the name of our Lord, a ye seruantes prayse our Lord.

† Ye b that stand in the house of our Lord, in c the courtes of the house of our God.

† Prayse ye our Lord, because our Lord is d good: sing ye to his name, because it is e sweete.

† Because our Lord f hath chosen Iacob to himself, Israel for his owne possession.

† Because I haue knowne, that our Lord is g great, and our God aboue al goddes.

† Al thinges whatsoeuer our Lord would he hath done, in heaven, in earth, in the sea, and in al the depthes.

† Bringing forth clowdes from the vttmost of the earth: lightnings he hath turned into rayne.

Who bringeth forth the windes out of his treasures: † who stroke the first begotten of Ægypt from man euen to beast.

† He sent forth signes, and wonders in the middes of thee o Ægypt: vpon Pharaon, and vpon al his seruantes.

† Who stroke manie nations: and slew strong kings:

† Sehon the king of the Amorrhaites, & Og the king of Basan, and al the kingdomes of Chanaan.

† And he gaue their land for inheritance, for an inheritance to Israel his people.

† Lord thy name is for euer: Lord thy memorial is vnto generation and generation.

† Because our Lord shal iudge his people: and wil be intreated toward his seruantes.

† The idoles of the Gentiles are siluer, and gold, the workes of mens handes.

† They haue mouth, and shal not speake: they haue eies, and shal not see.

† They haue eares, and shal not heare: for neither is there breath in their mouth.

Exo. 11

Ios. 12

Num. 1

Ios. 13

psal. 1

† Let



- 18 † Let them that make them become like to them : and al that haue confidence in them.  
 19 † Ye house of Israel blesse our Lord : ye house of Aaron blesse our Lord.  
 20 † Ye house of Leui blesse our Lord: you that feare our Lord, blesse ye our Lord.  
 21 † Blessed be our Lord out of Sion, who dwelleth in Ierusalem.

## PSALME. CXXXV.

*God being meruelous in himself, 4. hath shewed his powre and goodnes in his workes, as wel in general to al the world, 10. as in particular towards his elected people.* Gods meruelous workes. the 1. key.

1 Alleluia.

**C**ONFESSE ye to our Lord *a* because he is good : *b* because his mercie is for euer.

*a* VVhose goodnes is incomparable *b* This second part of euerie verse, first pronounced by the Priestes, confessing & praising Gods mercie aboue al his workes, was stil repeted by musicians, or other assistants, in maner as now in Litanies [ *ô* Lord deliuer vs ] and [ VVe beseech thee to heare vs ] And as Gloria Patri &c. is added in the end of Psalmes, and our Lords prayer, and the Angelical salutation are often repeted in diuers Offices, and in the Rosarie.

2 Confesse ye to *c* the God of goddes : because his mercie is for euer. *c* VVhose diuine powre created al other things.

3 † *d* Confesse ye to *e* the Lord of lordes : because his mercie is for euer. *e* VVhose dominton is ouer al the world.

*d* By this inuitation to praise our Lord God, thrise repeted, we professe the Bleisid Trinitie, who is one God in substance, and three Diuine Persons.

4 † Who *f* onlie doth great meruels : because his mercie is for euer. *f* Only God can do true miracles; to wit, workes about the course of al nature.

5 † Who made the heauen *g* in vnderstanding: because his mercie is for euer. *g* In admirable wisdom.

6 † Who established *h* the earth ouer the waters: because his mercie is for euer. *h* Made the waters about nature to remaine vvithin their bondes, & not to couer the earth.

7 † Who made the great lightes : because his mercie is for euer.

8 † The sunne to rule the day : because his mercie is for euer.

9 † The moone, and starres to rule the night: because his mercie is for euer.

10 † Who stroke *Ægypt* with their firstbegotten : because his mercie is for euer.

† Who

† Who brought forth Israel out of the middes of them: because 11  
his mercie is for euer.

Exo. 19.

† In a mightie hand, and loſtie arme: because his mercie is for 12  
euer.

† Who diuided the Red ſea into diuiſions: because his mer- 13  
cie is for euer

† And brought forth Israel through the middes therof: be- 14  
cause his mercie is for euer.

Exo. 14.

† And he ouerthrew Pharo, and his hoſt in the Red ſea: 15  
because his mercie is for euer.

† Who led his people through the deſert: because his mercie 16  
is for euer.

Num. 11

† Who ſtroke great kinges: because his mercie is for euer. 17

† And ſlew ſtrong kinges: because his mercie is for euer. 18

† ſchon the king of the Amorrites: because his mercie is 19  
for euer.

† And Og the king of Baſan: because his mercie is for euer. 20

† And he gaue their land for an inheritance: because his m- 21  
ercie is for euer.

† For an inheritance to Israel his ſeruant: because his mercie is 22  
for euer.

† For in our humiliation he was mindful of vs: because his 23  
mercie is for euer.

† And he redeemed vs from our enemies: because his mercie is 24  
for euer.

† Who geueth foode to al fleſhe: because his mercie is for 25  
euer.

† Confeſſe ye to the God of heauen: because his mercie is for 26  
euer.

Confeſſe ye to the Lord of lordes: because his mercie is for  
euer.

and al others proceedeth from his mercie.

## PSALME CXXXVI.

The Jewes lamentation in captiuitie. The Prophet deſcribeth how lamentably the people in captiuitie of Baby-  
lon, wil bewaile the want of meanes to ſerue God, and of their native ſoyle:  
the 4. key. 7. with iuſt deſire of their enemies puniſhment.

A Pſalme of David 4 for Ieremie.

a By adding to this title [for Ieremie] the Septuagint Interpreters ſignifie that this Pſalme  
treateth of the ſame captiuitie, in which Ieremias write his Lamentations.

Vpon

1 **V**PON the riuers *b* of Babylon, there we *e* late and wept:  
whiles we *d* remembred Sion.

*b* Nere the riuers in Chaldea, wherof Babylon was the head citie, *e* the Iewes remained mourning, *d* remembring the holie rites and seruice of God, which had bene in Sion, wherof they were deprived in the captiuitie.

2 † On the willowes in the middes therof, we hanged vp *e* our instrumentes.

*c* All their musical instruments, as hauing no use of them.

3 † Because there they that led vs captiue, *f* demanded of vs wordes of songes.

*f* Either in earnest, or in scorn the Chaldees willed them to sing, as they were accustomed in their countrie.

And they that led vs away : Sing ye an hymne to vs of the songes of Sion.

4 † *g* How shal we sing the song of our Lord in a strange land ?

*g* They excused themselves, and refused to sing sacred Psalmes before prophane people, neither had they mind to sing in that mourning state of captiuitie.

5 † *h* If I shal forget thee *o* Ierusalem, let my right hand be forgotten.

*h* The people shew not only their seruent present desire to serue God in Ierusalem, but also their firme purpose stil to desire the same, wishing that if they forget it, or lose this affection, their right handes, or what soeuer is most deare, or necessarie for them, may be forgotten, not conserued, but suffered to perish,

6 † *i* Let my tongue cleaue to my iawes, if I doe not remember thee: *i* If I lose this

If I shal not set Ierusalem in the beginning of my ioy.

affection, let  
me also lose  
the vse of my

7 † Be mindfull *o* Lord of *k* the children of Edom, in *l* the day of Ierusalem.

*k* The Idomeans incensed the Chaldees to be cruel against the Iewes, wherof they pray for iust reuenge, and withal the Psalmist prophecieth that it wil be reuenged, which Iſaias also prophecieth, c. 21. v. 11. l. for their reioycing in Ierusalem's miserie.

*m* That say: Rase it, rase it, euen vnto the foundation therof.

*m* The voice of the Idumeans, inciting the Babylonians utterly to destroy Ierusalem.

8 † *n* Daughter of Babylon miserable: blessed is he, that shal repay thee thy payment, which thou hast payed vs.

*n* A prophetic that the people of Babylon should also be punished, for their crueltie against the Iewes, wherof Iſaias likewise prophecieth c. 13.

9 † Blessed is he, *o* that shal hold, and *p* shal dash thy litle ones against the rocke.

*o* God wil bleſſe, or reward them that shal severely afflict the Babylonians, *p* not sparing their children. Morally he is bleſſed, that mortifieth his owne passions, cutteth off first il motions, or punisheth venial finnes, that they grow not strong within his soule, and so draw it to committe mortal sinne. S. Aug. hic. & S. Greg. in fine expof. Psal. 4. p. xxi.

Thankesto  
God for be-  
nefices.  
the 7. key.

*The whole Church, or anie iust person, rendreth thanks to God for his bene-  
fices 4. praying that al kinges and kingdomes may do the same, 4. because  
God being high respecteth, and aduanceth the humble.*

To a Dauid him self.

I

a *This Psalm is a fite forme of thanks for Dauid, or anie other seruant of God.*

b I wil render! **I** wil b confesse to thee, ô Lord in my whole hart: c because  
thanks and praise. thou hast heard the wordes of my mouth.

c God euer heareth the prayer that is rightly made, for vvhich the supplicant  
is therfore to geue thanks.

In d the sight of Angels I wil sing to thee: † I wil adore 2  
e toward thy holic temple, and wil confesse to thy name.

d Angels are present vvhre the faithful pray, obserue our prayes, and offer them to God, if  
they be sincere, as the prayers of Tobias, and Cornelius. e V When there vvas not access to the  
Temple, yet the Ieues praying in captiuitie, turned themselues towards the Temple. 1. Cor.  
7. 10.  
Tob. 1.  
Act. 1.  
Psalm. 1.

For thy mercie, and thy truth: because thou hast magnified  
about euerie thing f thy holic name.

f The Name and Maiestie of God, The VVord ( which is the Soane of God ) also the  
name of Iesus, is magnified aboue al names, or temporal thinges:

† In what day focuer I shal inuocate thee, heare me thou wilt 3  
multiple strength in my soule.

† Let g al the kinges of the earth ô Lord confesse to thee: 4  
because they haue heard al the wordes of thy mouth:

g Sovvner or later Kinges and Princes of al kingdomes and nations, haue bene or shal be con-  
uerted to Christ.

† And let them sing in the wayes of our Lord: because great is 5  
the glorie of our Lord.

† Because our Lord is high, and he beholdeth low thinges: and 6  
high thinges he knoweth h far of.

b God knoweth proud men, not as his freindes or seruants, but farre of, as strangers  
and enimies. † If I shal walke in the middes of tribulation, thou wilt quic- 7  
ken me: and vpon the wrath of mine enimies thou hast exten-  
ded thy hand, and thy right hand hath saued me:

† Our Lord wil repay for me: ô Lord thy mercie is for euer: 8  
despise not the workes of thy handes.

PSALME CXXXVIII.

Gods special  
providence of  
his seruantes.  
the 3 key.

*Gods knowledge, 7. and presence ( 10. without the helpe, or hinderance  
anie thing ) extendeth to al thinges, times, and places. 17. he geueth exco-  
ding great honour to his saintes, 20. the wicked, as enimies to God are  
iustly bated, 23. the iust pray for Gods perpetual direction.*

Vnto

1 Vnto *a* the end, a Psalm of Dauid

*a* By this part of the title [to the end] is signified (as is noted Psal. 4.) that the matter contained in the Psalm, pertaineth to the new Testament.

**L**ORD thou *b* hast proued me, and hast known me:

2 † thou hast known my sitting downe, and my rising vp.

*b* God who knoweth al things most absolutely and perfectly, without discourse or searching, yet, as it were, maketh experimental trial of his seruants, to make them in some sorte to know him, and to know themselves. And so here, holie Dauid or other faithful man, acknowledgeth Gods Omnisience, that is, perfect knowlege of al things, without exception, past, present, & to come: al workes, vvoides, thoughtes, and what soeuer can be, though it neuer was nor shal be, in general and in particular.

3 † Thou hast vnderstood my cogitations far of: my path, and *c* my corde thou hast searched out.

4 † And thou hast foreseene al my wayes: because there is not a word in my *d* tongue.

*d* The word holden in by the tongue, and not vitered by mouth, is not hidden from God:

5 † Behold o Lord thou hast known al the last things, & them of old: thou hast formed me, and hast put thy hand vpon me.

6 † Thy knowledge is *e* become meruelous of me: it is made great, and I can not reach to it.

7 † *f* Whither shal I goe from thy spirit? and whither shal I flee from thy face?

*f* As Gods knowlege comprehendeth al things, so his presence extendeth it selfe to al places, neither is contained in place, but exceedeth al place, in his diuine immensitie.

8 † If I shal ascend into heauen, thou art there: if I descend into hel, thou art present.

9 † If I shal take my winges early, and dwel in the extreme partes of the sea:

10 † Certes thither also shal thy hand conduct me: and thy right hand shal hold me.

11 † *g* And I sayd: Perhaps darknes shal treade ouer me: and the night is mine illumination in my delights.

*g* The Prophet also in the person of anie curious imaginatiue man, examineth and findeth that no darknes, nor couer can hide anie thing from God.

12 † For darkenes shal not be darkened from thee, and the night shal be lightened as the day: as the darkenes therof, so also the light therof.

13 † Because thou hast possessed *h* my reynes: thou hast receiued me from *i* my mothers wombe.

14 † I wil confesse to thee, because thou art terribly magnified: thy workes are meruelous, & my soule knoweth exceedingly.

*h* Nothing semeth more hidden, then a mans entrails. *i* or a child in the mothers wombe.

† Or bones  
in the flesh.  
† Or mans  
bodilie imper-  
fection before  
his birth, m

† My k bone is not hid from thee, which thou madest in 13  
secrete: and my substance in the lower pattes of the earth.

\* Golden  
Embry-  
onem.  
\* Of  
know-  
lege.

∴ Nevv trans-  
laters pervert  
this place,  
translating  
[thoughts] for  
[friends] con-  
trarie to the  
Hebreu,  
Greke, and  
Latin, and al  
ancient Fa-  
thers, only  
pretending  
that the same  
vword in the  
Chaldee ton-  
gue also signi-  
fieh thoughts.

† I Mine \* imperfection thine eies haue sene, & in thy booke \* 16  
al shal be written: m daies shal be formed, & no man in them.

† n But to me thy ∴ frendes o God are become honorable 17  
exceedingly: their principalitie is exceedingly strengthened.

n Above al considerations it most exceedeth, that God so high and infinite,  
honoreth his humble poore seruants so exceedingly, that it semeth to them-  
selues, farre more then can be due For he reuwardeth euen ouer & aboue meri-  
tes; which merites also are founded in Gods mercie geuen vwithour merite.

† o I wil number them, and they shal be multiplied about 18  
the sand: p I rose vp and I am yet with thee.

o The number also of Saintes vvhom God hath chosen, called, iustified and vvil  
glorifie, excede mans conceipt: Apoc. 7. p Incensed vwith this excellent glorie,  
and desiring to be of this innumerable multitude, by thy grace I haue risen  
from sinne, and in confidence of thy perpetual helpe, I stand and hope to  
perseuere in thy seruice.

† q If thou shalt kil sinners o God: r ye men of blood depart 19  
from me.

q And if it be so, yea seing it is so, that as thou o God doest exalt thy Saints, to  
exceding and vspeakable honour: so thou hast also decreed to punish obsti-  
nate sinners, vwith eternal death and damnation: r I renounce al vycked  
association, gette ye avay from me al cruel bloudie men, that vwould dravv  
me into euerlasting torments.

† s Because you say in thought: they t shal receiue thy cities 20  
in vayne.

s Avay from me, you that thinke, t the glorious mansions in heauen, prepared and promi-  
sed to the iust, are vaine hopes, and in vaine expected.

† v Did not I hate them, that hate thee o Lord: and w pynd 21  
away because of thine enemies?

v This hate of such sinners the iust shal confidently plead, and happie are they that shal be  
able truly to alleage for themselves in the day of iudgement, that they hated al, vvhom God  
hateth, vv yea hated them vwith feruent zeale, that are Gods enimies.

† x with perfect hatred did I hate them: they are become 22  
y enemies to me.

x Stil the Prophet inculcareth this necessarie perfect hatred, y and enmitie towards Gods  
enimies.

† z Proueme o God, and know my hart: examine me, and 23  
know my pathes.

z For that none in this life (without special and extraordinarie reuelation) knowe h certainly  
their owne state, whether they be wo: thie of Gods loue or hated (Eccle. 9.) the iust submitte  
themselues to Gods examination of their hart and actions:

And a see, if the way of iniquitie be in me: b and conduct 24  
me in the euerlasting way.

a humbly praing God, that if they be in the way of iniquitie, b he wil voutsafe to reduce  
and guide them into the right way of euerlasting life.

## PSALME CXXXIX.

*The iust diuersly afflicted by the wicked, pray to be defended, 7. repose their confidence in God, 10. who wil adiudge the reprobate to eternal punishment, 13. and reward the good with the fruition of himself,*

Eternall paine of the wicked, and ioy of the blessed. the 10. key.

1 Vnto the end, a Psalme of Dauid.

2 **D**ELIVER me o Lord from the euil man: from the vniust man rescue me.

3 † Which a haue deuised iniquitie in their hart: b al the day a Vnquiet euil they did appoint battels. disposed men

4 They haue wher their tongues as that of a serpent: † the v- stil deuise nome of aspes is vnder their lippes. wicked plottes

5 † Kepe me o Lord from the hand of the sinner: and from b and neuer vniust men deliuer me. cease to make

6 † Who haue deuised to supplant my steeppes: † the proude discorde and haue hid a snare for me: debates.

And they haue stretched out ropes for a snare: they haue layd

\* a stumbling blocke for me nere the way.

scanda  
m.

7 † c I sayd to our Lord: Thou art my God: heare o Lord the c In time of voice of my petition. tentation

8 † O Lord, Lor l d the strength of my saluation: e thou hast prayer is most ouershadowed my head in the day of battel. necessarie.

9 † Yeld me not o Lord from f my desire, to the sinner: they d Man is not haue deuised against me, forsake me not, g lest they perhaps able to resist be proude. tentations,

f Suffer me not to fal from that which I now desire (which is to be constant in vertue) nor to consent to sinners perswasions. g VWho then would triumph by his grace, as by a helmet, defend him from yielding ouer me. consent.

10 † h The head of their compase: i the labour of their lippes k shal couer them.

h The summe of their mischeuous deuises, i consisting in their fustle perswasions with swete words, k shal ouerwhelme, and bring themselves to perdition.

11 † l Coales shal fal vpon them, m thou shalt cast them downe l Hel fire shal into fyre: in miseries n they shal not stand vp. be the more,

12 † A man ful of tongue shal not be directed in the earth: euils m into which shal take the vniust man into destruction. they shal fal,

12 † o I haue knowne that our Lord wil do the iudgement of the n &auer be in int. lera- needie: and the reuenge of the poore. ble torments.

o I haue lerned by good instructions and by experience, that in the end thou o God wlt comfort the iust, who are now afflicted, and punish the vniust, that live in temporall delights, as is happened to Lazarus, and the gluton.

p Eternal glorie consisteth in seeing God.

† But as for the iust, they shal confesse to thy name: and the 14 righteous shal dwell with p thy countenance.

## PSALME CXL.

The Church prayeth and preuaileth. the 6. key.

*The Church prayeth that her children may auoide sinful wordes, 4. not make excuses of sinnes committed, not communicate with others in sinne, nor to hearken to flatterers: 6. but to pray that they may amend (the Psalmist by the way prophesieth that manie shal be conuerted) 8. though sometimes persecution be great, the Church faileth not.*

## A Psalm of Dauid

**L**ORD I haue cried to thee, heare me: attend to my voice, when I shal crie to thee.

¶ In these wordes the Church prayeth, offering incense in her solemne Offices.

† Let my prayer be directed as *a* incense in thy sight: the 2 eleuation of my handes as *b* euening sacrifice.

*a* As the fume of incense is swete and ascendeth vpwards: so the Church prayeth that her petitions may be grateful, and ascend to God: *b* In the old testament morning sacrifice was rather more solemne, and more frequent, but the Prophet semeth to allude vnto Christs Sacrifice, which he was to offer towards euening on the Crosse: and the same also in ynbloudie maner, the euening before his Passion, in the Eucharist.

† Set o Lord *c* a watch to my mouth: and *d* a doore round 3 about to my lippes.

*c* A iust care and consideration what to speake, before the mouth be opened. *d* lippes must not be alwayes stoppt, for it is a sinne sometimes not to speake, but as a doore that is to be opened, and shut at due seasons, for example, opened to confesse our sinnes, and Gods truth:

*e* shutteth from † Decline not my hart *e* into wordes of malice, to make 4 wordes of malice, and from excusing sinnes committed.

*lice, and from excusing sinnes committed.*

With men that worke iniquitie: and I wil not communicate with the chiefe of them.

† The iust shal rebuke me in mercie, and *f* shal reprehend 5 me: but let not the oyle of a sinner *g* fatte my head.

*f* Admonition of the iust is a profitable reprehension, *g* but the fawning of flatterers is pernicious.

Because *h* yet also my prayer is in their good pleasures: 6

† *k* their iudges are swallowed vpioynd to the rocke.

*h* The Church ceaseth not to pray for sinners, though as yet they take pleasure in their sinnes, *k* but the very chiefe of them, which seme most potent, if they remaine obstinate to their death, shal then perish, as men throwne against rockes.

† They shal heare my wordes *m* because they haue preuailed:

† *n* as the grossenes of the earth is broken out vpon the earth. 7

*l* They shal then heare and vnderstand, that the prayers of the Church *m* are effectual, obtaining grace of constancie to her children, not to feare anie persecution, nor anie kind of death,



death, obtayning also iustification of their cause, vwhen the persecuters shal see that the wordes, and doctrine of the Church are true, and preuaile in true iudgement, as true, modest, peaceable, nor sedicious, turbulent, nor against the common wealch.

*n* As much earth sticking together is made fruitful, by breaking it into smal mould, so the children of the Church by persecution, bring forth more fruit then before. S. Aug.

8 Our *o* bones are dissipated *p* nere to hel: *†* *q* for to thee *o* Lord, Lord are mine eies; in thee haue I hoped, take not away my \* soule.

*o* Some persecuters are so cruel as to rage against the bones, and other reliques of Martyrs, *p* casting them into the vilest places they can, willing if they could, to throw them into hel, *q* but the Church and alther members repose confidence in God.

9 *†* Keepe me from *r* the snare, which they haue set for me: and from *s* the scandals of them that worke iniquitie.

*r* Therefore she prayeth that her children be not entrapped by guilful deceiptes, *s* nor overthrowne by anie stumbling blocke cast in their way.

10 *†* *r* Sinners shal fal in his net: *v* I am alone vntil I passe.

*r* In the end, al persecuters and other wicked shal be caught in their ouyne nette of perdition, *v* the Church is singularly protected euen to the end.

PSALME CXLI.

*Holie David being fled into a cave, and besegged round about by Sais armie, explicting his distresse, & prayeth to be deliuered.*

Dauids prayer in extreme distresse. the 8. key.

1 Of *a* vnderstanding to David, when he was in the caue, a prayer. 1. Reg. 24.

*a* This Psalme in forme of a prayer, sheweth vwhat cogitations David had in extreme danger.

2 **V** *V*ITH my voice I *b* haue cried to our Lord: with my voice I haue prayed to our Lord:

*b* Not with exterior voice, for so he should haue detected himsef, but with feruour of spirit.

3 *†* I powre out my prayer in his sight, and I pronounce my tribulation before him.

4 *†* *c* When my spirit faileth of myself, and *d* thou hast knowne my pathes.

*a* *V*When by reason of extremitie, I was not able to thinke how, to helpe my selfe, *d* thou *o* God knowing my actions and demaneur, didst deliuer me.

In this way, which I walked, they hid a snare for me.

5 *†* I looked toward *e* the right hand, and *f* saw: and *g* there was none that would know me.

*o* I looked for helpe, *f* and diligently looked about me, *g* but none would seme to know me, vwhen I required their helpe.

*b* Flight hath failed me: and there is none to require my soule.

*b* Endeouoring to saue my self by flight, I found no secure place, for being in a cave or hole of a montaine, the vwhole armie besegged me; al seeke to take away my life, none to saue it.

*†* I haue

† I haue cried to thee O Lord, I haue sayd: Thou art k my 6  
hope, l my portion m in the land of the liuing.

i Thus leife desolate of al mans helpe, and destitute of al vworldl e shift, I cried to thee O Lord,  
k my only hopeful refuge, l neither do I desire to liue for anie vworldl ie respect, but hauing  
chosen thee O God for my portion, and inheritance, m I desire to be out of this desert place,  
and to be in the land, vwhere is right vse of religious diuine seruice.

n afflicted. † Attend to my petition: because I am n humbled exceedingly. 7  
Deliuier me from them that persecute me: because they are  
made strong ouer me.

† Bring forth my soule out of prison, o to confesse vnto thy 8  
name: p the iust expect me, q til thou reward me.

o Davids desire of libertie, was especially to this end, that he might haue conuenient place,  
and other meanes to serue and praise God: p the good, and vvell disposed people of Israel, can  
not now serue thee as they desire, but expect me, q whom thou O Lord, vvilt aduance to the  
kingdom, that then vve may serue thee, more freely and more commodiously.

Al this happened in figure of Christ, of vvhom prophetically S. Augustin  
S. Hilarie, Cassidius, Cassiodorus, and others expound the vvhole Psalme.  
Amongst others S. Beda briefly in these vvordes. VVheras in the title, Vander-  
standing is premised to Prayer, therby is signified, that David in his distresses,  
and in the denne whither he fled, vnderstood vvhat our Lord should suffer of  
the Jewes, and how he vvould pray to his Father. In the first part our Lord  
crieth to his Father, complaining of the detestable deceits of Iudas the per-  
secutor. In the second he prayeth to be deliuered from the prison of hel (Lim-  
bus, vvhere he vvvas free) because the faith of al the Saintes depended on his  
Resurrection.

#### PSALME CXLII.

The seuenth  
penitential  
Psalme.  
the 7. key.

King David (or anie other) in spiritual or temporal tribulation, not tru-  
sting in his owne iustice, layeth open his calamities; 5. considering Gods  
benignitie, 6. prayeth to be speedely deliuered; 11. and confidently assu-  
reth himselfe therof.

4 God hauing  
so promised  
is bound by  
his truth,  
b and his iu-  
stice, to heare  
penitents pray-  
ing for re-  
mission of  
sinnes.

A Psalme of David, when Absalom his sonne persecuted him. 1. 2. R

L O R D heare my prayer: with thine eares receiue my peti-  
tion in a thy truth: heare me in b thy iustice.

† And c enter not into iudgement with thy seruant: d be-  
cause no man liuing shal be iustified in thy sight.

e Deale not vvith me in rigour of iustice, f for no mortal man is able of him-  
selfe to be iustified, abstracting from Gods mercie.

† Because the enemy g hath persecuted my soule: he f hath 3  
trampled my life in the earth

h sought my life, f and brought it into great danger. Spiritually, the deuill as a roaring lion stil  
seeking vvhom he may deuour, hath tempted me vehemently.

g He hath set me in obscure places as the dead of the world:

† And my spirit is in anguish vpon me; within me my hatt is 4  
trubled.

g I am pressed with great calamities, temporal or spiritual.

† h I was

5 † *h* I was mindful of old dayes, I haue meditated in al thy workes: in the factes of thy handes did I meditate.

*h* In this case I consider, how God hath hertofore shewed his goodnes towards me, and others.

6 † I haue *i* stretched forth my handes to thee: my soule is *k* as earth without water vnto thee.

*i* Stretching forth handes a ceremonie in prayer, whereby the suppliant is made more attentive, and also indureth some paine for part of satisfaction. *k* mans mind without Gods illumination is drie an d barren.

7 † Heare me / quickly *o* Lord: my spirite hath faynted.

*I* In great tentations Gods grace and helpe is more presently nedeful to preuent our weaknes, lest we yeld consent.

Turne not away thy face from me: *m* and I shal be like to them that descend into *n* the lake.

*m* If God leaue man without special and continual grace, he will fall, *n* into sinne, as into a deepe lake, from whence without helpe he can not rise vp againe.

8 † Make me heare thy mercie *o* in the morning: because I *o* In the first haue hoped in thee. assault of temptation.

Make the way knowne to me, wherein I may walke: *p* because I haue lifted vp my soule to thee. Seeing by thy grace I haue begonne to pray vnto thee.

9 † Deliuier me from mine enemies *o* Lord, to thee I haue fled: *q* because I haue lifted vp my soule to thee. thy grace I haue begonne to pray vnto thee.

10 † teach me to doe thy wil, because thou art my God.

11 Thy *q* good spirite wil conduct me into the right way: † for thy name sake *o* Lord thou wilt quicken me, in thine equitie. *q* The penitent thus humbling himselfe and praying may assuredly trust that God

12 Thou wilt bring forth my soule out of tribulation: † and in thy mercie thou wilt destroy mine enemies.

And thou wilt destroy al, that afflict my soule: because I am thy seruant.

*doth* remitte his sinnes by the holie Sacraments, and iustifieth him, protecteth him, and will bring him out of al dangers of spiritual or temporal enemies.

PSALME CXLIII.

*The royal Prophet thanketh God, for al his victories, and possession of the kingdom. 3. Admiring Gods benignitie towards man, 5. prayeth to be still defended from al enemies, 9. promisceth a new sngue of prayse, 11. describeth the vanitie of worldie men, 15. concluding that true felicitie is in seruing God.* King David praise h God for his victories the 8. key.

1 A Psalme of Dauid, *a* against Goliath.

*a* Because this was Dauids first, and a very notable victorie, the Sepruagint Interpreters make mention of Goliath in this title.

**B**LESSED be our Lord my God, who *b* teacheth my handes to battel, and my fingers to warre.

*b* God made Dauid a warier, and victor against Goliath, without any former training in armes.

† My mercie, and my refuge: my defender, and my deliuerer. **a**  
*e* Made him af-terwards king of a great people.  
 My protectour, and I haue hoped in him, who *e* subdeweth my people vnder me.

† Lord *d* what is man, that thou art *e* made knowne to him? **3**  
 or the sonne of man, *f* that thou esteimest him?

*d* Al mankind was vnvorthie before Christ, *e* that God should be reueled vnto them, *f* especially that he should haue care of the progenie of men, after their sinne.

† *g* Man is made like to vanitie: his dayes passe as a shadow. **4**

*g* In dede man in himself, in his ovne nature and frailtie, is but a vaine and transitorie creature, passing from life to death, as a shadow that can not consist of it selfe, neither can man without God.

† *b* Lord incline thy heauens, and descend: touch the mount- **5**  
 raynes, and they wil smoke.

*b* By a poetical description he prayeth for Gods helpe, as if God should make the heauens to bow, and so descend; or make the mountaines smoke, as when Moyses receiued the law; or declare himself by Meteors, as folovveth:

† Lighten lightening, and thou shalt disperse them: shoote **6**  
 out thine arrowes, and thou shalt destroy them.

*i* Tribulations or tentations. **7**  
 † Send forth thy hand from on high, take me out, and deliuer **7**  
*k* Children of the Church, I but of euil life.  
 me from manie *i* waters: from the hand *k* of children: *l* stran-  
 gers.

† Whose mouth hath spoken *m* vanitie: and their right hand **8**  
 is the right hand of iniquitie.

*m* They speake in vanitie that promise to keepe Gods law, and performe it not.

*n* In that principal instru-ment, apt for a new songue, and for extra-ordinarie be- nefites. **9**  
 † O God I wil sing to thee a new song: in *n* the psalter of ten **9**  
 stringes, I wil sing to thee.

† Who geuest saluation to kinges: who hast redeemed Dauid **10**  
 thy seruant from the malignant sword: † deliuer me. **11**

And rescue me out of the hand of *o* children strangers, whose mouth hath spoken vanitie: and their right hand, is the right hand of iniquitie.

*o* Both Iewes & Christians that liue not vvel, are as strangers that frame to themselves such a false felicitie, as is here described: making riches or vworldlie pleasures their God.

† Whose sonnes, are as new plantes in their youth. **12**

Their daughters comly trimmed: decked about after the similitude of a temple.

† Their storehouses ful, flowing out of this into that. **13**

*p* True happi-nes consisteth not in vworld-  
 lie thinges. **14**  
 † Their ewes ful of yong, abounding in their going forth: † their **14**  
 oxen are fatte.

There is no ruine of wal, nor *r* passage, nor crie in their streetes.

*q* But in pre-fering God before al. **15**  
 † They haue said, that it is a happie people, which hath these **15**  
 things: *p* blessed is the people, whose *q* God is our Lord.

PSALME

\* tran-  
 migra-  
 tion.

## PSALME. CXLIIII.

*God is, and for euer ought to be praised, 3. for his immensie, infinite, God: Maicstie glorious Maicstie, meruelous workes, merciful benefites; for his powre, excelleth al things. wisdom, iustice, 9. who wil reward the good, and destroy the wicked. the i. key.*

1 *a* Praying, to Dauid himselfe.

*a* By this title, Eldras signifieth that the Holie Ghost, vvhom indited al the Psalmes to Gods praise, more specially in these seuen last suggested to Dauid, and by him to al Gods seruants, that al their other seruice must tend, and be directed to the praise of God: and that therein vve must continue, and finally rest, as in the sabbath of the seuenth day, signified (as S. Beda supposeth) by these seuen last Psalmes of praise, eternally praising our Lord God. For vvhich principal end both Angels and Men, yea and al other creatures vvere made.

**I** " Wil exalt thee my God *b* the king: and I wil blesse thy name *c* for euer, and *d* for euer and euer.

*b* King, is the proper epitheton of Christ, the Sonne of God, to whom, in his humanitie, God the Father promised the Church of al nations for his kingdom. Psal. 2. in vvhom also the vvhole Blessed Trinitie is praised. *c* At the time of this vvorlde they praise God, *d* & after in eternitie,

2 † Euerie day wil I blesse thee: and wil praise thy name for euer, and for euer and euer.

3 † Great is our Lord and exceding laudable, and of his greatness there is no end.

4 † Generation and generation shal praise thy workes: and they shal pronounce thy powre.

5 † They shal speake the magnificence of the glorie of thy holines: and shal tel thy meruelous workes.

6 † And they shal tel the force of thy *e* terrible thinges: and shal declare thy greatnes: *e* Of vvonderful and miraculous thinges, vvhich strike terrour into mens mindes.

7 † They shal vtter the memorie of the abundance of thy swetnes: and in thy iustice they shal reioyce.

8 † Our Lord is pitiful and merciful: patient and very merciful. *f* The effectes of Gods mercie in redeeming, and recalling sinners, are eminent aboue al other workes.

9 † Our Lord is sweete to al: and his *f* commiserations are ouer al his workes.

10 † Let al thy workes *o* Lord confesse to thee: and let thy g sainctes blesse thee.

*g* Therefore the sanctified haue special cause to praise God.

11 † They shal tel the glorie of thy kingdom: and shal speake thy might.

12 † That they may make thy might knowne to the children of men: and the glorie of the magnificence of thy kingdom.

13 † Thy kingdom is a kingdom *h* of al worldes: and thy dominion in al generation and generation.

*h* Christs kingdom in the militant Church is magnificent, but much more the triumphant vvhich is eternal.

† " Our Lord is faithful in al his wordes : and holic in al his 14  
workes.

† Our Lord is lifeth vp al that fal : and setteth vp al that are 14  
bruised.

God is readie  
of his part to  
lift vp al.

† The eies of al hope in thee o Lord : and thou geuelt their 16  
meate in time conuenient.

He geueth  
necessarie  
thinges to al  
liuing creatu-  
res, euen to  
brute beastes.

† Thou openest thy hand : and fillest & euerie liuing creature 17  
with blessing.

† Our Lord is iust in al his wayes : and holic in al his workes. 18

† Our Lord is neere to al that inuocate him : to al that inuo- 19  
cate him in truth.

† He wil doe the wil of them that feare him, and wil heare 20  
their prayer ; and saue them.

† Our Lord keepeth al that loue him : and he wil destroy al 21  
sinners.

† My mouth shal speake the prayse of our Lord : and let al 22  
flesh blesse his holic name for euer, and for euer and euer.

### ANNOTATIONS PSALME CXLIII.

The seuen last *I will exalt thee* ] As this Psalme is the first of the seuen, vvhich conteyne  
Psalmes per- more particular instruction of perpetually praising God : so it is the seuenth of  
teyne more those, vvhich are composed in order of the Alphabet, to witte, the 24. 33. 36.  
specially to 110. 111. 118. and this 144. Of vvhich the three former vuant some letters: signi-  
prayes. fying (as Cassiodorus interpreteth) such in Gods Church, as sing his praises,  
This Psalme but vvith some imperfections: the other foure haue the perfect Alphabet, sig-  
and other six nifying those, that sing Gods praises vvith perfect deuotion. VVhich only foure  
are composed S. Ierom calleth Alphabetical Psalmes. *Epist. ad Paulam Urbicam, & Proem. in*  
in order of the *Lament. Ierem.*

Alphabet. 14. *Our Lord is faithful.* ] This verse is not novv in the ordinarie Hebrevv text,  
It is probable and therefore either the same is defectiue, or els this Psalme should seme not to  
that the He- be composed vvith a perfect Alphabet in the fountaine tongue. For here it  
brevv text vuanteth the letter Nun. But seing S. Ierom counterth this one of the foure  
novv vuanteth Alphabetical Psalmes, omitting the other three, vvhich consist of vnperfect  
a verse in this Alphabets, it is very probable that this verse vvas ouce in the Hebrevv text,  
Psalme. as it is both in Greke & Latin. VVherby amongst other places, appeareth, that  
And therefore there is no certaintie, to correct the Greke, or Latin Bible by the Hebrevv,  
is not more vvich is novv extant; but rather by them that may be supplied, vvich the  
the Greke or Hebrevv vuanteth.  
Latin.

### PSALME CXLV.

Al are exhorted to praise *The Psalmist exciteth himself, and al others to praise God for his singular*  
God and trust *regard, and prouidence of al that trust in him: 3. shewing that neither*  
in his assured *princes, nor other men are able to helpe, 5. but God can and doth con-*  
providence. *tinually releeue al sortes of necessities.*  
the 3. key.

Alleluia,

1 Alleluia, *a* of Aggæus, and Zacharie.

*a* The Septuagint added the names of these two Prophetes, for the like reason as they added Ieremie, Psal. 36. because Aggæus and Zacharias prophecying in the reduction of the people from captiuitie, exhorted them, as here the Psalmist doth, to trust in Gods providence, and preferre his seruice before vworldlie cares.

2 **M**Y soule praise thou our Lord, I wil praise our Lord  
in my life: I wil sing to my God as long as I shal be.

3 Put not confidence in princes: † in *b* the sonnes of men, in  
whom there is no saluation.

*b* In one Sonne of Man [ Christ ] is saluation (saith S. Augustin) and in him, not because he is the sonne of man, but because he is the Sonne of God.

4 † His spirit shal goe forth, and he shal returne into *c* his earth: *c* He saith not,  
in that day al their cogitations shal perish. that the spirit  
or soule shal

5 † Blessed is he, whose helper is the God of Iacob, his hope in  
6 our Lord his God: † who made heauen and earth, the sea, *c* turne into the  
earth, but the  
and al things, that are in them. soule shal de-

7 † Which keepeth truth for euer, doth iudgement for them *c* part from the  
that suffer wrong: geueth foode to the hungrie. bodie, and so  
euerie one (in

8 Our Lord looserth the fettered: † our Lord illuminateth the *c* whom world-  
blind. lie men put  
their trust) shal

Our Lord listeth vp the bruised, our Lord loueth the iust.

9 † Our Lord keepeth strangers, the pupil, and widow he wil  
receiue: and the wayes of sinners he wil destroy. *c* according to  
the bodie, re-

10 † Our Lord wil reigne for euer thy God ô Sion, in generation  
and generation. *c* turne into his  
earth.

## PSALME CXLVI.

*God is also to be praised by his peculiar people, for particular benefites. 4. & Gods excellencie in creating and governing the world.*  
*for his omnipotent powre, wisdom, goodnes, in creating, and governing*  
*it is whole world, 11. and most special benignitie towards those that trust*  
*in him.*

1 Alleluia.

**P**RAYSE ye our Lord because Psalme *a* is good: to our *c* It is good to  
God let there be pleasant, and comelie praise. sing Psalmes of  
praise to God.

2 † Our Lord building vp Ierusalem: *b* wil gather together *c* the 2. key.

*b* A prophetic of the restauration of Ierusalem after the captiuitie.

3 † Who *c* healeth the contrite of hart: and bindeth vp their *c* Remitteth  
sores. sinnes to the  
penitent.

4 † Who *d* numbereth the multitude of starres: and *c* geueth  
names to them al.

*d* Besides experience of euerie one that shal behold the firmament in a cleere night, the holie  
Scripture (Gen. 15. v. 5.) sheweth, that the starres are innumerable to man. For albeit Ptolomey

other Astronomers numbereth certaine more notorious starres, which serue especially for some knowlege in the science of Astronomie, numbering 349. such in the Zodiac; 316. in the South part thereof; and 360. on the North part; which are in al 1025. Yet al acknowledge that no man can come nere to anie probable coniecture of the whole number, nor is able to attaine anie perfect knowlege of their natural influences, and special proprieties. And therefore the Psalmist proposeth here the admirable, and vnsearchable knowlege of God: who both most exactly knowveth the number, *e* and so perfectly their nature, that his diuine Omniscience geueth to euerie starre a proper name, according to their singular differences and proprieties.

*f* Things  
subject to  
Gods know-  
lege and  
wisdom are  
innumerable.  
*g* Al these and  
the like bene-  
fites do shew  
Gods incom-  
parable great-  
nes, wisdom,  
and goodnes.

† Great is our Lord, and great is his strength: and of his wisdom there is no *f* number.  
† Our Lord receiuing the meeke: & humbling sinners euen 6  
to the ground.  
† Sing ye to our Lord in confession: sing ye to our God on 7  
harpe.  
† Who *g* couereth the heauen with cloudes: and prepareth 8  
rayne for the earth.  
† Who bringeth forth grasse in the mountaines: and herbe for  
the seruice of men.  
† Who geueth to beastes their foode: and to *h* the young 9  
rauens that cal vpon him.

*h* Both sacred and prophane auctors testifie, that rauens seing their yong ones, either without fethers, or to haue whitish, vnlike to theirs, as suspecting that they are not their ovne birdes, but of some other kinde, leaue them destitute of meate; therefore God the auctor of nature, and conseruer of al kindes of creatures, by his special prouidence, feedeth them: either by a certaine dew hanging nere them in the ayre, as Isidorus supposeth; or by litle beastes, or flees, sent by Gods prouidence, vvhich they catching into their mouthes, are nourished and brought vp, as S. Chrysostom teacheth, ser. in Heliam; or by vvhat other meanes soeuer, al agree that yong rauens are neglected by their parents, and are fedde meruelously by Gods ordinance; by vvhich example the Psalmist shewveth, that much more God hath care of men: especially of such men (saith S. Chrysostom.) as honour him vvith hymnes and praïses, vvhom also he hath called to be his peculiar people, and his ovne portion or inheritance.

*Ho. in  
hunc  
Psalm.*

† He shal not haue pleasure in the strength of an horse: nor in 10  
the legges of a man shal he be wel pleased.  
† Our Lord is wel pleased toward them that feare him: and in 11  
them, that hope vpon his mercie.

# PSALME CXLVII.

Gods prouidence especially towards the Church. the 6. key.

*Againe God is to be praised for his goodnes towards his peculiar people, 4. yea towards al the world: 7. but most abundantly towards his Church.*

Alleluia.

The Hebrews ioyne this Psalm vvvith the precedent.

**O** *a* Ierusalem praise our Lord: praise thy God ô Sion. 1  
*a* Ierusalem in the latter part of Dauid's time, al the time of Salomon, and part of other kings reignes til the captiuitie, had peace & prospered.

Againe



Againe after the captiuitie, the Citie was repaired, the Temple reedified, and the whole land receiued and enioyed manie blessinges. But al this was no more then a figure of the excellent benefites here prophecied, and more euidently verified in Christs Catholique Church: partly here militant in the whole world, and especially in the glorious Ierusalem, and Sion, the perfect vision of peace, and contemplation of God, in eternal life.

- 2 † Because he *b* hath strengthened the lockes of thy gates: he  
*c* hath blessed thy children in thee.

*b* In comparison of other cities, and peoples of the world, the gates of Ierusalem were strongly fenced, *c* and the citizens blessed: much more the Church of Christ is built vpon a sure rock, her faithful children indued with al spiritual graces; and most of al, heauen it selfe is free from al danger of calamitie, and the Sainctes are most iecure & most happie, enioying eternal fruition of God.

- 3 † Who *d* hath set thy borders peace: and filleth thee with  
*e* the fatte of corne.

*d* Hath geuen peace in thy borders, *e* and the very best corne, and al other fruites: wine, oyle, milke, honey, and the rest. Allegorically in the Church, reconciliation with God, by remission of sinnes, and peace of conscience, in the Sacraments of Baptisme & Penance; vvith the most spiritual food of Christs Bodie and Bloud in the Eucharist, and graces of other Sacraments. In he. uen most assured peace and ioy without end.

- 4 † Who sendeth forth *f* his speech to the earth: his word  
*g* runneth swiftly.

*f* This perceynerh most specially to Euangelical doctrine, preached *g* and quickly receiued in al the world. Rom. 10. v. 18.

- 5 † Who geueth *b* snow as wool: scattereth *i* mist as ashes.

*b* Snow nourisheth the earth, making it vvarme by Antipetistasis, as is euident in natural Philosophie, *i* and noysome ayre is changed into clere vveather. In the Church by penance & austere life men are purged from sinnes and vices, euil spirites are also driuen away. If your sinnes shal be as scarlet, they shal be made vvwhite as snow, and if they be redde as vermillion, they shal be vvwhite as vvool. Isaie. 1. v. 18.

- 6 † He casteth *k* his crystal as morseles: before the face of his  
cold / who shal endure?

*k* Yea some that are hardened in sinne, as yse, or chrystal, shal be melted, broken, or made fitte to be ingrafted in Gods Church. So S. Peter vvas admonished by a vision (Act. 10. v. 13.) 10 kil and eate. Other vvise vvithout Gods grace geuing remorse and sorow, no man can overcome his owne vices.

- 7 † He *m* shal send forth his word, and shal melt them: *n* his  
spirit shal blowe, and *o* waters shal flowe.

*m* But Gods vvord preached, *n* and his grace touching mens hartes, *o* innumerable are conuerted.

- 8 † Who declareth his word to *p* Iacob: his iustices, and iudge- *p* The Church  
ments to Israel. only enioyeth

- 9 † He hath *q* not done in like maner to anie nation: and his *q* these spiritual  
iudgements he hath not made manifest to them. Alleluia. benefices.

*q* Considering that al mankind vvas in the masse of sinne, and that God letteth manie iustly perish, thoe to whom he geueth his grace to iustification, are specially bond to praise him.  
And therefore the Prophet concludeth this Psalme, and the rest folowving, vvith Alleluia.

Our Creator  
to be praised  
by al creatures  
the 1. key.

*Al creatures spiritual and corporal, are invited to praise God, their Creator and Conseruer, 13. as incomparably excellent.*

Alleluia.

*a* Al ye heauenlie spirites  
praise God for  
the excellencie  
of your  
nature.

*b* And for your  
innumerable  
multitude.

*c* Al creatures,  
wanting sense  
of reason,  
shew forth the  
Maiestie and  
excellencie of  
their Creator.

**P**RAISE ye our Lord *a* from the heauens: praise ye him in the high places.

† Prayse ye him al his Angels: prayse ye him *b* al his hostes: 2  
† Prayse ye him *c* sunne and moone: prayse him al ye starres, 3  
and lighr.

† Prayse him ye heauens of heauens: and the waters that are 4  
about the heauens, † let them praise the name of our Lord. 5

Because he sayd, and they were made: he commanded, and they were created.

† He established them for euer, and for euer and euer: he put 6  
a precept, and it shal not passe.

† Prayse our Lord from the earth: ye dragons, and al depths. 7

† Fyre, haile, snow, yse, spirit, of stormes: which doe his 8  
worde:

† Mountaines, and al litle hilles: trees that beare fruite, and 9  
al ceders.

† Beastes, and al cattel: serpentes, and fethered fowles: 10

† *d* Kinges of the earth, and al peoples: princes, and al iudges 11  
of the earth.

† Yongmen, and virgins: old with yong let them prayse the 12  
name of our Lord: † because the name of him *e* alone is 13  
exalted.

† The confession of him aboute heauen, and earth: and he 14  
hath exalted *f* the horne of his people.

*f* More especially for that God hath so fortified his Church.

An hymne to al his *g* saintes: to the children of Israel, a  
people *h* approaching vnto him. *i* Alleluia.

*g* Sanctified children, *h* that by grace and free wil, which he geueih them,  
approch vnto him: *i* Alth's considered the Psalmist concluding with Alleluia,  
in eternall to praise our Lord.

PSALME CXLIX.

The Church  
must euer  
praise God,  
the 6. key.

*a* G. our  
Lord whom  
al creatures

*The Church is most singularly bound to praise God, 4. for the grace, sanctitie, victorie, glorie, 7. and iudicial powre, which he geueih to his saintes.*

Alleluia.

**S**ING ye to our Lord a new song: let his prayse be in *a* the  
Church of saintes.

† Let

- 2 † Let Iſrael be ioyful in him, that made him : and let the children of Sion reioyce in their king. are bond to praise, only accepteth those mens praises, that lue in his holie Church.
- 3 † Let them praise his name in quire : on tymbrel, and psalter let them sing to him :
- 4 † Because our Lord is wel pleased in his people : and he wil exalt the meeke vnto ſaluation.
- 5 † The ſainctes ſhal reioyce in glorie : they ſhal be ioyful in *b* their beddes. *b* eternal rest.
- 6 † The *c* exaltations of God in their throte : and *d* two edged ſwordes in their handes.

*c* Higheſt praises of God ſhal be continually vttered by Sainctes in glorie : for ſtil as praises paſſe by their tongues and mouthes, more like praises ſhal ſuccede from their throte, and hartie affection, ſo out of the abundance of the hart their mouth ſhal ſtil ſpeake Gods praise.

*d* Glorified Sainctes ſhal alſo haue iudiciarie powre. Firſt, al in general ſhal like and approue Gods iuſtice in puniſhing the vicked. Secondly the vicked ſhal be iuſtly condemned in compariſon of the bleſſed, vwho paſſed through, and ouercame the like, yea and greater tribulations and tentations then thoſe, by vvhich the damned were overcome. Thirdly, certaine more excellent Sainctes, namely the Apoſtles. and al thoſe that forſaking proprietic of temporal goodes, geue that they haue to the poore, as ſome religious Orders doe; or into a Communitie as the Apoſtles, and manie primitive Chriſtians did (Mat. 4. v. 20. cap. 19. v. 17. Act. 4. v. 34. 1. Cor. 6. v. 3.) ſhal ſitte in iudgement ſeates, aſſeſſorie iudges vwith Chriſt, and iudge thoſe that render account, of wel or euil ſpending the temporal landes or goodes, which they poſſeſſed in this vworld. So teach S. Auguſtin S. Ierom. S. Beda, and others.

*In Pſal.*  
121. v. 5.  
*ſi. 3. 10*  
Mat. 19.  
10. in  
Nat. S.  
Bened.

- 7 † To doe reuenge in the nations : chaſtiſements among the peoples. *e* Decreed by God.
- 8 † To binde their kinges in fetters : and their nobles in yron manicles. *f* This iudicial powre is part of Sainctes glorie.
- 9 † That they may doe in them the iudgement that is *e* written: *f* this glorie is to al his ſainctes. Alleluia.

## PSALME. CL.

*God abſolutely moſt excellent is to be praised, 3. With al ſortes of instruments, and by al other meanes.*

*God moſt excellent and moſt laudable. the firſt key.*

1 Alleluia.

**P**RAYSE ye our Lord *a* in his holies : prayſe ye him in *b* the firmament of his ſtrength.

- a* Al ye Angels and men that are in the holie and higheſt heauen praise our Lord.
- b* Al ye creatures that are in, and vnder the firſt moueable firmament praise our Lord.
- 2 † Prayſe ye him in *c* his powers : prayſe ye him *d* according to the multitude of his greatnes.

*c* And you eſpecially (Gods peculiar people) amongſt whom, and for whom, diuine miracles haue bene wrought praise our Lord, *d* with al your poſſible endeouore, for though his infinite Excellencie exceedeth the powre of al creatures to praise him ſufficiently, yet it reſteth that you may infinitely extend your wil and deſire to praise our Lord, according to the multitude of his greatnes.

K k

† *e* Prayſe

† *e* Prayse ye him *f* in the sound of trumpet: prayse ye him on *g* psalter, and harpe.

*e* Out of this your great and infinite desire, let your tongues sound and sing diuine praises, as wel vwith voice, as musical instruments. *f* VVherof six most vval in the Tabernacle and Temple were the: Trumpet, Psalter, Harpe, Timbrel, Organ and Cymbal.

† Prayse ye him on timbrel and *g* quire: prayse ye him on *h* stringes, and organ.

*g* By the vway the Psalmist interposeth agane tivo especial thinges, vvwhich make perfect harmonic, vvithout vvwhich no instrument is grateful to God: Vnitie amongst his seruants, signified by the Quire of consonant voices: *h* and mortification of passions, signified by Stringes, vvwhich are made of dead beastes bowels.

† Prayse ye him on wel sounding cymbals: prayse ye him on *s* cymbales of iubilation: † let euerie *i* spirit prayse our Lord. 6 Alleluia.

*i* Man created of corruptible bodie and immortal soule, is finally admonished to praise our Lord, ouer and aboue the praises of al other corporal creatures; vvho also is more especially bond therio then Angels, because God hath voutsaffed to make h mselſe Man, to redeme man that vvvas lost by sinne, and to endew him vvith nevv grace, and so bring him to euerlasting glorie, vvhere vvith holie Angels, men also for euer & euer shal praise our Lord, vvith hart, voice, and iubilation of spirite, singing as the Psalmist concludeh, Alleluia.

### ANNOTATIONS. PSALME CL.

**The number of Psalmes signifieth the agreement of the old and nevv Testament.** S. Augustin in the conclusion of his Enarrations, or Sermons vpon the Psalmes, explicareth a myserie in the number of an hundred and siefteie, signifying the concord of the two Testaments. For in the old testament they kept the Sabbath, vvwhich is the seuenth day: in the new we kepe our Lords day, after the sabbath, that is, the eight: vvwhich seuen and eight (making siefteie) multiplied by tenne, signifying the Law of tenne commandments, rise vnto 150.


**Three siefeties signifie Penance. Mercie vvith iustice, and Praises of God.**

Againe seuen multiplied by seuen make 49. wherto one (to witte the eight) being added make siefteie, vvwhich multiplied by three, signifying the B Trinitie, make 150. Neither seemed it without cause to this great Doctor, that the first siefteie end vvith a Psalm of Penance, crauing mercie & remission of sinnes: the second vvith Mercie and Iustice, vvwhich God ioyneth in the Redemption, Iustification, and Saluation of men: the last vvith Diuine Praises, signifying, that by condemning sinnes in our selues, through Gods mercie we may be iustified, and so beginne in this life, vvwhich is to be perfected in the next, to praise our Lord, as S. Paul admonisheth vvith Psalmes, Hymnes, and Spiritual Songues. Concluding vvith the tivo verses, appointed by S. Damasus Pope, to be added in the end of al Psalmes, and is obserued euer since his time by tradition in the vvhole Church:

*Coloss.  
Circ  
An. D.  
380.*

**Gloria Patri: added by tradition-**

Glorie to the Father, and to the Sonne, and to the Holie Ghost: As it vvvas in the beginning, and now, and euer, into worldes of worldes [in eternitie vvithout end] Amen.



# THE THIRD PART OF THE OLD TESTAMENT, CONTAINING SAPIENTIAL BOOKES.

## The argument of Sapiential Bookes.

**H**itherto the Law, and Historie of Gods peculiar people are set forth in the former partes of the holie Bible: after which followed the Booke of Psalmes, which in maner of stile, being al in verse, is a distinct part, but in substance of matter, is an Epitome or brieft Summe of al holie Scripture: most conueniently therfore placed in the middes of the rest, as the Sunne amongst other Planetes, a shining great light in a large house. Now ensueth the third part, containing Diuine Instructions, or Rules of good life. A doctrine most agreeable to Gods hiegh wisdom, and most fitly commended to Man, his reasonable creature in earth. But besides this principal subiect, as before is noted (that each part participateth with others in their proper contents) so here be manie precepts of the Law renewed; sundrie examples of men, and thinges past repeted; and diuers prophecies vttered of thinges to come: though in this part more specially is shewed the ground, and as it were, the very life or soule of the Law, which is Reason, the true Rule or Directorie wherein al good lawes are grounded.

The coherence of this part with the rest.

The contents of Sapiential bookes.

For is both sheweth what ought to be done, or auoided, & directeth mans iudgement to embrace that is good, and to flee from al euil, not only illuminating the understanding to see that is right and iust, but also disposing the internal affection to desire, loue, choose, and preferre the right path of Gods law, before whatsoeuer otherwise semeth pleasant or profitable: & so, notwithstanding al dangers, difficulties, distresses, worldlie calamities, and death it self, effectually perswading to perseuere to the end in holie conuersation. Al which by a general name is called Wisdom: comprising in one word, al good desires, holie vertues, supernal giftes, godlie encouragements, and the whole meanes whereby God is tightly known, & duly seru-ed; whereof these siue Bookes, teaching this most excellent and most necessarie maner of life, are called Sapiential. Neuertheles foure of them haue also other particular names, as appareth in their titles. Only the fourth is called the Booke of Wisdom, by appropriation of the general name.

Why they are so called.

They are al  
Canonical  
Scripture.  
Salomon is  
auctor of the  
three first.

Other bookes  
of Salomon  
not extant.

**Al five are Canonical and assured holic Scripture: as is shewed before:** *Proem. Annot. Prefac. Tobia.*  
*and may be further proued of the two later, which Protestants denie. It is also eident that King Salomon was Auctor of the three former: as S. Ierom, S. Augustin, and other Fathers prone by the holic text it selfe. As it is likewise certaine that he either write, or at least by diuine inspiration uttered, much more then is now extant. For the holic Scripture (3. Reg. 4.) testifieth, that he spake three thousand Parables: and his Songes were a thousand and five. He disputed of the trees from the cedar that is in Libanus, vnto the byssop which cometh out of the wal: and he discoursed of beastes, and foules, and creeping wormes, and fishes. Iosephus (li. 8. c. 2. Antig.) following some other Edition, saith his songes were five thousand, and parables (as the ordinarie text hath) three thousand. For he deduced a parable (saith Iosephus) through out euerie kinde of trees, from the byssop to the cedar. In the same maner he treated of beastes, and other lining creatures of the earth, water, and ayre. For he was not ignorant of anie natural thing, neither omitted to treat thereof, but clerly explicated al their natural proprieties. Most briefly S. Ierom declareth both the Auctor, and matter of these three bookes, saying: Salomon the Peaceable, and amiable of our Lord a correcteth maners: b teacheth the nature (of creatures) c ioyneth the Church and Christ; and singeth the swete bridal song of the holic Mariage.*

S. Iero;  
in proen  
S. Aug.  
li. 17. c.  
20. ciiii

Prologo  
galeas.

A brief summe  
of these three:  
a Prouerbs,  
b Ecclesiastes,  
c Canticles.

## THE ARGVMENT OF THE PROVERBS

VVhy this  
booke is cal-  
led Prouerbes  
and Parables.

The contents.

Diuided into  
four parts.

**T**HE first booke called Prouerbes, that is, common & vsual pithie sentences, shorte in wordes, ample in sense: and Parables, signifying likenes or similitudes, wherby more important thinges are understood then expressed; instructeth and exhorteth new beginners, to lerne, and practise al sortes of vertues, the only right way to true Wisdome and eternal happines. It may be diuided into foure partes. In the first nine chapters the auctor interposing certaine general preceptes, producel wisdom her selfe inuiting al men to seeke her, for the spiritual profite, they shal thereby enioy. From thence to the 25. chap. he giveth sundrie more particular preceptes, as wel for embracing vertues, as shunning of vices. In the next five chapters, more like preceptes of the same auctor, are added by the care of King Ezechias. In the two last chapters, either an other Auctor, or rather the same under an other title, commendeth to al men certaine most excellent preceptes, received of his mother: wherto he adioyneth the praise of a right wise woman: prophetically the Catholique Church.


d. in  
speculative style, as the other booke is not  
THE

# THE BOOKE OF PROVERBS, WHICH THE HEBREWES CALL MISLE.

## CHAP. I.

*Parables are profitable to those that loue and willerne wisdom. 10. All are admonished not to follow the allurements of sinners: 20. but to embrace wisdom; 24. and ruine is threatned to the contemners.*

The first part  
An inuitation  
to seeke wisdom : with  
some general  
precepts.

- 1  HE Parables of Salomon, the sonne of Dauid,  
2 king of Israel. † *a* To know<sup>u</sup> wisdom, and disci-  
3 pline: † to vnderstand the wordes of prudence:  
4 and to receiue instruction of doctrine, iustice, and  
5 iudgement, and equitie: † that *b* subtiltie may be geuen to  
6 litle ones, knowledge and vnderstanding to the youngman.  
7 † The *c* wise man hearing shal be wiser: and he that vnder-  
8 standerh, *d* shal possesse gouernementes. † He shal vnderstand  
9 a parable, and interpretation, the wordes of the wise, and their  
10 darke sayings. † *e* The feare of our Lord is the begynning of  
11 wisdom. Fooles despise wisdom and doctrine. † My sonne,  
12 f heare the discipline of thy father, and leaue not the lawe of  
13 thy mother: † that grace may be added to thy head, and a  
14 cheyne of gold to thy necke. † My sonne, *g* if sinners shal  
15 entise thee, condescend not to them. † If they shal say: Come  
16 with vs, let vs lye in waite for blood, let vs hide snares against  
17 the innocent without cause: † let vs swallow him aliue as hel,  
18 and whole as one descending into the lake. † We shal finde al  
19 precious substance, we shal fil our house with spoiles. † Cast in  
20 thy lot with vs, let there be one purse of vs al. † My sonne,  
21 walke not with them, stay thy foote from their pathes. † For  
22 their feete runne to euil, and make haste to shede blood. † But  
23 *h* a nette is cast in vayne before the eyes of them that haue  
24 winges. † Them selues also lye in wayte against their owne  
25 blood

*a* By these  
sententious &  
militudes the  
studious may  
better conceiue  
and vnderstand  
true wisdom, and  
the vertues  
belonging  
thereto.  
*b* profound &  
solide vvirte.  
*c* Not only  
yongmen and  
inexperienced  
but also the  
wise may  
lerne more  
wisdom by  
these parables.  
*d* shal be fitte  
to gouerne  
others.  
*e* Feare of our  
Lord, that is,  
reuerence of  
his diuine  
Maiekie with

desire duly to  
serue him, and  
neuer to of-  
fend him, is  
the first de-  
gree in ascen-  
ding to per-  
fect vvisdom:  
vvhich con-  
sisteth not  
only in the  
vnderstanding  
but also in  
action.

f The first  
precept is to  
lerne of our  
elders.

g The second  
to resist euil  
suggestions.

h The proper  
remedie a-  
gainst such  
alurements is  
to be vvvatch-  
ful, and to flee  
from them.

bloud & practise deceites against their owne soules. † So the 19  
pathes of euerie couetous man, take violently the soules of  
the possessors. † Wisdom preacheth abroad, she geueth her 20  
voice in the streates † In the head of multitudes she cryeth, 21  
in the doores of the gates of the citie she vttereth her wordes,  
saying: † O children how long doe you loue infancie, and 22  
fooles couet those thinges, which are hurtful to them selues,  
and the vnwise hate knowlege: † Turne ye at my correction: 23  
behold I wil vtter my spirite to you, and wil shewe you my  
wordes † " Because I called, and you refused: I stretched 24  
out my hand, and there was none that regarded. † You haue 25  
despised al my counsel, and haue neglected my reprehensions.  
† I also wil laugh in your destruction, and wil scorne, 26  
when that shal come to you, which you feared. † When  
foden calamitie shal fall on you, and destruction, as a tempest 27  
shal be at hand: when tribulation, and distresse shal come  
vpon you: † Then shal they inuocate me, and I wil not 28  
heare: in the morning shal they arise, and shal not finde me:  
† for that they haue hated discipline, and not receiued the 29  
feare of our Lord, † nor consented to my counsel, & detracted 30  
from al my correction. † They shal eate therefore the fruites 31  
of their way, and shal be filled with their owne counsels.  
† The auersion of little ones shal kil them, and the prosperitie 32  
offooles shal destroy them. † " But he that shal heare me, 33  
shal rest without terrour, and shal enioy abundance, feare of  
euils being taken away.

## ANNOTATIONS. CHAP. I.

Three Kindes  
of vvisdom.

Diuine Attri-  
butes are not  
qualities in  
God, but his  
substance.

VVisdom in-  
created is  
God himselfe.

VVisdom the  
gifte of the  
Holie Ghost.

2 *VVisdom.*] As wel in these Sapiential bookes, as in other holie Scriptures:  
and sacred writers, the vword vvisdom hath three significations. Sometimes it  
importeth the Diuine Attribute called Gods wisdom; sometimes supernatural  
wisdom geuen to men by the Holie Ghost; and sometimes it signifieth mere  
humane vvisdom, gotten by the natural light of reason and mans industrie.  
The first, as likevvise other Diuine Attributes, Gods Powre, Goodnes, Iustice,  
Truth, Mercie and the like, are not qualities, or other accidents in God, as the  
same termes signifie in creatures. For in God there is no Accident, but al in  
him is this Diuine Substance and Essence, vvwhose diuers Excellences are called  
by such names as mans capacitie can better conceiue: and so Gods vvisdom  
is God himselfe: and is appropriated to the second Person of the blessed Tri-  
nitie, as Powre is appropriated to God the Father, and Goodnes to the Holie  
Ghost. In this sense: chap. 1. v. 16. is saide: *Our Lord by vvisdom founded the earth &c.*  
The second is called (Sap. 3. v. 25.) *the vapore of Gods powre, and a pure eman-  
ation (or influence) of the glorie of Almighty God,* and so is a participation of  
Diuine increated wisdom called also diuine, according to a certaine analogie,  
or similitude of Gods owne wisdom, and is the principal gifte of the Holie  
Ghost,



Ghoſt, by vvhich God is rightly knovvne, and duly ſerved, including al other ſupernall giſtes and vertues, vvherof is treated in theſe bookes, and ſo vvhich al men are invited, vvith aſſured promiſe of celeftiall and eternal reward. The third vvifdome is mere humane, gotten by natural vvitte and ſtudie, ſuch as Philoſophers haue, knowing manie trutheſ, but mixt vvith manie errors, and much ignorance, truly called vvorldlie vvifdom, ſervuig only for this vvorld. But the ſecond kind, vvhich is as a ſparke of Gods vvifdom, maketh men, othervvife ignorant and of ſmal capacitie, rightly vvife in dede, the true ſervants of God, and enhertiters of the kingdom of heauen, as theſe bookes do moſt copiouſly teach.

Humane  
vvifdom,

24. *Because I called and you refused* ] God vvoutſaffeth foure benefites of grace to euerie man, al neceſſarie and ſufficient for his ſaluation: 1. He calleth al by preaching, or good inſpiration. 2. He offereth helpe. 3. He inſtructeth the ignorant vvhat is good, that they may chooſe it if they wil. 4. And reprehendeth euil, that they may ſhunne it. They therfore that neglect this manifold grace in this life, ſhal vvithout al remedie be damned, being to late to repent in an other vvorld. For then they ſhal crie and not be heard. v. 28.

:: Four bene-  
fites of God  
Vocation,  
Helpe.  
Inſtruction,  
Reprehen-  
ſion.

33. *But he that ſhal heare me* ] Contrariwſe thoſe that accept Gods grace, and cooperate therewith, ſhal haue eternal reſt and ioy. The very ſame, vvhich S. Paul teacheth, 1. Cor. 5. v. 10. Euerie one ſhal receive the proper thinges of the bodie, according as he hath done, either good or euil.

Reward of  
workes:

## CHAP. II.

*Gaining of wiſdom bringeth much good, 10. and awaydeth much euil:*

16. *deliuering from error of Idolaters and Heretikes.*

1. † **M**Y ſonne, a if thou wilt receiue my wordes, and wilt  
2. hide my commandments vvith thee, † that thyne  
3. eare may heare wiſdom: incline thyne hart to knowe pru-  
4. dence. † For if thou ſhalt cal for wiſdom, and incline thyne  
5. hart to prudence: † If thou ſhalt ſeek her b as money, and  
6. as treaſures ſhalt dig her vp: † then ſhalt thou vnderſtand the  
7. feare of our Lord, and ſhalt finde the knowlege of God.  
8. † Because our Lord geueth wiſdom: and out of his mouth  
9. prudence and knowlege. † He wil keepe the ſaluation of  
10. the righteous, & protect them that walke ſimply † Keeping  
11. the pathes of iuſtice, & garding the wayes of ſaints. † Then  
12. ſhalt thou vnderſtand iuſtice, and iudgement, and equitie, and  
13. euerie good path. † If wiſdom ſhal enter into thy hart, and  
14. knowlege pleaſe thy ſoule: † counſel ſhal keepe thee, and  
15. prudence ſhal preferre thee, † that thou mayſt be deliuered  
16. from the euil way, and from the man, that ſpeaketh peruerſe  
things: † " who c leaue the right way, and walke by darke  
wayes: † " who are glad vvhen they haue done euil, and  
reioyce in moſt wicked thinges: † vvhoſe wayes are peruerſe,  
and their ſteppes infamous. † That thou mayſt be deliuered  
from

a This fre-  
quent maner  
of propo-  
ſing the vvay  
and meanes to  
vvifdom If  
thou wilt  
receiue my  
wordes, &c.  
ſhevveth moſt  
evidently  
the povvre of  
mans free vvill.  
b Not euerie  
deſire, or  
ſlight ſeeking  
of vvifdom  
ſufficieth, but  
ſuch laborious  
ſeeking is re-  
quired, as a  
couetous man  
ſeeketh trea-  
ſure vvhich  
he knoweth

to be hid in  
the ground.  
A descrip-  
tion of per-  
uers sinners  
especially of  
heretikes.

from " the strange woman , and from the forener , which  
mollifieth her wordes , † forsaketh the guide of her youth , 17  
† and hath forgotten the couenant of her God. For her house 18  
is bowed downe to death , and her pathes to hel. † Al " that 19  
goe in vnto her , shal not returne neither shal they apprehend  
the pathes of life. † That thou mayst walke in a good way : 20  
and mayst keepe the pathes of the iust. † For they that are 21  
right , shal dwell in the earth , and the simple shal continue  
in it. † But the impious shal be destroyed from the earth : 22  
and they that doe vniustly shal be taken away from it.

### ANNOTATIONS CHAP. II.

Four marks  
of an heretike.

1. He forsaketh  
the known  
faith.

2. He glo-  
rieth in his  
owne inven-  
tion.

3. Teacheth  
pleasing thin-  
ges.

4. Admitteth  
no iudge but  
himself.

13. *Who leaue the right way.*] Generally this description of wicked men,  
agreeth to al that committe and persist in mortal sinne, whether they walked  
right at anie time before or no; but most especially sheweth the properties of  
heretikes: who forsake and leaue the direct, ancient, beaten, knowne way of  
the Catholique Church, and teach new obfcure doctrines, not heard of, or  
not approved in our forefathers time. Secondly (v. 14.) they glorie in their  
owne deuises, and reioyce in most wicked thinges, as in seducing multitude  
of peoples, to rebel against their Catholique Princes, and other Superiours  
spiritual and temporal, in breaking vovves; in despising good workes; trusting  
to only faith; and that not the Catholique faith of al true Christians, but  
euerie one his particular perswasion, that himselfe is iust, & shal be saued, which  
by their own doctrine, none is bound to beleue of an others state, but of his  
owne only. In so much that the chiefeest point of a Protestants imagined faith,  
is not a general Article, which al do or should beleue, but a most particular  
and singular phantasie, which each one must conceiue of himselfe, or herselfe.  
Thirdly (v. 16.) Heresie, called here the strange and forreine woman, tem-  
pereth her wordes, to please the itching eares of her auditorie, framing her  
doctrine to the humour of those, vvhom she seeketh to peruert. The same  
vvith the Apostle saith in other vvordes, by svtete speeches and benedictions  
they seduce the hartes of innocents. Fourthly (v. 19.) Those that do enter into  
error of heresie, shal not returne, that is, very hardly and rarely returne into  
the right way of life; the reason whereof the same Apostle yeldeth, because an  
heretike is condemned by his own iudgement. For being in error, and admit-  
ting no iudge but himselfe, he parteth from the Church, excludeth the meanes  
of better instruction, & through his erroneous iudgement, remaineth in dam-  
nable opinion, and so in the state of damnation.

*Isaie.*  
v. 8.

*Rem.*  
v. 18.

*Tit.*  
11.

### CHAP. III.

*Wisdom exhorteth to kepe Gods law ( geuing long life ) to obserue mercie,  
and truth. 5. to confide in God, 7. to feare, 9. and honour him , 11. 10  
take his correction gladly ( 13. for al good thinges folow wisdom ) 27. to  
relue the needie without delay, 30. not to contend vvith the wicked, nor to  
imitate them. 33. The euil shal faile, and the godlie shal prosper.*

A Trauaileth  
File to heare  
good instru-

**M**Y sonne, a forget not my law, and let thy hart keepe  
my precepts. † For they shal adde to thee length of  
dayes

3 dayes, and yeares of life, and peace. † Let not *c* mercie and  
truth leaue thee, put them about thy throte, and write them in  
4 the tables of thy hart: † and thou shalt finde grace, and good  
5 discipline before God and men. † *d* Haue confidence in our  
Lord with al thy hart, and leane not vpon thyne owne pru-  
6 dence. † In al thy wayes thinke on him, and he wil direct thy  
7 steppes. † Be not wise in thyne owne conceipt: feare God,  
8 and depart from euil: † for it shal be health to thy nauil,  
9 and watering of thy bones. † Honour our Lord with thy  
10 substance, and geue to him of the first of al thy frutes: † and  
thy barnes shal be replenished with fulnes, and thy presses shal  
11 runouer with wine. † My sonne, cast not away the discipline  
of our Lord: neither doe thou faint when thou art chasteced  
12 of him: † *e* for whom our Lord loueth he chasticeth: and as  
13 a father in the sonne he pleaseth himself. † Blessed is the man  
14 that findeth wisdom, and floweth with prudence: † better is  
the purchasing therof then marchandise of siluer, and her  
15 fruite then chiefe and the purest gold: † she is more precious  
then al riches: and al things that are desired, are not able to be  
16 compared with her. † *f* Length of dayes in her right hand,  
17 & in her left hand *g* riches and glorie † Her wayes are beau-  
18 tiful wayes, and al her pathes peaceable. † She is a tree of  
life to them that shal apprehend her: and he that shal hold her  
19 is blessed. † Our Lord by wisdom founded the earth, establi-  
20 shed the heauens by prudence. † By his wisdom the depthes  
haue broken forth, and the cloudes waxe thicke with dew.  
21 † My sonne, let not thesethings depart from thyne eies:  
22 kepe the law & counsel: † and there shal be life to thy soule,  
23 and *h* grace to thy iawes. † Then shalt thou walke confi-  
24 dently in thy way, and thy foote shal not stumble: † if thou  
sleepe, thou shalt not feare: thou shalt rest, and thy sleepe  
25 shal be sweete. † Dread not at soden terrour, and the power  
26 of the impious falling vpon thee. † For our Lord wil be at  
thy side, and wil kepe thy foote that thou be not raken.  
27 † Doe not prohibite him to doe good, that is able: if thou  
28 be able, thy selfe also doe good. † Say not to thy frend: goe,  
and returne; and *i* to morow I wil geue to thee: wheras thou  
29 mayest geue forthwith. † Practise not euil against thy freind,  
30 when he hath affiance in thee. † Contend not against man  
31 without cause, wheras he hath done thee no euil. † Doe not  
32 enuie an vniult man, nor imitate his waies: † because euerie

actions, except  
we kepe them  
in memorie. . .  
*b* not in books  
only but in  
the hart:  
*c* and put them  
in execution.  
*d* know also  
that al thy  
streinghis in  
God, in whom  
thou maist se-  
curely trust,  
not in thy  
owne pru-  
dence.  
*e* Chastisment  
and tribula-  
tion in those  
that endeouour  
to serue God,  
is a signe of  
his fauour to-  
wards them;  
and therefore  
his other prom-  
ises vvhich  
seme to be  
temporal, are  
to be vnder-  
stood of the  
next life.  
*f* God rewar-  
deth as it  
vvere vwith  
both handes  
promising  
eternal life,  
*g* and compe-  
tent meanes  
in this life.  
*h* Merite for  
the wordes of  
thy mouth.  
*i* Almes in sea-  
son is double  
vvor h to that  
vvhich is dis-  
ferred long.

deluder is an abomination of our Lord, and his communication is with the simple. † There is pouertie from our Lord 33  
in the house of the impious: but the habitations of the iust  
shal be blessed. † He shal delude the deluders, and to the 34  
milde he wil geue grace. † The wise shal possesse glorie: the 35  
exaltation of fooles ignominie.

## CHAP. IIH.

*The wiseman exhorteth others by his owne example to seeke wisdom, 14. to  
decline from the wicked, and to imitate the iust, 23. to guide wel the hart,  
mouth, and feete.*

:: As Salomon  
was instructed  
by his father  
king Dauid so  
he teacheth  
others, the  
right order  
howe to lerne  
wisdom.  
:: The first  
part of wis-  
dom is to de-  
sire it. For no-  
thing hinde-  
reth from  
being iust but  
that iustice is  
not desired. S.  
Aug. in Psal.  
118. v. 20.

**C**HILDREN heare ye the fathers discipline, and attend 1  
that you may knowe prudence. † I wil geue you a 2  
good gift, forsake not my law. † For:: I also was the sonne of 3  
my father, tender and as onlie begotten in my mothers sight:  
† and he taught me, & sayd: Let thy hart receiue my wordes, 4  
kepe my preceptes, and thou shalt liue. † Possesse wisdom, 5  
possesse prudence: forget not, neither decline from the  
wordes of my mouth. † Leaue her not, and she wil keepe 6  
thee: loue her, and she wil preferue thee. † :: The beginning 7  
of wisdom, possesse wisdom, and in al thy possession purchase  
prudence: † take quickly, and she wil exalt thee: thou shalt 8  
be glorified of her, when thou shalt embrace her. † She wil 9  
geue to thy head increase of graces, and with a noble crowne  
she wil protect thee. † Heare my sonne, and receiue my 10  
wordes, that yeares of life may be multiplied to thee. † The 11  
way of wisdom I wil shew to thee, I wil leade thee by the  
pathes of equitie. † Which when thou shalt haue entered, 12  
thy steppes shal not be straytened, and running thou shalt not  
haue a stumbling blocke. † Hold discipline, leaue it not: kepe 13  
it, because the same is thy life. † Be not delighted in the pathes 14  
of the impious, neither let the way of the euil please thee.  
† Flee from it, neither passe thou by it: goe aside, and forsake 15  
it. † For they sleepe not vnlesse they haue done ill: and they 16  
take no sleepe vnlesse they supplant. † They eate the bread 17  
of impietie, and drinke the wine of iniquitie. † But the path 18  
of the iust, as shynyn light proceedeth euen to perfect day.  
† The way of the impious is darkefom: they know not 19  
where they fal. † My sonne, heare my wordes, and incline 20  
thyne eare to my sayings. † Let them not depart from thyne 21  
eies, kepe them in the middes of thy hart. † For they are 22  
life to

- 23 life to those that finde them, and health to al flesh. † With al garde keepe thy hart, because life proceedeth from it.  
 24 † Remoue from thee a froward mouth, and let detracting  
 25 lippes be far from thee. † Let thyne eies see right thinges,  
 26 & let thine eiellides goe before thy steppes. † Direct the path  
 27 to thy feete, and al thy wayes shal be established. † Decline  
 28 not to the right hand, nor to the left: turne away thy foote  
 28 from euil. † For our Lord knoweth the wayes that are on the  
 right hand: but those are peruers, which are on the left hand.  
 29 † But he wil make thy courses right, and thy wayes he wil  
 bring forward in peace.

As the hart is the principal part of the bodie, so the vil is the chiefest powre of the soule: from vvhich good or euil proceedeth.

CHAP. V.

*Againe wisdom dehortheth from fornication (carnal and spiritual) 6. shewing that in the end sinners shal see and feele the effect of their follie: 20. which God seeth and wil punish.*

- 1 **M**Y sonne, attend to my wisdom, and to my prudence in-  
 2 cline thyne eare, † that thou mayst keepe a cogita-  
 3 tions, and thy lippes preserue discipline. † Attend not to  
 the deceit of a b woman: for the lippes of an harlot are as a  
 4 hony combe distilling, and her throte netter then oyle. † But  
 her later endes are bitter as wormewood, and sharpe as a two  
 5 edged sword. † Her feete goe downe into death, and her  
 6 steppes penetrate vnto hel. † They walke not by the path of  
 7 life, her steppes are wandering, and vnsearcheable. † Now  
 therefore my sonne heare me, and depart not from the wordes  
 8 of my mouth. † Make thy way far from her, and aproch not  
 9 to the doores of her house. † Geue not thy honour c to stran-  
 10 gers, and thy yeres to the d cruel. † Lest perhaps strangers be  
 filled with thy strength, and thy labours be in an other mans  
 11 house, † and thou mourne in the end, when thou shalt haue  
 12 spent thy flesh and thy bodie, and say: † Why haue I detested  
 13 discipline, and my hart consented not to reprehensions, † nor  
 I heard the voice of them that taught me, and haue not incli-  
 14 ned mine eare to masters? † I haue almost bene in al euil, in  
 15 the middes of the church and of the synagoge. † Drinke  
 water of thyne owne cesterne, and the streames of thy wel:  
 16 † e Let thy fountaines be deriued abroad, and in the streates  
 17 diuide thy waters. † f Haue them alone, neither let strangers  
 18 be partakers with thee. † Let thy vayne be blessed, and re-  
 19 ioyce with the woman of thy youth: † a hinde most deare, and

a To auoide al impetrie it is first of al necessarie, not to thinke, speake, nor heare vnlawful thinges. b By woman is generally vnderstood concupiscence of vvhich sinne fouer, as. ch. i. v. 10. & ch. 3. v. 33. chap. 4. v. 14. c The vworld the flesh and the diuel are strangers. d And cruel enemies that render for reward eternal damnation. e Good doctrine is to be imparted to men of sincere intention. f not to condemnners and

a most grateful sawne: let her breastes inebriate thee at al time,  
in her loue be thou delighted continually. † Why art thou se- 10  
duced my sonne of a strange woman, and art cherished in the  
bosome of an other? † Our Lord beholdeth the wayes of a 11  
man, and considereth al his steppes. † His owne iniquities 12  
take the impious, and he is fast bonde with the ropes of his  
sinnes. † He shal die because he hath not had discipline, and 23  
in the multitude of his folie he shal be deceived.

CHAP. VI.

*He that is suretie for an other, must haue care to discharge that he pro-  
miseth. 6. The slouthful must lerne diligence of the emmorte. 12. The  
description of an Apostata. 16. Aboue other six bad thinges, God de-  
testeth the sower of discord. 20. All are exhorted to kepe Gods law, 24.  
namely to flee fornication, and al occasions therof.*

The wisman  
doth not abio-  
lutly disvade  
from al man-  
ner of sure-  
tishippe, but  
from cashly,  
or vnadvisedly  
answering for  
others. And  
especially ex-  
horteth to vse  
al diligence in  
performing,  
or causing o-  
thers to per-  
forme that  
which is pro-  
mised or co-  
venanted.

∴ Euerie one  
that sinneth  
vittingly and  
of malice re-  
fusing to obey  
God, employ-  
eth his mouth,  
eyes, feces,  
handes and al  
partes with a

**M**Y sonne, ∴ if thou shalt be suretie for thy freind, and 1  
hast made fast thy hand to a stranger, † thou art en- 2  
trapped with the wordes of thy mouth, & caught with thine  
owne wordes. † Doe therefore my sonne that which I say, 3  
and deliuer thyselfe, because thou art fallen into the hand of  
thy neighbour. Runne diuers wayes, make hast, rayse thy  
freind: † Geue not sleepe to thine eies, neither let thine eie- 4  
liddes slumber. † Deliuer thyselfe as a litle doa from the hand, 5  
and as a bird from the hand of the fowler. † Goe to the em- 6  
morte ô sluggard, and consider her wayes, and lerne wildom.  
† Who wheras she hath no guide, nor master, nor captaine, 7  
† prepareth meate for hertelſe in the summer, and gethereth 8  
in the haruest for to eate † How long wilt thou sleepe ô slug- 9  
gard? when wilt thou rise out of thy sleepe? † Thou shalt 10  
sleepe a litle, a litle shalt thou slumber, a litle shalt thou ioyne  
thy handes to sleeper † and penurie shal come to thee, as a 11  
wayfaring man, and pouertie as a man armed. But if thou be  
not sluggish, thy haruest shal come as a fountaine, and penurie  
shal bee farre from thee. † A man that is an ∴ Apostata, a 12  
man vnprofitable, goeth with peruerſe mouth, † winketh 13  
with the eies, treadeth with the foote, speaketh with the sin-  
ger, † with wicked hart he deuileth euil, and at al time he 14  
loveth brawles. † To him his destruction shal come forth- 15  
with, and he shal sodenlie be destroyed, neither shal he haue  
remedie any more. † Six thinges there are, which our Lord 16  
hateth, and the ſeuenth his soule detesteth: † Loſtie eies, a 17  
lying

18 lying tongue, handes that shede innocent blood, † a hart  
that deuileth most wicked deuises, feete swift to runne into  
19 euil, † a deceitful witnesse that vttereth lies, and him that  
20 among brether :: soweth discordes. † My sonne keepe the  
preceptes of thy father, and leaue not the lawe of thy mother.  
21 † Bynde them in thy hart continually, and put them about  
22 thy throte. † When thou shalt walke, let them goe with  
thee: when thou shalt sleepe, let them keepe thee, and awaking  
23 talke with them. † Because the commandment is a lampe,  
and the lawe a light, and the way of life the increpation of  
24 discipline: † that they may keepe thee from the euil woman,  
25 and from the faire spoken tongue of the stranger. † Let not  
thy hart couer her beaurie, be not caught with her beekes:  
26 † for the price of an harlot is scarce worth one loafe: but a  
27 woman catcheth the precious soule of man. † :: Can a man  
hide fyre in his bosome, that his garmentes burne not?  
28 † Or walke vpon hote coales, that his soales be not burnt?  
29 † so he that goeth in vnto his neighbours wife, shal not be  
30 cleane when he shal touche her. † It is :: no greate fault,  
when a man shal haue stollen: for he stealeth to fil his  
31 hungrie soule: † also being taken he shal restore feuenfold,  
32 and shal geue vp al the substance of his house. † But he that is  
an aduouterer, for penurie of hart shal destroy his owne  
33 soule: † shame and ignominie he gethereth to himselfe, & his  
37 reproch shal not be blotted out. † Because the zeale and furie  
35 of the husband wil not spare in the day of reuenge, † neither  
wil he yeld to any mans prayers, neither wil he take for  
redemption verie many giftes.

vicked hart  
and intention  
to peruerre  
others: most  
proper to he-  
retikes, apo-  
states from  
the faith.  
:: The former  
six are al dam-  
nable, but this  
seuenth is  
most detesta-  
ble, because it  
is opposite to  
the chief ver-  
tue charitie,  
it breaketh  
vnitie, & is the  
proper sinne  
of the diuel.  
:: Al occasions  
of sinne, espe-  
cially proba-  
ble are to be  
shunned.  
:: Theft is  
also mortal  
sinne, against  
the seuenth  
comandment,  
but not so  
great as adul-  
terie.

CHAP. VII.

*He further exhorteth youngmen to seke wisdom, 5. especially to flee from the  
intifements of harlots, largely describing the same, 22. and the ruine of  
them that are so deluded.*

1 **M**Y sonne, :: keepe my wordes, and my preceptes hide :: Because  
2 with thee. Sonne, † keepe my commandmentes, and  
3 thou shalt liue: and my law as the apple of thine eie: † binde  
4 it on thy fingers, write it in the tables of thy hart. † Say to  
5 wisdom, thou art my sister: & calprudence thy freind, † that  
she may keepe thee from the strange woman, and from the  
6 forerier which maketh her wordes sweete. † For out of the  
7 window of my house I looked out through the lattise, † and

cated, as here  
the vvifman  
often repe-  
teth and much  
vrgeth the  
same good  
and necessarie  
aduises to em-  
brace vvifdom  
and to vvalke  
stil in the vvay  
of vertue, e-  
specially to  
flee from vices,  
and dangers  
of finne.

∴ Sinners after  
consent geuen  
to tentations,  
are as inconsiderate  
of their  
owne state, &  
of their perile  
and ruine, as  
an oxe, vvhē  
he is ledde to  
the shambles, or  
a bird allured  
vvith a bate,  
that flieth into  
the snare or  
nette.

I see little ones, I behold a foolish youngman, † which passeth 8  
through the streates by the corner, and goeth nigh the way  
of her house, † in the darke the day being toward euenig, 9  
in the darkenes of the night, and dimnes, † And behold 10  
the woman meeteth him in harlores ayre, prepared to de-  
ceiue soules: babling and wandering, † impatient of rest, nor 11  
able to consist in the house on her seete, † now abroad, 12  
now in the streates, now lying in wayte neere the corners.  
† And taking the youngman she kisseth him, and with male- 13  
pert countenance speaketh fayre, saying: † I vowed victi- 14  
mes for welfare, this day I haue payed my voves. † Therefore 15  
I am come forth to meete thee, desirous to see thee, and I  
haue found thee. † I haue wouen my bed with cordes, 16  
I haue adorned it with tapestrie pictured out of Ægypt. † I 17  
haue sprinkled my bed with myrthe, aloes, and cinamome.  
† Come let vs be inebriated with brestes, and let vs enioy 18  
desired embracings, til the day appeare. † For my husband is 19  
not at home, he is gone a very long iourney. † he caried with 20  
him a bagge of money: in the day of the ful moone he wil  
returne to his house. † She intangled him with many wordes, 21  
and with flatterie of lippes drew him. † Immediately he folo- 22  
weth her ∴ as an oxe led to be a victime, & as a lambe playing  
the wanton, and not knowing that he is drawn as a foole to  
bondes, † til the arrow pearse his liuer: as if a birde should 23  
make haste to the snare, and knoweth not that his life is  
in danger. † Now therefore my sonne, heare me, and attend 24  
to the wordes of my mouth. † Let not thy mind be drawn 25  
away in her wayes: neither be thou deceiued with her pathes.  
† For she hath cast downe manie wounded, and al the most 26  
strong are slaine by her. † Her house the wayes of hel, pene- 27  
trating to the inner partes of death.

### CHAP. VIII.

*Wisdom is preached in conspicuous and most frequented places, that none  
may pretend wante of admonition, 7. her doctrin is true, godlie, pro-  
fitable, & necessarie to al sortes of men. 12. wisdom (increated which is  
God himselfe) is eternal. 32. and bringeth eternal happines.*

∴ True vvif-  
dom directing  
to good life &

**D**O TH not wisdom crie, and prudence geue her voice? 1  
† Standing ∴ in the high & loftie toppes ouer the way, 2  
in the middes of the pathes, † beside the gates of the citie in 3  
the



4 the verie doores she speaketh, saying: † O men, to you I crie,  
 5 and my voice is to the children of men. † O litle ones vnder-  
 6 stand subtiltie, and ye vnwise marke. † Heare ye, because I  
 7 wil speake of great thinges: and my lippes shal be opened to  
 8 preach right thinges. † My throte shal meditate truth, and my  
 9 lippes shal detest the impious. † Al my wordes are iust, there  
 10 is no wicked, nor peruerse thing in them. † They are right to  
 11 them that vnderstand, and iust to them that finde knowlege.  
 12 † Receiue ye discipline, & not money: choose doctrine rather  
 13 then gold. † For wisdom is better then al most precious riches:  
 14 and whatsoeuer is to be desired can not be compared to it. † I  
 15 :: wisdom dwel in counsel, and am present in lerned cogitati-  
 16 ons. † The feare of our Lord hateth euil: arrogancie, and  
 17 pride, and wicked way, and a duple toungued mouth I doe  
 18 detest. † Myne is countel & equitie, prudence is mine, strength  
 19 is mine. † By me kinges doe reigne, and the makers of law  
 20 decree iust thinges. † By me princes rule, and the mightie  
 21 decree iustice. † I loue them that loue me: and they that  
 22 watch toward me shal finde me. † With me are riches, and  
 23 glorie, glorious riches, and iustice. † For my fruite is better  
 24 then gold, and precious stone, and my blosomes then chosen  
 25 siluer. † I walke in the wayes of iustice, in the middes of the  
 26 pathes of iudgement, † that I may enriche, them that loue  
 27 me, and may replenish their treasures. † Our Lord posses-  
 28 sed me in the beginning of his wayes, before he had made  
 29 any thing from the beginning. † From eternitie I was orday-  
 30 ned & of old before the earth was made. † The depthes were  
 31 not as yet, and I was now conceiued, neither had the foun-  
 32 taines of waters as yet gushed forth: † the mountaines with  
 heauie hugeness stooode not as yet: before the litle hilles I  
 was brought forth: † he had not yet made the earth, and the  
 riuers, and the poles of the round world. † When he prepared  
 the heauens, I was present: when with a certaine law, and  
 circuite he compassed the depthes: † When he established the  
 firmament aboue, & poyssed the fountaines of waters: † when  
 he compassed the sea with her limites, and set a law to the wa-  
 ters that they should not passe their boundes: when he han-  
 ged the foundations of the earth. † I was with him framing  
 al thinges: and was delighted euertie day, playing before him  
 at al time; † playing in the world: & :: my delights to be with  
 the children of men. † Now therfore children heare me:

Blessed

so to eternal  
 saluation, is  
 only found in  
 the visible  
 Church stand-  
 ing vpon a  
 mountaine,  
 not hidde in  
 corners or ob-  
 scure places.

:: These sin-  
 gular praises  
 pertain to  
 the increased  
 wisdom, God  
 himself, from  
 whom proced-  
 eth wisdom  
 geuen to men  
 by the Holie  
 Ghost. See  
 Annot. ch. i.  
 v. 2.

:: God much  
 preferreth  
 man before al  
 other corpor-  
 al creatures.

bleſſed are they, that keepe my wayes. † Heare ye diſcipline, 33  
and be wiſe, and reiect it not. † Bleſſed is the man that 34  
heareth me, & that watcheth at my doores dayly, & wayteth  
at the poſtes of my doore. † He that ſhal finde me, ſhal finde 35  
life, and ſhal draw ſaluation of our Lord: † but he that ſhal  
finne againſt me, ſhal hurt his owne ſoule. Al that hate me,  
loue death.

## CHAP. IX.

*Wiſdom hauing built her houſe with ſeuē pillars, inuited al to a prepared  
banquette, 11. promiſing to multiplie ioyful dayes. 13. Folie incited  
her contrarie banquet of ſtollen water and hidde bread.*

† **V** ISEDOME " hath built herſelf an houſe, ſhe hath 1  
cut out ſeuē pillars. † She hath immolated her 2  
wiſtimes, mingled her wine, and ſet forth her table. † She 3  
hath ſent her handmaidēs to cal to the towre, and to the walles  
of the citie: † If any be a litle one, let him come to me. And 4  
to the vnwiſe ſhe ſpake: † Come, :: eate ye my bread, & drinke 5  
the wine which I haue mingled for you. † Leauē infancy, 6  
and liue, and walke by the wayes of prudence. † He that 7  
teacheth a ſcorner doth iniurie to himſelf; and he that  
rebuketh the impious, purchaſeth a blotte to himſelf.  
† Rebuke :: not the ſcorner leſt hee hate thee. :: Rebuke 8  
a wiſe man, and he will loue thee. † Geue occaſion to a wiſe 9  
man, and wiſdom ſhal be added to him. Teach the iuſt, and he  
ſhal make haſte to take it. † The beginning of wiſdom, the 10  
feare of our Lord: and the knowledge of the holie, prudence.  
† For by me ſhal thy dayes be multiplied, and yerēs of life ſhal 11  
be added to thee. † If thou be wiſe, to thyſelf thou ſhalt be: 12  
and if a ſcorner, thou alone ſhalt beare the euil. † A fooliſh 13  
woman and clamorous, and ful of alurementes, and knowing  
nothing at al, † ſate in the doores of her houſe vpon a ſeate 14  
in a high place of the citie, † to cal them that paſſe by the 15  
way, and goe on their iourney: † He that is a litle one, let 16  
him turne to me. And to the foole ſhe ſpake: † Stollen 17  
waters are ſweeter, and hidden bread more pleaſant. † and 18  
he was ignorant that giantes are there, and her gueſtes in the  
deprthes of hel

¶ S. Cyprian  
li. 2. ep. 3.  
ciceth this  
whole paſſage  
of Chriſts Sa-  
crifice in the  
formes of  
bread and  
wine.

¶ VVhere is  
no hope of  
amendment  
prudence di-  
rectly vs not  
to admoniſh,  
nor rebuke  
ſinners, leſt  
without anie  
fruite we pro-  
cure enmitie.  
charitie alſo  
requireth ra-  
ther to expect  
better oppor-  
tunitie, leſt  
the offender  
become worſe  
by our admo-  
nition.

¶ But when there is hope of good, euerie one is bound, eſpecially ſuperiors to correct offenders. S. Aug. li. 1. c. 9. de ciuit. S. Baſil. regulis ſuſe diſput. 158.

ANNOTATIONS CHAP. IX.

1. *Wisdom hath built herself a house.* ] According to the literal sense, wherein the mystical is grounded (both intended by the Holie Ghost) *Wisdom* which is God himself, Creator & Conseruer of al thinges, whose special good pleasure, and delight is to be with men, built his house the Church, first in the Patriarches, Priestes, Prophetes and his other faithful seruantes in the old Testament; partly before; but more conspicuously in the people of Israel, establishing the same with seuen, that is ( according to the frequent phrase of holie Scripture) with manie pillers, Pastors and chief gouerners, by whom the whole people were directed in al spiritual causes; as the Psalmist likewise induceth God, saying: I haue confirmed the pillers therof. And as S. Paul afterward calleth S. Peter, S. Iames, and S. Iohn, pillers. In this house wisdom also prepared a banquet, appointed victimes of diuers sortes, as grateful Sacrifices to God, & therto inuited al men in much better order, and to their more profite, then the adulteresse woman, follie and vicked concupiscence, inciteth to her carnal and vwordlie pleasures, vvhich bring to eternal ruine. And for this purpose, God neuer ceased to send Priestes and Prophetes to inuite the people of Israel, to this strong tovvre fenced with vualles. In the Allegorical sense, the same diuine increased *Wisdom*, the second Person in the B. Trinitie, the Diuine *WORD* coeternal to the Father, built himself a house, his humane bodie in the virgins wombe, and therunto, as to the head, adioyned the members, his mystical bodie the Church, immolated victimes of Martyrs, prepared the Table in breade and wine, vvhich also appeareth his Priesthood, according to the Order of Melchisedec, and called therto such as before were vnwise, and of smal vnderstanding; because as the Apostle saith: God chose the vveake of this vworld to confound the strong. As S. Angustin expoundeth this passage. li. 17. c. 20. de ciuit. & q. 51. veter. & noui. Test. to. 4.

God built his Church with spiritual Pastors & Rites of Religion in the old Testament.

The same are more excellent in the Church of Christ.

The second part. Sententious moral precepts.

How these Parables following differ from the former.

Vvhy the contents of the twentie chapters following are put in the margin.

THE PARABLES OF SALOMON.

This repetition of the title signifieth, that the sentences which follow are more properly called Parables, then the former. From vvhich they also differ in manner of vterance, by the figure Antithesis, for most part opposing, and comparing contrarie vertues and vices, shewing their contrarie effectes; with great elegancie, especially in the original tongue; vvhich could not be so fully expressed in Giecke, nor Latin, much lesse in vulgar language. But are the same in sense, though often obscure by reason of the Hebruev phrase, shortnes of sentences, and so vvithout anie certaine connexion, that we can not with perspicuitie, comprehend the summe therof in brieve contentes, after the ordinarie maner before the chapters. And therefore haue thought it better for the vulgar reader, to set downe in the margent of the twentie chapters next following, in brieue termes, the vertues, or other good thinges (rather then the bad, not hauing place for both) commended in euerie sentence. For though the same be not alwayes expressed in the text, yet they may be vnderstood by their opposite vices. Vvhofoeuer desireth further explication, may finde manie of these diuine sentences, excellently expounded by S. Ierom, S. Augustin. S. Gregorie and other Fathers in several places, Or read S. Bedas Commentaries vpon this whole booke. To. 4. vel apud S. Ierom. To. 7. Or amongst late writers, our lerned countriman D. Radulphus Bainus: Bishop Ianfenius, and F. Peltanus.

Wisdom in general.	<b>A</b> wise sonne maketh the father glad: but a foolish sonne is the sorow of his mother. 1
Iustice.	† The treasures of impietie shal profit nothing: but iustice shal deliuer from death. 2
Confidence in God.	† Our Lord wil not afflict with famine the soule of the iust, and the deceitful practises of the impious he wil ouerthrow. 3
Industrie.	† The slothful hand hath wrought pouertie: the hand of the strong getteth riches. 4
Truth.	Who so trusteth to lyes feedeth the windes: and the selfe same man foloweth the flying birdes.
Diligence.	He that gathereth in the haruest, is a wise sonne: but he that snorteth in summer, is the sonne of confusion. 5
Equitie.	† The blessing of our Lord is vpon the head of the iust: but iniquitie couereth the mouth of the impious. 6
Good fame.	† The memorie of the iust is with prayes: and the name of the impious shal rotte. 7
Desire to lerne.	† The wise of hart shal receiue preceptes: a foole is beaten with lippes. 8
Sinceritie.	† He that walketh playnly, walketh confidently: but he that depraueh his wayes, shal be manifest. 9
Unsained freinship.	† He that wincketh with the eye, shal geue sorow: and the foole in lippes shal be beaten. 10
VVhol some talke.	† A wayne of life, the mouth of the iust: and the mouth of the impious couereth iniquitie. 11
Charitie.	† Hatred rayseth brawles: and chatitie couereth al sinnes. 12
Prudent speech.	† In the lippes of the wise wisdom is found: and a rod on his backe that lacketh witte. 13
Discretion in speaking.	† Wise men hide knowlege: but the mouth of the foole is next to confusion. 14
Iust gaine.	† The substance of a rich man, is a citie of his streng: the feare of the poore their pouertie. 15
Iust intention.	† The worke of the iust vnto life: but the fruite of the impious vnto sinne. 16
Love to be corrected.	† The way of life, to him that keepeth discipline: but he that forsaketh reprehensions, erreth 17
Internal and external cha- ritie.	† Lying lippes hide hatred: he that vttereth contumelie is vnwise. 18
Moderate speech.	† In much talke there shal not want sinne: but he that moderateth his lippes is most wise. 19
Sinceritie of hart.	† The tongue of the iust, is chosen siluer: but the hart of the impious is nothing worth. 20

† The

- 21 † The lippes of the iust teach verie many : but they that are vntaught, shal die in the penurie of witte. Love of doctrine.
- 22 † The blessing of our Lord maketh men rich : neither shal affliction be ioyned to them. Spiritual riches.
- 23 † A foole worketh mischeefe as it were by laughter : but wisdom is prudence to a man. Sorow for sinne.
- 24 † That which the impious feareth, shal come vpon him : to the iust their desire shal be geuen. Remorse of conscience.
- 25 † As a tempest passing the impious shal not be : but the iust as an euerlasting fundation. Iustice in general.
- 26 † As vinegre to the teeth, and smoke to the eies, so a sluggard to them, that sent him. Diligence.
- 27 † The feare of our Lord shal adde dayes : and the yeares of the impious shal be shortened. Feare of God.
- 28 † The expectation of the iust is ioy : but the hope of the impious shal perish. Pietie.
- 29 † The strength of the simple the way of our Lord : and feare is to them that worke euil. Obseruation of Gods law, fullfilling al iustice.
- 30 † The iust for euer shal not be moued : but the impious shal not dwel on the earth.
- 31 † The mouth of the iust shal bring forth wisdom : the tongue of the froward shal perish. Speaking and Meditating.
- 32 † The lippes of the iust consider grateful thinges : and the mouth of the impious peruerse thinges. Good thinges.

CHAP. XI.

- 1 **A** deceitful balance, is abomination before God : and an equal weight is his wil. Equitie.
- 2 † Where pride shal be, there shal be contumelie also : but where humilitie, there also wisdom. Humilitie.
- 3 † The simplicitie of the iust shal direct them : and the supplanting of the peruers shal waste them. Sinceritie.
- 4 † Riches shal not profit in the day of reuenge : but iustice shal deliuer from death. Spiritual riches.
- 5 † The iustice of the simple shal direct his way : and the impious shal fal in his impietie. Pietie.
- 6 † The iustice of the righteous shal deliuer them : and the vniust shal be caught in their deceitful practises. Iustice.
- 7 † The impious man being dead, there shal be no hope any more : and the expectation of the careful shal perish. Care of the other life.
- 8 † The iust is deliuered from distresse : and the impious shal be geuen for him. Future ioy.

Truth in wordes.	† The dissembler with his mouth deceiueth his freind : but the iust shal be deliuered by knowlege.	9
Common good.	† In the good thinges of the iust the citie shal reioyce; and in the destruction of the impious there shal be prayse.	10
Publique ioy.	† With the benediction of the iust the citie shal be exalted: and by the mouth of the impious it shal be subuerted.	11
True freind- shiipe.	† He that despiseth his freind, lacketh hart: but the wise man wil hold his peace.	12
Fideliue.	† He that walketh fraudulently, reueleth secretes: but he that is faithful, concealeth the thing committed of his freind.	13
Good govern- ment.	† Where there is no gouernour, the people shal fal: but there is health where is much counsel.	14
Prudence in suretishipe.	† He shal be afflicted with euil, that is suretie for a stranger: but he that is ware of the snares, shal be secure.	15
Diligence.	† A gracious woman shal finde glorie: and the strong shal haue riches.	16
Mercie.	† A merciful man doth good to his kinned also.	17
Iustice.	† The impious maketh an vnstable worke: but to him, that soweth iustice, is a faithful reward.	18
Clemencie.	† Clemencie prepareth life: & the pursewing of euil thinges death.	19
Sinceritie.	† A peruers hart is abominable to our Lord: and his wil is in them that walke simply.	20
Iust dealing.	† Hand in hand the euil man shal not be innocent: but the seede of the iust shal be faued.	21
Internal ver- tue.	† A ring of gold in a swines snoute, a fayre woman & a foole.	22
Expectation of glorie.	† The desire of the iust is al good: the expectation of the impious furie.	23
Almes dedes.	† Some diuide their owne goodes, and are made richer: others take violently not their owne, and are alwayes in pouertie.	24
Beneuolence.	† The soule which blesseth, shal be made fatte: and he that inebriateth himself shal also be inebriated.	25
Care of the poore.	† He that hideth corne, shal be cursed among the peoples: but blessing vpon the head of them that sel.	26
Good desires.	† Well riseth he early who seeketh good thinges: but he that is a searcher after euil thinges, shal be oppressed of them.	27
Trust in Gods goodnes.	† He that trusteth in his riches shal fal: but the iust shal spring as a greene lease.	28
Frugalitie.	† He that troubleth his house, shal possesse the windes: and he that is a foole shal serue the wife.	29

- 30 † The fruite of the iust man a tree of life : and he that gaineth soules, is wise. Spiritual instruction
- 31 † If the iust man receiue in the earth, how much more the impious and sinner ? Straite way of saluation.

CHAP. XII.

- 1 **H**E that loueth discipline, loueth knowledge : but he that hateth reprehensions is vnwise. Loue of discipline.
- 2 † He that is good, shal draw grace from our Lord : but he that trusteth in his owne cogitation, doth impiously. Progresse in vertue.
- 3 † Man shal not be strengthened by impietie : and the roote of the iust shal not be moued. Pietie.
- 4 † A diligent woman is a crowne to her husband : and putrefaction in his bones, she that doth thinges worthie of confusion. Diligent industry.
- 5 † The cogitations of the iust are iudgements : & the counsels of the impious are fraudulent. Desire of iustice.
- 6 † The wordes of the impious lie in wayte for bloud : the mouth of the iust shal deliuer them. Sinceritie in wordes
- 7 † Turne the impious, and they shal not be: but the house of the iust shal be permanent. Iustice.
- 8 † A man shal be known by his doctrine: but he that is vaine and toollish, shall lye open to contempt. Sound doctrine.
- 9 † Better is the poore and sufficient to himself, then he that is glorious and wanteth bread. Contentment of minde.
- 10 † The iust knoweth the liues of his beastes : but the bowels of the impious are cruel. Compassion.
- 11 † He that tilleth his land, shal be filled with breads : but he that pursueth idlenes is a verie foole. Diligent travail.
- He that is delighted in much quaffing of wine, leaueth con-  
tumelie in his munitions. Temperance.
- 12 † The desire of the impious is the \* muniment of the most wicked : but the roote of the iust shal prosper. Iust punishment of the wicked.
- 13 † For the finnes of the hippes ruine approacheth to the euil man : but the iust escapeth out of distresse. Guard of the tongue.
- 14 † Of the fruite of his owne mouth shal euerie man be replenished with good thinges, and according to the workes of his handes it shal be repayed him. Godlie instructions: and good dedes.
- 15 † The way of a foole is right in his eies : but he that is wise heareth counsels. Yelding to good counsel.

defence

Toleration of iniuries.	† A foole by & by sheweth his anger: but he that dissembleth 16 iniuries is wise.
True testimonie.	† He that speaketh that which he knoweth, is an utterer of 17 iustice: but he that lyeth, is a fraudulent witnesse.
Advised promising.	† There is that promiseth, and is pricked as it were with the 18 sword of conscience: but the tongue of the wise is health.
Considerate testimonie.	† The lippe of truth shal be stable for euer: but he that is an 19 hasty witnesse, frameth a tongue of lying.
Pacification.	† Guile is in the hart of them that thinke euil thinges: but ioy 20 foloweth them that geue counsels of peace.
Iustice in general.	† It shal not make the iust sorie what soeuer shal fal to him: 21 but the impious shal be replenished with euil.
Fidelitie.	† Lying sippes are an abomination to our Lord: but they that 22 doe faithfully please him.
Prudent silence.	† A circumspect man concealeth knowlege: and the hart of 23 the vnwise prouoketh folie.
Resistance of tentations.	† The hand of the strong shal rule, but that which is slothful, 24 shal serue vnder tributes.
Alacritie in good workes.	† Pensifnesse in the hart of a man shal humble him, & with 25 a good word he shal be made glad.
Frendshipe.	† He that neglecteth damage for a freind, is iust: but the way 26 of the impious shal deceiue them.
Honest industrie.	† The fraudulent man shal not finde gayne: and the substance 27 of a * man shal be the price of gold:
Good life.	† In the path of iustice, life: but the byway leadeth to 28 death.

\* a  
man.

## CHAP. XIII.

Filial feare.	<b>A</b> wise sonne, is the doctrine of the father: but he that 1 is a scorner, heareth not when he is rebuked.
Sound doctrine.	† Of the fruite of his owne mouth man shal be filled with 2 good thinges: but the soule of the preuaricator is wicked.
Discretion in speech.	† He that kepeth his mouth, kepeth his soule: but he that 3 is vnadvised to speake shal feelee euils.
Constant endeavour.	† The sluggard wil and wil not: but the soule of them that 4 worke, shal be made fatte.
Truth in wordes and dedes.	† The iust shal detest a lying word: but the impious confoun- 5 derth, and shal be confounded.
Iustice.	† Iustice kepeth the way of the innocent: but impietie sup- 6 planteth the sinner.
True acknowledgement of temporal state.	† There is one as it were with riches wheras he hath nothing: 7 and there is as it were poore, wheras he is in much riches.

† The



- 8 † The redemption of a mans life, his riches : but he that is poore, beareth not reprehension. Mediocritie of riches.
- 9 † The light of the iust maketh glad : but the candle of the impious shal be extinguished. Sincere conscience.
- 10 † Among the prowde there are alwayes brawles : but they that doe al thinges with counsel, are ruled by wisdom. Humilitie.
- 11 † Substance hastened shal be diminished : but that which by little and little is gathered with the hand, shal be multiplied. Iust gaine.
- 12 † Hope that is differred afflicteth the soule : a tree of life the desire of coning. Speedie performance of promise.
- 13 † Who so detracteth from any thing, he bynderh himselfe for the time to come : but he that feareth the precept, shal conuers in peace. Good reporte.
- Guilful soules erre in sinnes : the iust are merciful & haue pitie.
- 14 † The law of a wise man a fountaine of life, that he may decline from the ruine of death. Plaine dealing.
- 15 † Good doctrine shal geue grace : in the way of contemners a whirlepoole. Good instruction.
- 16 † The subtil man doth al thinges with counsel : but he that is a foole openeth folie. Truedoctrine.
- 17 † The messenger of the impious shal fal into euil : but a faithful legate, is health. Prudence.
- 18 † Pouertie, and ignominie, to him that forsaketh discipline : but he that yeldeth to him that rebuketh, shal be glorified. Faithful message.
- 19 † Desire if it be accomplished, delighteth the soule : fooles derest them that flee euil thinges. Desire to lerne.
- 20 † He that walketh with the wise, shal be wise : a freind of fooles shal be made like. Hate of sinne.
- 21 † Euil pursueth sinners, and to the iust good thinges shal be repayed. Conuersation with the good.
- 22 † The good man leaueth heyres, sonnes and nephewes : and the substance of the sinner is kept for the iust. Iustice.
- 23 † Much meate in the tilled growndes of the fathers : and to others they are gathered without iudgement. Succession.
- 24 † He that spareth the rod, hateth his childe : but he that loueth him doth instantly nurture him. Frugallitie.
- 25 † The iust eareth and filleth his soule : but the bellie of the impious vnfatiable. Chastiment.
- Contentment of state.

CHAP. XIII.

- 1 **A** wise woman buildeth her house : the vnwise wil with her handes destroy that also which is built. Frugal industrie.

† He

Feare of God.	† He that walketh in the right way, & feareth God is despised 2 of him, that goeth an infamous way.
Guard of the tongue.	† In the mouth of a foole the rod of pride : but the lippes 3 of the wise keepe them.
Diligent la- bours.	† Where oxen are not, the stal is emptie : but where much 4 corne is, there is the oxes strength manifest.
Truth in al speech.	† A faithful witnesse wil not lie : but a deceitful witnesse 5 uttereth a lie.
Seke wisdom modestly.	† A scorner seeketh wisdom and findeth it not : the doctrine 6 of the prudent is easie.
Feloshipe with the wife.	† Goe against a foolish man, and he knoweth not the lippes 7 of prudence.
Knowledge of ourselves.	† The wisdom of a discrete man is to vnderstand his way : and 8 the imprudence of fooles erreth.
Detestation of sine.	† A foole wil laugh at sinne, & among the iust grace shal abide. 9
Internal com- forth.	† The hart that knoweth the bitternes of his soule, in his ioy 10 shal not the stranger be mingled.
Contempt of this world.	† The house of the impious shal be rased : the tabernacles 11 of the iust shal spring.
The Catho- lique faith.	† " There is a way, which seemeth to a man iust : but the 12 later endes therof lead to death.
Spiritual ioy.	† Laughter shal be mingled with sorow, and mourning 13 occupieth the later endes of ioy.
Reward of workes.	† A foole shal be replenished with his wayes, and the good 14 man shal be about him.
Beleue not al reportes.	† The innocent beleueth euerie word : the discrete man consi- 15 dereth his steppes.
Mature confi- deration.	† A wise man feareth and declineth from euil : the foole 16 leapeth ouer and is confident.
Patience.	† The impatient man shal worke folie : and the subtel man 17 is odious.
Desire of so- lide knowledge	† The childish man shal possesse folie, and the prudent shal 18 expect knowledge.
Pietie shal be rewards.	† The euil shal lie downe before the good, and the impious 19 before the gates of the iust.
Compassion of the poore.	† The poore shal be odious euen to his neighbour : but the 20 freindes of the rich be manie.
Almes dedes.	† He that despiseth his neighbour, sinneth : but he that hath 21 pitie on the poore, shal be blessed.
Mercie and veritie.	† They erre that worke euil : mercie and truth prepare good 22 things.

- 23 † In euerie worke there shal be abundance : but where manie wordes are, there is oftentimes pouertie.
- 24 † The crowne of the wise, their riches : the follie of fooles, imprudence.
- 25 † A faithfull witnes deliuereth soules : and the \* dissembler vitereth lyes.
- 26 † In the feare of our Lord is confidence of strength, and to his children there shal be hope.
- 27 † The feare of our Lord a fountaine of life, that he may decline from the ruine of death.
- 28 † In the multitude of people the dignitie of the king : and in fewnes of people the ignominie of the prince.
- 29 † He that is patient, is gouerned with much wisdom : but he that is impatient, exalterh his follie.
- 30 † Health of hart, the life of the flesh : enuie, the putrefaction of the bones.
- 31 † He that dorth calumniare the needie, vpbraideth his maker : but he honoreth him, that hath pitie on the poore.
- 32 † The impious shal be expelled in his malice : but the iust hopeth in his death.
- 33 † In the hart of the prudent resteth wisdom, & it shal instruct al the vnlearned.
- 34 † Iustice aduanceth a nation : but sinne maketh peoples miserable.
- 35 † A seruant that vnderstandeth is acceptable to the king : he that is vnprofitable shal susteyne his anger.

Good dedes with few wordes.  
Right vie of riches.

True testimonie, as v. 5.

Feare to offend God preueneth punishment.

Procure loue and fidelitie in subiectes.  
Patience.

Sincere intention.

Compassion.

Confidence in iustice.

Instruction of the ignorant.

Publique iustice.

Industrie in euerie man.

ANNOTATIONS. CHAP. XIII.

12. A way which semeth iust.] Ifanie Iewes, Turkes, or Heretikes lead a moral good life in this world, it semeth both to themselves, and to other rude people, that they are in a right way of saluation, but their error in faith leade them to eternal damnation.

30 Health of the hart.] As soundnes of the hart conserueth the rest of the same bodie in lfe, so a pure intention often excuseth from mortal sinne, as in errors committed of probable, not of grosse, nor affected ignorance. But secrete enuie in the hart infecteth and putrifieth mans actions, and destroyeth the workes that seemed good : which can no more endure strict examination in the day of iudgement, then a rotten cloth can abide washing.

VVithout true faith none can be saued.

Sincere intention excuseth some errors.

CHAP. XV.

- 1 A soft answer breaketh anger : and a hard word rayseth Meeknes.  
vp furie.
- 2 † The tongue of the wise adorneth knowlege : the mouth of fooles boyleth forth follie.

Gods omniscience.	† In euerie place the eies of our Lord behold the good and the euil. 3
Caulmnes of speech.	† A peaceable tongue is a tree of life: but that which is immoderate, shal breake the spirite. 4
Loue to be corrected.	† A foole scorneth the discipline of his father: but he that regardeth reprehensions, shal become more prudent. 5
Desire to fulfill iustice.	In abundant iustice there is greatest force: but the cogitations of the impious shal be rooted out.
Diligence in teaching others.	† The house of the iust is very much strength: and in the fruites of the impious is perturbation. 6
	† The lippes of the wise shal sow knowlege: the hart of 7 fooles shal be vnlike.
Puritie of hart.	† The victimes of the impious are abominable to our Lord: 8 the vowes of the iust are acceptable.
	† The way of the impious is abomination to our Lord: he 9 that foloweth iustice is beloued of him.
Lerne of good men.	† The doctrine is euil of them that forsake the way of life: 10 he that hateth reprehensions shal dye.
All secretes knowen to God.	† Hel, and perdition are before our Lord: how much more 11 the hartes of the children of men?
Harken to good admonitions.	† The pestilent man loueth not him, that rebuketh him: nor 12 goeth to the wise.
A cherful hart is desirous to lerne.	† A glad hart cheereth the face: in pensifnes of minde the 13 spirit is cast downe.
	† The hart of the wise seeketh doctrine: and the mouth of 14 fooles is fed with vnskilfulnes.
A quiet mind.	† All the dayes of the poore are euil: a secure minde is as it 15 were a continual feast.
Contentment with sufficiency.	† Better is a litle with the feare of our Lord, then great treasures and vnstable. 16
	† It is better to be called to herbes with charitie: then to a 17 fatted calfe with hatred.
Patience.	† An angrie man stirreth brawles: he that is patient appeaseth 18 those that are raised.
Diligence.	† The way of the slothful is as an hedge of thornes: the way 19 of the iust is without offence.
Honour of parents.	† A wise sonne maketh the father ioyful: and the foolish 20 man despiseth his mother.
Discretion.	† Follic is ioy to a foole: and the wiseman directeth his 21 steppes.

- 22 † Cogitations are dissipated where there is no counsel : but where manie counsellors are, they are confirmed. Desire to liue wel.
- 23 † A man reioyceth in the sentence of his mouth : and a word in due time is best. Counsel in season.
- 24 † :: The path of life about the lerned, that he may decline from the lawest hel. :: To him that is wel trained in good workes, heauen gates are open.
- 25 Our Lord wil destroy the house of the proude : and wil make sure the borders of the widow. Honest thoughts and wordes.
- 26 † Euil cogitations are an abomination to our Lord : and pure speech most beautiful shal be confirmed of him. A liberal mind
- 27 † He that pursueth auarice disturbeth his house : but he that hateth giftes shal liue. Mercie and iustice.
- By mercie and faith sinnes are purged : and by the feare of our Lord euerie one declineth from euil.
- 28 † The minde of the iust meditateth obedience : the mouth of the impious redoundeth with euils. Obedience.
- 29 † Our Lord is far from the impious : and he wil heare the prayers of the iust. God assisteth the iust.
- 30 † The light of the eies reioyceth the soule : a good name fattereth the bones. VVordes of edification.
- 31 The eare that heareth the reprehensions of life, shal abide in the middes of the wise. Loue of discipline.
- 32 † He that reiecteth discipline, despiseth his soule : but he that yeldeth to reprehensions, is a possessor of the hart. and Admonition.
- 33 † The feare of our Lord, the discipline of wisdom : and humilitie goeth before glorie. Humilitie.

CHAP. XVI.

- 1 **I**T perteyneth to man to prepare the hart : and to our Lord to gouerne the tongue Gods grace necessarie in euerie good action.
- 2 † Al the wayes of man are open to his eies : our Lord is the weigher of spirites. Mans iudgement is not secure.
- 3 † Reueale thy workes to our Lord : and thy cogitations shal be directed. Commend thyne affayres to God.
- 4 † Our Lord hath wrought al thinges for himself : the impious also to the euil day. Gods prouidence.
- 5 † Euerie arrogant man is an abomination to our Lord : although hand shal be to hand he is not \* innocent. Punishment of sinne.
- The beginning of a good way, is to doe iustice : and it is more acceptable with God, then to immolate hostes. Equitie.

† vnph-  
ished.

Mercie:	† By mercie and truth iniquitie is redēmed : and in the feare 6 of our Lord euil is auoided.
Deuotion.	† When the wayes of man shal please our Lord , he wil 7 conuert also his enemies to peace.
Iust gaine.	† Better is a litle with iustice, then much fruite with iniquitie. 8
Necessitie of Gods grace.	† The hart of man disposeth his way : but it perteryneth to 9 our Lord to direct his progresse.
God assisteth superiours in gouerning their subiectes.	† :: Diuination is in the lippes of the king, his mouth shal not 10 erre in iudgement.
Iust balance do please God & good kinges.	† Weight and balance are iudgements of our Lord : and his 11 worke al the stones of the bagge.
	† They are abominable to the king that doe impiously : 12 because the throne is established by iustice.
Righteousnes.	† The wil of kinges are iust lippes : he that speaketh right 13 things shal be beloued.
Feare, and reuerence of authoritie.	† The kings indignation, messengers of death : and the wise 14 man wil pacifie it.
	† In the cherfulness of the kings countenance is life : and his 15 clemencie is as the later showre.
Loue of wisdom.	† Possesse wisdom , because it is better then gold : and gette 16 prudence, because it is more precious then silver.
Iustice in ge- neral.	† The path of the iust auoideth euils : the keeper of his soule 17 kepeth his way.
Humilitie.	† Pride goeth before destruction, and before ruine the spirit 18 shal be exalted.
Meknes.	† It is better to be humbled with the meeke, then to diuide 19 spoyles with the proude.
Hope in God.	† The lerned in word shal finde good things : and he that 20 hopeth in our Lord, is blessed.
Mildnes.	† He that is wise in hart, shal be called prudent : and he that is 21 sweete in speech shal finde greater things.
Teaching others.	† A fountaine of life the lerning of him that possesseth it : 22 the doctrine of fooles foolishnes.
Sincere hart.	† The hart of the wise shal instruct his mouth : and shal adde 23 grace to his lippes.
Sweetnes in conuersation.	† Welset wordes are a honie combe : swernes of the soule the 24 health of the bones.
True faith & Religion.	† There is a way that seemeth to a man right : and the later 25 endes therof lead to death.
Proper indu- strie.	† The soule of him that laboureth doth labour to himself, 26 because his mouth hath compelled him :

† The

- 27 The impious man diggerth euil, and in his lippes fire burneth. Charitie.  
 28 † A peruerse man raiseth contentions: and one ful of wordes Common  
 separateth princes. good.  
 29 An vnjust man allureth his frende: and leadeth him by a way True freind-  
 not good. shipe.  
 30 † He that with astoyned cies thinketh wicked thinges, byting Sincere  
 his lippes bringeth euil to passe. thoughts.  
 31 † A crowne of dignitie old age, which shal be found in the Holie oldage.  
 wayes of iustice.  
 32 † Better is the patient then a strong man: and he that ruleth Patience.  
 his minde, then the ouerthrower of cities.  
 33 † Lottes are cast into the bosome, but they are ordered of our Gods proui-  
 Lord. dence.

ANNOTATIONS. CHAP. XVI.

1. It pertaineth to man to prepare the hart ] For the better vnderstanding of this A general  
 and other hard places of holie Scripture, this general rule euer approued rule that one  
 by al Christians, is most necessarie, that al holie Scripture is true and certaine, place of holie  
 as being al indited by the Holie Ghost, the Spirit of truth: and so one place is Scripture is  
 neuer contrarie to an other, though at first sight they may so seme to mans not contrarie  
 vnderstanding. For by this place the Pelagians would proue, that man can to an other.  
 of himself, without the helpe of Gods grace, beginne a good thing, though  
 without this helpe he can not performe it, because it is here sayd: that it pertaineth  
 1. c. 8. neth to man to prepare the hart: that is, to beginne a good thing. But S. Augustin  
 ut duas stin, sheweth that it may not be so vnderstood: because so it should be contrarie  
 pistolas to that saying of our Sauour: Vvithout me you can do nothing; and that  
 1. 15. of S. Paul Vve are not sufficient to thinke anie thing of our selues, as of our  
 an. 15. selues: but our sufficiencie is of God. VVhich two euilent places, vwith  
 Cer. 3. otherlike, do shew that this place hath an other different sense, from that  
 vvhich the Pelagians gather. And so S. Augustin, and other Fathers teach, that Gods grace  
 the vvishman here assueth not, that man of himself can prepare his hart, or is necessarie  
 beginne a good vvorke, but that it pertaineth to man to prepare his hart, both to begine  
 presupposing helpe of Gods grace, and hauing so begunne, God also gener- and to profe-  
 neth the tongue, and by more grace directeth it to speake those thinges cute anie good  
 vvell, vvhich the hart purposed, and disposed to be vttered; vvithout vvhich worke.  
 helpe none is able, neither to beginne anie meritorious vvorke, nor to profe-  
 cure, nor perfect that is vvell begunne. The like sentence foloweth in the 9.  
 vvise: The hart of man disposeth his vway: but it pertaineth to our Lord to  
 direct his progresse; signifying in both places, that after a thing is vvell begunne  
 ( vvhich can not be vvithout the helpe of Gods grace ) yet it can not procede  
 vvell vvithout more grace, stil directing and strenghtning mans free vvill.

CHAP. XVII.

- 1 B etter is a drie morfel vvith ioy, then a house ful of vvictimes Peace.  
 vvith brawling.

N n 3

† A vvise

VVildom in general.	† A wise seruant shal rule ouer foolish children, and diuide 2 inheritance among bretheren.
Purification.	† As siluer is tried by fyre, and gold in the fournace: so our 3 Lord proueth the harts.
Feloshipe with the good.	† The euil man obeyeth an vniust tongue: and the deceitful 4 obeyeth lying lippes.
Commiseration.	† He that despiseth the poore, vpbraideth his maker: and he 5 that reioyceth at an other mans ruine, shal not be vnpunished.
Succession.	† The crowne of oldmen the childrens children: and the 6 glorie of children their fathers.
Grauitie in speech.	† Eloquent wordes become not a foole, nor lying lippes a 7 prince.
Desire of eter- nal life.	† A most grateful pearle, the expectation of him that expecteth: 8 whither soeuer he turneth himself, he vnderstandeth wisely.
Remitting offences.	† He that concealeth offence, seeketh frendshipes: he that in 9 other word repeteth it, seperateth the confederate.
Discrete cor- rection.	† Reprehension doth more profit with a wiseman, then an 10 hundred stripes with a foole.
Concord.	† An euil man alwayes seeketh brawles: but a cruel angel 11 shal be sent against him.
Gentlenes.	† It is better to meete a beare when her yong are taken a- 12 way, then a foole trusting to himselfe in his owne foillie.
Gratitude.	† He that rendereth euil thinges for good, euil shal not depart 13 from his house.
Conseruation of peace.	† He that letteth water goe, is the head of brawles: & before 14 he suffer contumelie, he forsaketh iudgement.
Iust censure.	† He that iustificieth the impious, and he that condemneth the 15 iust, both are abominable before God.
Spiritual riches.	† What doth it profit a foole to haue riches, wheras he can 16 not buy wisdom?
Humilitie.	He that maketh his house high, seeketh ruine: and he that re- fuseth to learne, shal fal into euils.
Constancie.	† He loueth at all tyme that is a frend: and a brother is proued 17 in distresses.
Catefulness in promising.	† A foolish man wil clappe the handes, when he is suretie for 18 his freind.
Concord.	† He that meditateth discordes, loueth brawles: and he 19 that exalteth the doore, seeketh ruine.
Sinceritie.	† He that is of a peruerse hart, shal not finde good: and he 20 that turneth his tongue, shal fal into euil.
Education of youth.	† A foole is borne to his owne ignominie: but neither shal 21 the father reioyce in a foole.

† A ioy-



- |    |  |                           |
|----|--|---------------------------|
| 22 | † A ioyful minde maketh a flourishing age : a sorowful spirit dryeth vp the bones.                               | Alacritie of hart.        |
| 23 | † The impious receiueth giftes out of the bosome, that he may peruert the pathes of iudgement.                   | Iust iudgement.           |
| 24 | † In the face of the prudent wisdom shineth : the eies of fooles are in the endes of the earth.                  | Contempt of the world.    |
| 25 | † A foolish sonne is the anger of the father : and the sorow of the mother that bare him.                        | Filial obedience.         |
| 26 | † It is not good, to doe hurt to the iust : nor to strike the prince, which iudgeth right.                       | Obedience to Magistrates. |
| 27 | † He that moderateth his wordes, is lerned and prudent: and the lerned man is of a precious spirit.              | Discretion in speaking.   |
| 28 | † The foole also if he hold his peace, shal be reputed wise: and if he close his lippes, a man of vnderstanding. | Moderate silence.         |

CHAP. XVIII.

- |    |   |                                       |
|----|---|---------------------------------------|
| 1  | <b>H</b> E seeketh occasions that wil depart from a frend : he shal euer be subiect to reproch.   | Constant amitie.                      |
| 2  | † A foole receiueth not the wordes of prudence: vnlesse thou say those thinges which are in his hart.   | Harken to good counsell.              |
| 3  | † The impious when he shal come into the depth of sinnes, contemneth : but ignominie and reproch folow him.   | Speedie repentance.                   |
| 4  | † Deepe water wordes from the mouth of a * man : and a streamc ouerflowing the fountaine of wisdom.   | VVise discourse.                      |
| 5  | † To accept the person of the impious in iudgement is not good, that thou decline from the truth of iudgement.  | Equitie.                              |
| 6  | † The lippes of a foole mingle him with strife : and his mouth prouoketh brawles.   | Studie of peace.                      |
| 7  | † The mouth of a foole is his destruction : and his lippes are the ruine of his soule.  | Guard of the tongue.                  |
| 8  | † The wordes of the duple tongued, as it were simple : and the same come euen to the inner part of the bellie. Feare casteth downe the slothful : and the soules of the effeminate shal be hungrie. | Avoid secrete bate makers. Fortitude. |
| 9  | † He that is soft and dissolute in his worke, is the brother of him thar destroyeth his owne workes.  | Constant labour.                      |
| 10 | † A most strong towe, the name of our Lord: the iust runneth to it, and shal be exalted.  | Confidence in God.                    |
| 11 | † The substance of the rich man a citie of his strength : and as a strong wal compassing him about.   | Spiritual riches.                     |

† Before

\* a vvise-  
man.

- Humilitie. † Before he be broken, the hart of a man is exalted : and 12  
before he be glorified, it is humbled.
- Consideration in answering. † He that answereth before he heare, sheweth him self to be 13  
a foole, and worthie of confusion.
- Quietnes of spirit. † The spirit of a man vpholdeth his imbecilitie : but a spirit 14  
that is easie to be angrie who can susteyne ?
- Desire to lerne. † A wise hart shal possesse knowlege : and the care of the 15  
wife seeketh doctrine.
- Almes dedes. † The gift of a man enlargeth his way, & maketh him roome 16  
before princes.
- Aknowleging offaultes. † The iust is first accuser of himself : his frend commeth, and 17  
shal search him.
- Vse of lote to make agreement. † Lotte suppresseth contradictions, and betwen the mightie 18  
also it determineth.
- Fraternal concord. † Brother that is holpen of brother, is as a strong citie : and 19  
judgements are as the barres of cities.
- Godlie instructions. † Of the fruite of mans mouth his bellie shal be filled : and 20  
the offsprings of his lippes shal fil him.
- Right vse of the tongue. † Death and life in the hand of the tongue : they that loue it, 21  
shal eate the fruites therof.
- A wiues vertue is her best dowrie. † He that hath found a good wife, hath found a good thing, 22  
and hath receiued a pleasure of our Lord.
- Meeknes. † The poore speaketh with supplications, and the rich wil 23  
speake roughly.
- Amicitie with affabilitie. † A man amiable to societie, shal be more frendlie, then a 24  
brother.

## CHAP. XIX.

- Honest pueritie. **B**etter is a poore man, that walketh in his simplicitie, 1  
then a rich writhing his lippes, and vnwise.
- Knowlege of ourselues. † Where is no knowlege of the soule, is not good : and he 2  
that is hastie with his teete shal stumble.
- Mans owne wil the cause of euil. † The follie of a man supplantereth his steppes : and he boileth 3  
in his minde against God.
- Spiritual riches secure. † Riches adde manie frendes : but from the poore they also 4  
which he had are separated.
- True testimonie. † A false witnes shal not be vnpunished : & he that speaketh 5  
lies, shal not escape.
- Liberalitie. † Manie worshipe the person of the mightie, and are frendes 6  
of him that geueth gifts.
- Industrious trauch. † The brethren of the poore man hate him : more ouer also his 7  
frendes haue departed far from him.

He that

- 8 † He that pursueth wordes only, shal haue nothing: but he that is possessor of the minde, loueth his soule, and the keeper of prudence shal finde good thinges. Solide doctrine.
- 9 † A false witnesse shal not be vnpunished: and he that speaketh lies shal perish. True testimonie.
- 10 † Delicacies become not a foole: nor a seruant to rule ouer princes. VVise & fitte magistrates.
- 11 † The doctrine of man is knowen by patience: and his glorie is to ouerpasse vniust thinges. Patience in teachers.
- 12 † As the roaring of a lion, so also the anger of a king: and as dew vpon grasse, so also his cherefulness. Loyaltie to kinges, and Princes.
- 13 † The sorrow of the father, a foolish sonne: and roofes continually dropping through, a woman ful of brawling. Domestical peace.
- 14 † House and riches are geuen of the parents: but of our Lord properly a prudent wife. A good wife is Gods gift.
- 15 † Slothfulnessse bringeth droulinesse, and a dissolute soule shal be an hungred. Diligence.
- 16 † He that kepeth the commandement, kepeth his soule: but he that neglecteth his way, shal die. Obedience.
- 17 † He lendeth our Lord that hath mercie on the poore: and he wil repay him the like. Almes dedes.
- 18 † Nurter thy sonne, despayre not: but to the killing of him set not thy soule. Moderate chastiment.
- 19 † He that is impatient, shal susteyne damage: and when he shal take away violently, he shal adde an other thing. Patience.
- 20 † Heare counsel, and receiue discipline, that thou mayst be wise in thy later endes. Follow good counsel.
- 21 † Manie cogitations in the hart of a man: but the wil of our Lord shal be permanent. Trust in God.
- 22 † A needie man is merciful: and better is the poore then the lying man. Good wil to helpe the poore.
- 23 † The feare of our Lord vnto life: and in fulnes he shal abide, without the visitation most noysoome. Feare of God.
- 24 † The slothful hideth his hand vnder the arme hole, neither doth he put it to his mouth. Diligent traue.
- 25 † The pestilent man being whipped, the foole shal be wiser: but if thou rebuke a wiseman he wil vnderstand discipline. Iust correction.
- 26 † He that afflicteth his father, and fleeth from his mother, is ignominious and vnhappy. Honour of parents.
- 27 † Cease not o sonne to heare doctrine, neither be ignorant of the wordes of knowlege. Desire to learne.

True testimonie.

† An vniust witnes scorneth iudgement: and the mouth of 28  
the impious deuoureth iniquitie.

Feare of eternal punishment.

† Iudgements are prepared for scorers: & hammers striking 29  
for the bodies of fooles.

# CHAP. XX.

Sobrietie.

**W**Ine is a luxurious thing, & drunkenes tumultuous: 1  
whosoeuer is delighred therwith shal not be wise.

Obedience to Princes.

† As the roaring of a lyon, so also the terrour of a king: he 2  
that prouoketh him, sinneth also against his owne soule.

Concord.

† It is honour to a man, that separateth himself from conten- 3  
tions: but al fooles medle with contumelies.

Industrie.

† Because of cold the slothful would not plowe: he shal 4  
begge therfore in the summer, and it shal not be geuen him.

Profound counsel.

† As deepe water, so counsel in the hart of a man: but a wise 5  
man shal draw it out.

Fidelitie.

† Manie men are called merciful: but a faithful man who shal 6  
fynd?

Sinceritie.

† The iust that walketh in his simplicitie, shal leaue blessed 7  
children.

Execution of Iustice.

† The king, that sitteth in the throne of iudgement, dissipa- 8  
teth al euil with his looke.

Necessitie of grace.  
Equitie.

† Who can say: My hart is cleane, I am pure from sinne? 9  
† Weight and weight, measure and measure: both are abomi- 10  
nable before God.

Good toward liues.

† By his conuersation a child is perceiued, if his workes be 11  
cleane and right.

Right vse of senses.

† The eare hearing, and the eie seing, our Lord made both. 12

Diligent travail

† Loue not sleepe, lest pouertie oppresse thee: open thyne 13  
eies and be filled with breades.

Prudence.

† It is naught, it is naught, sayth euerie byer: and when he is 14  
departed he wil boast.

Knowledge is a iewel.

† There is gold, and multitude of pearles: but a precious 15  
vessel the lippes of knowlege.

Securitie in tuertishipe.

† Take his garment, that was the suretie of a stranger, and 16  
for strangers take a pledge from him.

Truth.

† The bread of lying is swete to a man: and afterward his 17  
mouth shal be filled with the grauelstone.

Counsel in warre.

† Cogitations are strengthened by counsels: and battels are 18  
to be handled by gouernmentes.

† Melde

- 19 † Medle not with him that reuealeth mysteries, and walketh fraudulently, and dilateth his lippes. Consult with the faithfull.
- 20 † He that curseth his father, and mother, his lampe shall be extinguished in the middes of darkenes. Honour of parents.
- 21 † The inheritance wherunto haste is made in the beginning, in the later end shall lacke blessing. Lawfull gaine.
- 22 † Say not: I wil requit euil: expect our Lord, and he wil deliuer thee. Meeknes.
- 23 † Weight and weight are abomination with our Lord: a deceitful balance is not good. Equitie.
- 24 † The steppes of man are directed of our Lord: but who of men can vnderstand his owne way? Trust in Gods providence.
- 25 † It is ruine to a man to deuoure saintes, and afterward to retracte the vowes. Performance of vowes.
- 26 † A wise king dissipateth the impious, and bendeth ouer them a triumphant arch. Publique iustice.
- 27 † The lampe of our Lord, the breath of a man, which searcheth al the secretes of the bellie. Puritie of minde.
- 28 † Mercie, & truth kepe the king, and his throne is strengthened by clemencie. Three kinglie vertues.
- 29 † The ioy of yongmen their strength: and the dignitie of oldmen a gray head. Prudence with fortitude.
- 30 † The blewnesse of the wound shall wipe away euils: and stripes in the more secreete place of the bellie. Punishment of sinnes.

CHAP. XXI.

- 1 **A**S diuisions of waters, so the hart of the king is in the hand of our Lord: whither soeuer he wil, he shall incline it. Gods prouidence.
- 2 † Euerie way of a man semeth to himself right: but our Lord weigheth the hartes. ch. 14. v. 12. & 16. v. 1.
- 3 † To doe mercie and iudgement, doth more please our Lord, then victimes. Mercie and iudgement.
- 4 † Exaltation of the eies is the dilatation of the hart: the lampe of the impious sinne. Humilitie.
- 5 † The cogitations of the strong are alwayes in abundance: but euerie sluggard is alwayes in pouertie. Fortitude.
- 6 † He that gathereth treasures with a lying tongue, is vaine and witles, and shall stumble at the snares of death. Truth.
- 7 † The robberies of the impious, shall draw them downe, because they would not doe iudgement. Equitie.

Right in hart.	† The peruerse way of a man is strange : but he that is cleane, 8 his worke is right.
Domestical peace.	† It is better to sitte in a corner of the house toppe, then 9 with a brawling woman, and in a common house.
Commiseration.	† The soule of the impious desireth euil, he wil not haue pitie 10 on his neighbour.
Chastisement of sinne.	† The pestilent man being punished, the litle one wil be 11 wiser : and if he folow the wiseman, he wil take knowlege.
Charitie.	† The iust deuifeth concerning the house of the impious, that 12 he may draw the impious from euil.
Almes dedes.	† He that stoppeth his eare at the crie of the poore, himself 13 also shal crie, and shal not be heard.
Almes in se- crete.	† A gift hid quencketh angers : and a gift in the bosome the 14 greatest indignation.
Iust punish- ment.	† It is a ioy to the iust to doe iudgement : and dread to them 15 that worke iniquitie.
Observation of orders.	† A man, that shal erre from the way of doctrine, shal abyde 16 in the assemblie of giants.
Temperance & parcimonie.	† He that loueth good cheere, shal be in pouertie : he that 17 loueth wine, and fatte thinges, shal not be rich.
Pietie.	† The impious shal be geuen for the iust : and the vniust for 18 the righteous.
Domestical peace.	† It is better to dwel in a desert land, then with a brawling 19 and angrie woman.
Frugalitie.	† Treasure to be desired, and oyle in the habitation of the iust : 20 and the vnwise man shal dissipate it.
Iustice, and mercie.	† He that foloweth iustice and mercie, shal finde life, iustice, 21 and glorie.
Fortitude.	† The wise hath scaled the citie of the strong, and hath 22 destroyed the confidence therof.
Guard of the tongue.	† He that kepeth his mouth, and his tongue, kepeth his 23 soule from distresses.
Modestie.	† The proude and arrogant is called vnlearned, which in 24 <sup>h</sup> anger worketh pride.
Diligent tra- uel.	† Desires kil the slothful : for his handes would not worke 25 any thing : † al the day he longerth and desireth : but he that 26 is iust, wil geue, and wil not cease.
Liberalitie.	† The hostes of the impious abominable, because they are 27 offered of wickednes.
Sinceritie in religion.	† The lying witnes shal perish : an obedient man shal speake 28 victorie.
True testimo- nie, and sound doctrine.	

- 29 † The impious man malepertly hardeneth his countenance : **Amendment**  
but he that is righteous, correcteth his way. **off faulces.**
- 30 † There is no wisdom, there is no prudence, there is no **Conformitie**  
counsel against our Lord. **to Gods wil.**
- 31 † The horse is prepared to the day of battel: but our Lord **Gods grace**  
geueth saluation. **necessarie.**

CHAP. XXII.

- 1 **B**etter is a good name, then much riches: about silver **Honest fame.**  
and gold, good grace.
- 2 † The rich and poore haue mette one an other: our Lord **Contentment**  
is the maker of both. **with our state.**
- 3 † The subtil saw euil, and hyd himself: the innocent passed **Prudence.**  
by, and was afflicted with damage.
- 4 † The end of modestie the feare of our Lord, riches and **Pouertie of**  
glorie and life. **spirite.**
- 5 † Armour and swordes in the way of the peruerse: but the **Care of the**  
keeper of his owne soule departeth far from them. **soules health.**
- 6 † It is a prouerbe: A yongman according to his way, when **Good custome**  
he is old, wil not depart from it. **in vertues.**
- 7 † The richman ruleth ouer the poore: and he that boroweth **Diligent tra-**  
is the seruant of him that lendeth. **uel.**
- 8 † He that soweth iniquitie, shal reape euils, and with the rod **Equitie.**  
of his wrath, he shal be consumed.
- 9 † He that is prone to mercie, shal be blessed: for of his breades **Almes dedes.**  
he hath geuen to the poore.  
He that geueth giftes shal purchase victorie and honour: but **Better to geue**  
he that receiueth taketh away the soule of the geuer. **then to take.**
- 10 † Cast out the scorner, and brawling shal goe forth with **Expel the in-**  
him, and cause shal cease and contumelies. **corrigeble.**
- 11 † He that loueth cleanes of hart, for the grace of his lippes, **Cleanes of**  
shal haue the king his frend. **hart.**
- 12 † The eies of our Lord keepe knowlege: and the wordes **The godlie**  
of the iust are supplanted. **prolper.**
- 13 † The slothful sayth: A lyon is without, in the middes of **Fortitude.**  
the streates I am to be slayne.
- 14 † A deepe pitte the mouth of a strange woman: he with **Care of chastie-**  
whom our Lord is angrie, shal fal into it. **tie.**
- 15 † Follie is tyed together in the hart of a childe, and the rod of **Chastiment.**  
discipline shal driue it away.

Compassion.

† He that doth calumniate the poore, to increase his riches, 16  
himself shal geue to a richer, and shal be in neede.

Rules of  
wildom are  
necessarie,  
profitable, and  
vpon practise  
found pleasa-  
nt: rightly  
directing al  
our thoughtes  
wordes and  
dedes.

† :: Incline thine eare, and heare the wordes of wisemen: 17  
and set thy hart to my doctrine: † which shal be beautiful for 18  
thee, when thou shalt kepe it in thy bellie, and it shal flow in  
thy lippes.

† That thy confidence may be in our Lord, wherfore I haue 19  
shewed also it to thee this day.

† Behold I haue described it to thee three maner of wayes, in 20  
cogitations and knowledge: † that I might shew thee the 21  
stabilitie, and the wordes of truth, out of these to answer  
them, that sent thee.

Care of the  
poore, becau-  
se they are  
deare to God.  
Flee from  
euil companie  
which may  
corrupt thee.  
Auoide sureti-  
ship, lest  
thou fall into  
distresse.  
Kepe ancient  
traditions.  
Diligent tra-  
uel.

† Doe not violence to the poore, because he is poore: neither 22  
oppresse the needie in the gate: † because our Lord wil iudge 23  
his cause, and wil pearse them, that haue pearsed his soule.

† Be not frend to an angrie man, nor walke with a furious 24  
man: † lest perhaps thou lerne his pathes, and take scandal 25  
to thy soule.

† Be not with them, that sticke downe their handes, and that 26  
offer themselues sureties for debts: † for if thou haue not 27  
wherewith to restore, what cause is there, that he should take  
the couering from thy bed?

† Transgresse not the ancient boundes, which thy fathers 28  
haue put.

† Hast thou sene a man quicke in his worke? he shal stand 29  
before kinges, neither shal be before the vnnoble.

## CHAP. XXXII.

Modestie and  
discretion at  
the table of  
great persons.

**W**HEN thou shalt sitte to eate with a prince, attend 1  
diligently what thinges are set before thy face:  
† and set a knife in thy throte, if notwithstanding thou haue 2  
thy soule in thine owne power. † Desire not his meates, in 3  
which is the bread of lying.

Mediocritie  
of riches, and  
contentment  
with meane  
state.

† Labour not to be rich: but set a meane to thy prudence: 4  
† Lift not vp thine eies to the riches, which thou canst not 5  
haue: because they shal make to themselues wings as of an  
eagle, and shal flie into heauen.

Eate not with  
a niggard,  
lest he be se-  
cretly greued,  
outwardly  
dissembling,

† Eate not with an enuious man, and desire not his meates. 6  
† Because after the similitude of a soughfayer, and diuiner, he 7  
esteemeth that which he knoweth not. Eate and drinke, wil  
he say to thee: and his minde is not with thee.

† The



- 8 † The meates which thou hadst eaten thou shalt vomite vp : and shalt lose thy beautiful wordes. and thyself repent it. Adulter not the vncapable.
- 9 † Speake not in the eares of the vnwife : because they wil despise the doctrine of thy speech.
- 10 † Touch not the boundes of little ones : and into the filde of pupils enter not. Hurt not orphans : for they are deare to God.
- 11 † For their nerekinsman is strong : and he wil iudge their cause against thee.
- 12 † Let thy hart enter into doctrine : and thyn eares to wordes of knowlege. Diligent studie of wisdom.
- 13 † Withdraw not discipline from a childe : for if thou shalt strike him with the rod, he shal not die. Moderate chastiment profiteth youth.
- 14 † Thou shalt strike him with the rod : and deliuer his soule from hel.
- 15 † My sonne, if thy minde shal be wise, my hart shal be glad
- 16 with thee : † And my reines shal reioyce, when thy lippes shal speake right thinges. Vertues of children are joyful to the parentes.
- 17 † Let not thy hart enuie sinners : but in the feare of our Lord
- 18 bethou al the day : † because thou shalt haue hope in the later end, and thyn exaltation shal not be taken away. Contentment with Gods wil. Hope of reward.
- 19 † Heare my sonne, & be wise : & direct thy minde in the way.
- 20 † Be not in the feastes of great drinkers, nor in their comestations, which contribute flesh together to eate : † because they that are geuen to drinking, and that pay shortes, shal be consumed, and drouses shal be clothed with ragges. Lerne and practise wisdom.
- 21 † Heare thy father, that begot thee : and contemne not thy mother when she is old. Sobrietye and Temperance.
- 22 † Heare thy father, that begot thee : and contemne not thy mother when she is old. Honour of parents.
- 23 † Bye truth, and sel not wisdom, and doctrine, and intelligence. Wisdom most precious.
- 24 † The father of the iust reioyceth with gladnes : he that hath begotten a wiseman, shal reioyce in him. See. v. 15. and 16.
- 25 † Let thy father be glad, and thy mother, and let her reioyce that bare thee.
- 26 † My sonne geue me thy hart : & let thyn eies kepe my wayes.
- 27 † For an harlot is a deepe ditch : & a strange woman a narrow pitte. Bodelie and spiritual puritie.
- 28 † She lyeth in wayt in the way as a robber, and whom she shal see not circumspect, she wil kil.
- 29 † To whom is woe ? to whose father woe ? to whom browles ? to whom ditches ? to whom woundes without cause ? to whom bloud sheeding eies ? † Is it not to them that passe their time in wine, and studie to drinke out their cuppes ? Sobrietye alwayes necessarie. Detest drunkenness.

† Behold

Drunkennes  
is deceitful,  
dangerous,

beastlie,

hurtful to o-  
thers.

senselesse,  
and  
vnstable.

† Behold not wine when it waxeth yelow, when the colour 31  
therof shal shine in the glasse: it goeth in pleasantly, † but 32  
in the end, it wil bite like a snake, and as a basiliske it wil  
powre abroad poysones.

† Thine eies shal see strange wemen, and thy hart shal speake 33  
peruerse thinges.

† And thou shalt be as one sleeping in the middes of the sea, 34  
and as the gouernour fast a sleepe, the sterne being lost.

† And thou shalt say: They haue beaten me, but I was not 35  
greeued: they drew me, and I felt not: When shal I awake,  
and finde wines againe?

# CHAP. XXIIII.

Flee euil com-  
panie, lest  
thou be alured  
to vice.

VVidom and  
verruens, not  
wickednes, do  
prosper tem-  
porally and  
spiritually.

Counsel in  
warres, and o-  
ther great af-  
fayres.

Good purpo-  
ses.

Report wel of  
others.

Fortitude.

VVorkes of  
mercie, accord-  
ing to our ha-  
bilitie.

VVidom is  
sweete:  
and geueth  
hope.

Toleracion of  
others imper-  
fections:

**E**MULATE not euil men, neither desire thou to be with 1  
them: † because their mind doth meditate robberies, 2  
and their lippes speake deceites.

† By wisdom the house shal be built, and by prudence it shal 3  
be strengthened.

† In doctrine the cellars shal be replenished with al precious, 4  
and most beautiful substance.

† A wiseman is strong: and a lerned man, strong and valiant. 5

† Because warre is managed by due ordering: & there shal be 6  
saluation where manie counsels are.

† Wisdom is high for a foole, in the gate he shal not open 7  
his mouth.

† He that thinketh to doggeuils, shal be called a foole. 8

† The cogitation of a foole is sinne: and a detracter the abo- 9  
mination of men.

† If thou despaire being wearie in the day of distresse: thy 10  
strength shal be diminished.

† Deliuer them that are led to death: and those that are 11  
drawen to death cease not to deliuer.

† If thou say: I am not of force: he that seeth into the hart, 12  
he vnderstandeth, and nothing deceiuerh the keeper of thy  
soule, and he shal render to a man according to his workes.

† Eate honie my sonne, because it is good, and the honie- 13  
combe most sweete to thy throte: † so also the doctrine of 14  
wisdom to thy soule: which when thou shalt finde, thou  
shalt haue hope in the later end, and thy hope shal not perish.

† Lie not in wayte, nor seeke impietie in the house of the 15  
iust, nor spoile his rest.

16. *Of the  
times.  
Aug.  
11. 11. 11.*

- 16 † For " *seven* \* times shal the iust fal , and shal rise againe :  
but the impious shal fal into euil.
- 17 † When thine *enemie* shal fal , be nor glad , and in his ruine let  
18 not thy hart reioyce : † Left perhaps our Lord see , and is dis-  
please him , and he take away his wrath from him.
- 19 † Contend not with the most wicked , nor emulate the im-  
20 pious : † because euil men haue not hope of thinges to come ,  
and the lampe of the impious shal be extinguished.
- 21 † Feare our Lord , my sonne , and the king : & with detracters  
22 medle not : † because their perdition shal sodenly rise : and  
the ruine of both who knoweth ?
- 23 † These thinges also to the wise : to know a person in iudge-  
ment is not good.
- 24 † They that say to the impious : Thou art iust : peoples shal  
curse them , and tribes shal detest them.
- 25 † They that rebuke him , shal be prayfed : and blessing shal  
come vpon them.
- 26 † He shal kisse the lippes , who answereth right wordes.
- 27 † Prepare thy worke abroad , and diligently til thy ground :  
that after ward thou mayst build thy house.
- 28 † Be not witnes without cause against thy neighbour : nei-  
ther alure any man with thy lippes.
- 29 † Say not : As he hath done to me , so wil I doe to him : I wil  
render to euerie one according to his worke.
- 30 † I passed by the filde of a slothful man , and by the vineyard of  
31 a foolish man : † and behold nettels had filled it wholly , and  
thornes had couered the face therof , and the wal of stones was  
destroyed.
- 32 † Which when I had secne , I layd it in my hart , and by the ex-  
ample I lerned discipline.
- 33 † A litle I say , thou shalt sleepe , a litle thou shalt slumber , a  
34 litle shalt thou ioyn thy handes together , to rest : † and as a  
poste , pouertie shal come to thee , & beggerie as a man armed.

VVithout  
which none  
liueth.  
Charitie  
towards  
enemies.

Haue peace  
with al :  
so much as  
may be.  
Let it be to  
God & king.

Equitie in  
iudgement ,  
condemning  
the guiltie , &  
deliuering  
the innocent ,  
is very grat-  
ful to al.

Order in al  
affaires.

Discretion in  
bearing wit-  
nes.  
Reuenge not.

Diligent la-  
bour , and vi-  
gilance to  
prouide ne-  
cessaries ,  
and  
to auoide  
beggerie.

ANNOTATIONS CHAP. XXIII.

16. *Seven times shal the iust fal.* ] A iust man , that is to say , Gods true seruant , free from mortal sinne , is subiect during this life , to manie tentations , imperfections , and may often fal into venial finnes , and not lose iustice , nor the true title of a iust man ( as here he is called ) nor become the diuels seruant , nor Gods enemie : but through Gods grace helping his weaknes , he riseth againe from smal finnes , stil perseuering in Gods fauoure : whereas contrariwise the impious falleth into euil , to witte , into more and more sinne , through malice ,

A iust man  
falling into  
venial finnes  
is not thereby  
vniust , nor  
Gods enemie ,

All finnes are  
not mortal.

and lacke of grace, & riseth not so easily. And therefore the wiseman here admonisheth, not to lie in waite, nor calumniously to seke impietie in the house, (that is, in the soule) of the iust. For though he committe some faulces, yet he riseth againe, and is not impious, vniust, nor guiltie of mortal crime, as the wicked man is.

## CHAP. XXV.

The 2. part.

More Parables of Salomon written by others.

Gods workes are not al reueled.

Kinges haue some secretes.

Publique iustice and punishment of sinne.

Modestie,  
and  
Humilitie.

Care of others fame.

Composse controuersies secretly, rather then contend in publique court.

Speake in due time.

Prudent admonition.

Diligence in publique affaires.

Performance of promised industrie.  
Meeknes.

Temperance.

Modestie.

**T**Hese also are the parables of Salomon, which the men of 1  
Ezechias king of Iuda wrote out.

† It is the glorie of God to concale the word, and the glorie 2  
of kinges to search the speech.

† The heauen aboue, and the earth beneth, and the hart of 3  
kinges is vnscrutable.

† Take away the rust from siluer, and there shal come forth a 4  
most pure vessel: † Take away impietie from the kings coun- 5  
tenance, and his throne shal be established with iustice.

† Appeare not glorious before the king, and in the place of 6  
great men stand not.

† For it is better that it be said to thee: Come vp hither; then 7  
that thou be humbled before the prince.

† The thinges which thy eies haue sene, vtter not quickly in a 8  
brawle: lest afterward thou canst not amend it, when thou 9  
hast dishonoured thy frend.

† Treate thy cause with thy frend, and reueale not a secret to 9  
a stranger: † lest perhaps he insult against thee, when he 10  
heareth, and cease not to vpbraide thee.

Grace and friendship deliuer \* † which kepe to thyself, lest 11  
thou become reprochful.

\* Fe  
seare

† Apples of gold in siluer beddes, he that speaketh a word in 11  
his time.

† A golden earlet, and a shining praeious stone, he that rebu- 12  
keth a wiseman, and an obedient eare.

† As the cold of snow in the day of haruest, so a faithfull legate 13  
to him, that sent him, maketh his soule to rest.

† Cloudes, and winde, and no rayne following, a glorious 14  
man, and not accomplishing his promises.

† By patience the prince shal be pacified, and a soft tongue 15  
shal breake hardnes.

† Thou hast found homie, eate that which sufficeth thee, lest 16  
perhaps being filled thou vomite it vp.

† Withdraue thy foote from the house of thy neighbour, lest 17  
some time hauing his fil he hate thee.

† A darr,

From  
coming  
Leb  
and  
arth.  
Rom. 12.

- 18 † A dart, and sword, and a sharpe arrow, a man that speaketh false testimonie against his neighbour. True testimonie.
- 19 † A rotten tooth, and wearie foote, he that hopeth vpon the Trust not a dissembler.
- 20 vnfaithful in the day of distresse, † and that loseth his cloke in the day of cold.
- Vineger in a nicher, he that singeth songes to a naughtie hart. Strive not with the incorrigible. Alacritie.
- 21 † If thine enemye shal hunger, geue him meate: if he thirst, geue him water to drinke: † for thou shalt heape hote coales vpon his head, and our Lord wil reward thee. Charitie towards enemies
- 22 † The northwinde dissipateth raynes, & a sad looke the tongue that detraeth. Heare not detraction.
- 24 † It is better to sitte in a corner of the house toppe, then with a brawling woman, and in a common house. Domestical peace.
- 25 † Cold water to a thirstie soule, and good tydings from a far countrie. Ioy of wel doing.
- 26 † A fountaine troubled with the foote, and a vaine corrupted, the iust falling before the impious. Profession of truth.
- 27 † As he that eateth much honie, it is not good for him: so he that is a searcher of the maiestie, shal be oppressed of the glorie. Humilitie in knowlege.
- 28 † As a citie being open and without compasse of walles, so a man that can not repress his spirit in speaking. Government of the tongue.

CHAP. XXVI.

- 1 **A**S snow in the summer, and rayne in the haruest: so is glorie vndecent for a foole. Aduance not the vicious.
- 2 † As a birde flying to other places, & a sparow going whither he list: so a curse vttered in vaine shal light vpon some man. Patience in false slander.
- 3 † A whippe for a horse, and a snaffle for an asse, and a rod on the back of the vnwise. Chastisement.
- 4 † Answer not a foole according to his follie, lest thou be made like to him. Answer a foole wisely: detecting his follie.
- 5 † Answer a foole according to his follie, lest he seme to himselfe to be wise.
- 6 † Lame of feete, and drinking iniquitie, he that sendeth wordes by a foolish messenger. Place fitte men in office:
- 7 † As a lame man hath fayre legges in vaine: so a parable is vndecent in the mouth of fooles. VVise men in authoritie:
- 8 † As he that casteth a stone into the heape of Mercurie: so he that geueth honour to the vnwise. Vertuous in honour: and

Lerned to  
teach.  
Make fooles  
to kepe si-  
lence.

Returne not  
to former  
sinnes.

Humble opi-  
nion of thy  
self.

Fortitude.  
Profitable la-  
bours.

At least some  
good worke.  
Loue not idlen-  
ces.

Intermeddle  
not in brawles

Vnfained  
freindshipe,  
especially in  
familiar ac-  
quaintance.

Punish bate-  
makers.

Pacifie the  
wrathful.

Heare not  
whisperers of  
euil reportes.

Flee from  
hypocrites.

VVhose flate-  
rie and soft  
speech are  
suspicious,  
they wil fal at  
last into their  
owne trappes,  
truch preuai-  
ling.

† As if a thorne should grow in the hand of the drunkard: so 9  
a parable in the mouth of fooles.

† Iudgement determineth causes: and he that putteth a foole 10  
to silence, appeaseth angers.

† As a dog that returneth to his vomite, so the vnwise that rei- 11 *2. Pet. 2.*  
terateth his follie.

† Hast thou sene a man seeme to himselfe wife? the foole shal 12  
haue hope rather then he.

† The slothful sayth: A lyon is in the way, and a lyonesse in the 13  
iourneis: † as a doore turneth on his hinge so the slothful in 14  
his bed.

† The slothful hideth his hand vnder the armehole, and is 15  
greeued if he turneth it to his mouth.

† The slothful seemeth wiser to himselfe, then seuen men 16  
speaking sentences.

† As he that taketh a dog by the eares, so he that passeth by 17  
impatient, and medleth with an other mans brawle.

† As he is hurtful that shooteth arrowes, and speares vnto 18  
death: † so a man, that hurteth his frende fraudulently: and 19  
when he is taken with al sayth: I did it in iest.

† When wood sayleth, the fire shal be extinguished: and the 20  
whisperer taken away, brawles cease.

† As coles to burning coles, and wood to fire, so an angrie man 21  
rayseth brawles.

† The wordes of the whisperer as it were simple, and the same 22  
come to the inmost partes of the bellie.

† As if thou wouldest adorne an earthen vessel with drossie 23  
siluer, so swelling lippes ioyned with a most wicked hart.

† An enemy is perceiued by his lippes, when he shal handle 24  
deceires in his hart.

† When he shal submit his voyce, beleue him not: because 25  
there are seuen mischieses in his hart.

† He that couereth hatred fraudulently, his malice shal be re- 26  
uealed in the council.

† He that diggeth a pit, shal fal into it: and he that rolleth a 27  
stone, it shal returne to him.

† A deceitful tongue loueth not truch, and a slipper mouth 28  
worketh ruines.

# CHAP. XXVII.

Trust not to  
future vncer-  
tainities.

**B**oast not for to morow, being ignorant what the day to 1  
come may bring forth.

† Let an

- 2 † Let an other prayse thee, and not thine owne mouth : a stranger and not thine owne lippes. Praise not thyself.
- 3 † A stone is heauie, and sand weightie: but the anger of a foole is heauier then both. Beware of a fool's wrath: for it hath no mercie.
- 4 † Anger hath no mercie, nor furie breaking forth: and the violence of a moued spirit who can susteyne?
- 5 † Better is manifest correption, then loue hidden. Loue freindlie seueritie not enemies flatterie.
- 6 † Better are the woundes of him that loueth, then the fraudulent kisses of him that hateth.
- 7 † A soule that is ful shal treade vpon the honiecombe: and a soule that is hungrie shal take bitter also for sweete. Temperance in meate.
- 8 † As a bird fleeing from her nest, so a man that forsaketh his place. Iust care of thy familie.
- 9 † The hart is delighted with oyntement and diuers odours: and with the good counsels of a friend the soule is sweetned. Esteeme freindlie counsel.
- 10 † Thy friend, and thy fathers friend do not leaue: and goe not into thy brothers house in the day of thyne affliction. Old freindes are better, & surer then a kinsman.
- 11 Studie wisdom my sonne, & make my hart ioyful, that thou maist make answer to the vpbrayder. Be wise euen for thy fathers sake.
- 12 † The subtel man seeing euil, hideth himself: litle ones passing through haue susteyned euil detriments. Foresee and preuent dangers. Trust not enimies.
- 13 † Take his garment, that hath bene suretie for a stranger: and for alienes take from him a pledge.
- 14 † He that blesteth his neighbour with a loud voice, rising in the night, he shal be like him that curseth.
- 15 † Dropping through in the day of cold, and a brawling woman are compared together: † He that reteyneth her, as he that should hold the winde, and shal cal in the oyle of his right hand.
- 16 † Iron is sharpened with iron, and a man sharpeneth the face of his friend. Suspect extraordinary curtesie.
- 17 † He that kepeth the fecgtree, shal eate the frute therof: and he that is the keeper of his master, shal be glorified. Tolerate incorrigible brawlers with patience; lest they become worse, by thy struing to amend them.
- 18 † As in waters the countenance of them that looke therein shyneth, so the hartes of men are manifest to the prudent. Conferue that is good. Conscience is best witnes.
- 19 † Hel and perdition are neuer filled: in like maner also the eyes of men are vnfatiable. Contentment with our state.
- 20 † As siluer is tried in the forge, and gold in the fornace: so a man is proued by the mouth of him that praiseth. Humilitie desireth not praise.

Right of hart. The hart of the wicked seeketh after euils, but the righteous hart seeketh after knowlege.

Striue not to teach a foole. † If thou shalt bray a foole in a mortar, as when a pestle striketh vpon prisane, his follie shal not be taken from him.

Discharge thy dattie: † Know diligently the countenance of thy cattel, and consider thy flockes: † For thou shalt not haue power alwayes:

¶ Whiles thou art in this life. but a crowne shal be geuen into generation and generation.

Be content with thinges necessaie. † The medowes are open, and the grene herbes haue appeared, and the grasse is gathered out of the mountaines.

and they shal be geuen to shee. Mat. 6. † Lambes for thy garment: and kiddes the price of the silde.

¶ Let the milke of the goates suffice thee for thy meates, and for the necessities of thy house: and for victual to thy handmaides.

!

## CHAP. XXVIII.

Innocencie is without feare. THE impious fleeth, no man pursewing: but the iust confident as a lyon, shal be without terrour.

General pietie of the people procureth Gods fauour. † For the sinnes of the land the princes therof shal be manie: & for the wisdom of a man, & the knowlege of those thinges that are said, the life of the prince shal be longer.

Neighbourlie compassion. † A poore man calumniating the poore, is like a wehement showre, wherby famine is gotten.

Zeale of iustice. † They that forsake the lawe, praise the impious: they that kepe it, are set on fire against him.

Remember the day of iudgement. † Euil men thinke not on iudgement: but they that seeke after our Lord, marke al thinges.

Honestie and povertie. † Better is a poore man walking in his simplicitie, then the rich in crooked wayes.

No want nor waste. † He that kepeth the law is a wise sonne, but he that feedeth gluttons, shameth his father.

† He that heapeth together riches by vsuries and ocker, gathereth them for him that is liberal to the poore.

Obedience to magistrates. † He that turneth away his eares from hearing the law, his prayer shal be execrable.

Geue counsell sincerely. † He that deceiueth the iust in a wicked way, shal fall into his destruction: and the simple shal possesse his goodes.

Humilitie in authoritie. † The rich man seemeth to him self wise: but the poore man being prudent shal searche him.

Place the godlie in office. † In the exultation of the iust there is much glorie: when the impious reigne ruines of men.

† He that



- 13 † He that hideth his wicked deedes, shal not be directed: but Acknowledge he that shal confesse, and shal forsake them, shal obtrayne thy faultes.  
mercie.
- 14 † Blessed is the man, that is alwayes fearful: but he that is of Feare to an obstinate mynde, shal fall into euil. offend.
- 15 † A roaring lyon, and hungrie beare, an impious prince ouer Clemencie in princes, the poore people. and prudent libe-ralitie.
- 16 † A prince lacking prudence, shal oppresse many by calumnie: but he that hateth avarice, his dayes shal be made long.
- 17 † A man that doth calunniate the blood of a soule, if he shal flee into a lake, no man abideth. Reuenge bloudshed.
- 18 † He that walketh simply shal be saued: he that goeth peruerse wayes, shal fall once. Harmles life.
- 19 † He that tilleth his ground, shal be filled with breads: but he that pursueth idlenesse, shal be replenished with pouertie. Diligent labour.
- 20 † A faithfull man shal be much prayesd: but he that hasteneth to be rich, shal not be innocent. Iust dealing.
- 21 † He that knoweth a person in iudgement, doth not wel: this man euen for a morsel of bread forsaketh the truth. Iust iudgement.
- 22 † A man, that hasteneth to be rich, and enuyeth others, is ignorant that pouertie shal come vpon him. Moderate game.
- 23 † He that rebuketh a man, shal afterward find fauour with him more then he, that by flatteries of tongue deceiueth. Freindlie correction.
- 24 † He that pilfereth any thing from his father, and from his mother: & saith this is no sinne, is the partaker of a mankiller. To robbe parents is a greuous crime.
- 25 † He that exalteth, and dilateth himselfe, rayseth brawles: but he that trusteth in our Lord, shal be healed. Exalt not thyself.
- 26 † He that hath confidence in his owne hart, is a foole: but who so walketh wisely shal be saued. Trust not thyne owne iudgement.
- 27 † He that geneth to the poore, shal not lacke: he that despiseth him that asketh, shal susteyne penurie. Almes dedes.
- 28 † When the impious shal rise, men shal be hid: when they shal perish, the iust shal be multiplied. Godlie magistrates.

CHAP. XXIX.

- 1 **T**HE man, that with stiffe necke contemneth him that rebuketh, soden destruction shal come vpon him: and health shal not follow him. Loue to be corrected.
- 2 † In the multiplication of iust men, the common people shal reioyce: when the impious shal take principedom, the people shal mourne. Choose godlie magistrates.

† A man

- Loue wisdom.** † A man that loueth wisdom, maketh his father glad: but he 3  
that maintaineth harlots, shal destroy his substance.
- Iust and liberal magistrates.** † A iust king setteth vp the land, a couetous man shal 4  
destroy it.
- Sincere amitie** † A man, that with fayre, and fayned wordes speaketh to his 5  
frend, spreadeth a nette to his steppes.
- Iust ioy of the wickedes fall.** † A snare shal intahgle the wicked man sinning: and the 6  
iust shal praise and reioyce.
- Compassion of the poore.** † The iust knoweth the cause of the poore: the impious is 7  
ignorant of knowlege.
- Care of common good.** † Pestilent men dissipate a citie: but the wise turne away furie. 8
- Content not with a foole.** † A wise man, if he contend with a foole, whether he be 9  
angrie, or whether he laugh, shal not finde rest.
- Defend the iust.** † Men of blood hate the simple: but iust men seeke his soule. 10
- Discretion in iudgement.** † A foole vttereth al his spirit: a wiseman differreth, and refer- 11  
ueth til after ward.
- Detestation of lying.** † A prince that gladly heareth wordes of lying, hath al his ser- 12  
uants impious.
- Contentment in state of life.** † The pooreman and the creditour haue mette one another: 13  
our Lord is illuminatour of both.
- Equitie in iudgement.** † The king, that iudgeth the poore in truth, his throne shal 14  
be replenished for euer.
- Chastisement of youth.** † Rod and rebuke geueth wisdom: but the childe, that is 15  
left to his owne wil, confoundeth his mother.
- God neuer permitteth al to be euil.** † In the multiplication of the impious, wickednes shal be 16  
multiplied, and the iust shal see the ruines of them.
- Instruct children.** † Nurter thy sonne, and he shal refresh thee, and shal geue 17  
delightes to thy soule.
- Pray to haue good Pastors.** † When prophecie shal fayle, the people shal be dissipated: 18  
but he that keepeth the Law, is blessed.
- Compel the froward to obey.** † A seruant can not be taught by wordes: because he vnder- 19  
standeth that which thou sayst, and contemneth to answer.
- Consideration in speaking.** † Hast thou scene a man swifte to speake? follie is rather to 20  
be hoped, then his amendement.
- Subdue the flesh to the spirit.** † He that nourisheth his seruant delicatly from his child- 21  
hood, after ward shal feele him stubburne.
- Meeknes.** † An angrie man prouoketh brawles: and he that is easie to 22  
indignation, shal be more prone to sinne.
- Humilie.** † Humiliation foloweth the proude: and glorie shal receiue 23  
the humble of spirit.
- Participate not with sinne.** † He that is partaker with a theefe, hateth his owne soule: he 24  
heareth one adiuring, and telleth not.

† He

- 25 † He that feareth man, shal soone fal: he that trusteth in our Lord shal be lifted vp.  
 26 † Manie seeke after the face of the prince: & the iudgement of euerie one commeth forth from our Lord.  
 27 † The iust abhorre an impious man: & the impious abhorre them that are in the right way.  
 The sonne that keepeth the word, shal be out of perdition.

Feare not men in Gods cause remembreing that God is Iudge of al. Hate al wickednes. Obey spiritual and temporal parents.

CHAP. XXX.

*A right wiseman thinketh humbly of himself. 4. knowing that Gods workes are inscrutable, and perfect: 8. desireth truth in all things, & mediocritie in riches. 11. Abhorreth certaine sortes of men, 1. 5. & certaine execrable things 18. noteth certaine things hard to be known: 21. other things intolerable: 24. others admirable: 32. the tongue dangerous.*

- 1 **T**HE wordes of the Gatherer the sonne of Vomiter. The vision, that the man spake, with whom God is, and who  
 2 being strengthened by God abiding with him, sayd: † I am  
 :: most foolish of men, & the wisdom of men is not with me.  
 3 † I haue not learned wisdom, and haue not knowen the science of saints. † :: Who hath ascended into heauen and descended? who hath conteyned the spirit in his handes? who hath bound the waters together as in a garment? who hath rayfed vp al the borders of the earth? what is his name, and  
 5 what is the name of his sonne, if thou know? † Euerie word of God tryed by fyre, is a buckler to them that hope in him:  
 6 † Adde not any thing to his wordes, and so thou be reproued and found a lyer: † Two thinges I haue asked thee, denie  
 7 them not to me before I dye. † Vanitie, and lying wordes make far from me. Beggerie, and riches geue me not: geue  
 9 only thinges necessarie for my sustenance: † I left perhaps being filled I be allured to denie, and may say: Who is the Lord? or being compelled by pouertie I may steale, and forswear the  
 10 name of my God. † :: Accuse not a seruant to his master, lest perhaps he curse thee, and thou fal.  
 11 † There is: a generation that curseth their father, and that bleisseth not their mother. † A generation, that seemeth to it-  
 13 self cleane, & yet is not washed from their filthines. † A generation, whose eies are lustie, and the eiels therof set vp  
 14 on high. † A generation, that for teeth hath swordes, and chaweth with theyr grinding teeth, that they may eate the needie out of the earth, and the poore from among men.

The fourth part. Other singular precepts, with prayse of a prudent woman.

:: The wisest man best knoweth that he wanteth much of perfect wisdom yet in his humilitie supposeth, that others haue attained some what more then himself.

:: Christ the Sonne of God is wisdom it self, an I as the Sonne of man hath perfect wisdom.

:: Bondslaves are to be pitied, and not affliction added to the afflicted.

:: Foure execrable vices. Ingratitude. Hypocrisie: Insolencie: Oppression of the poore.

Cōcupiscence  
of the flesh,  
& of the eyes.  
: Enuie, Luxu-  
rie, Auaice,  
& Ambition.

∴ Dishonour  
of parents  
shal be seuerely  
punished.

∴ Youngmen  
following car-  
nal appetite,  
can no more  
geue account  
of their actiōs,  
then of the  
vayes which  
an eagle, a ser-  
pent, and a  
shippe haue  
passed.

∴ By these ex-  
amples are  
commended  
fourte vertues,  
Industrie,  
Prudence,  
Concord, and  
Humilitie.

∴ Other foure  
Fortitude,  
Chastitie,  
Order, and  
Iustice.

∴ Fooles  
ought not to  
gouerue.

∴ Moderation  
is necessarie in  
all actiōs.

† The horseleach hath ∴ two daughters that say : Bring, 15  
bring. Three things are vn-satiabie, the fourth neuer sayth it  
sufficeth. † ∴ Hel, and the mouth of the matrice, & the earth 16  
which is not satisfied with water : but ∴ the fyre neuer sayth  
it sufficeth. † ∴ The eie, that scorneth his father, & that despi- 17  
seth the trauail of his mother, in bearing him, let the rauens  
of the torrents pick it out, and the young of the eagle eate it.

† Three thinges are hard to me, and of the fourth I am 18  
vtterly ignorant. † The way of an eagle in the ayre, the way 19  
of a serpent vpon a rocke, the way of a shippe in the middes of  
the sea, and ∴ the way of a man in youth. † Such is also the 20  
way of an adulterous woman, which eateth, and wypping her  
mouth sayth : I haue done no euil.

† By three thinges the earth is moued, and the fourth it can 21  
not susteyne. † By a seruant when he shal reigne : by a foole 22  
when he shal be filled with meate : † by an odious woman 23  
when she shal be taken in matrimonie : & by " a bondwoman  
when she shal be heyre to her mistresse.

† There are ∴ foure the least thinges of the earth, and they are 24  
wiser then the wise. † The antes, a weake people, which pre- 25  
pareth in the haruest meate for themselves : † The leuteret, 26  
a people not strong, which placeth his bed in the rocke :

† The locust hath no king, and they go out al by their troopes : 27  
† The stellion stayeth on his handes, & tarieth in kings houses. 28

† ∴ There are three thinges which go wel, and the fourth that 29  
goeth happely. † The lyon, the strongest of beastes shal feare 30  
at the meeting of none : † the cocke gyrded about the loines, 31  
and the ramme : also the king, against whom none can resist.

† There is that ∴ hath appeared a foole after that he was lifted 32  
vp on high : for if he had vnderstood, he would haue layd his  
hand vpon his mouth. † And he that ∴ strongly preffeth the 33  
pappes to wring out milke, strayneth out butter, and he that  
violently cleanceth his nose, wringeth out bloud : & he that  
prouoketh angers, bringeth forth discordes.

### ANNOTATIONS. CHAP. XXX.

Some suppose  
one Agur to  
be auctor of  
this chapetr.

But it semeth

1. *The vvordes of the Gasherer.* ] Some Interpreters take these foure Hebrew  
wordes, Agur, Iache, Ithiel, and Vcal, conreined in this first verse, to be  
proper names of men, supposing that a certaine wiseman named Agur, the  
sonne of Iache, spake the sentences following in this chapter, to his sonnes or  
scholars, called Ithiel & Vcal. And so this supposed Agur, not Salomon, should  
be the auctor of this chapter. But the old Interpreter, whom S. Ierom appro-  
ueth and foloweth, translated the same wordes as noones appellatiues. Neither  
doth

doth anie ancient Father account this Agur, amongst the writers of holie Scriptures. And if there were a peculiar auctor of this chapter, it is like the same should haue bene placed last, and not before that which now followeth, and is by al men confessed to be Salomons. And therefore we thinke it more probable, with S. Bede, and the common opinion, that there was no other auctor of anie part of this booke, besides King Salomon. VVho is here called CONGREGANS, the Gatherer, because he gathered these excellent Parables, and Proverbs; as the sonne of the Holie Ghost, signified by the word IACHE, porring forth diuine sentences, for instruction of ITHIEL & VICAL, that is, of al those vvith vvhom God is by his grace; and vvho are strenghtened by God abiding vvith them.

VVhy he is called Gatherer.

23. A bond-vvoman vvhen sheshal be heyre,] Of al things in this world, it semeth most absurde, that heresie doth dominiere ouer Catholique religion: vvich God sometimes, and in some places suffereth, for the greater merite of his elect.

VVhy God suffereth heresie to reigne.

CHAP. XXXI.

*An exhortation to chastitie, temperance, & to workes of mercie. 10. with praise of a valiant wise woman.*

- 1 **T**H E :: wordes of Lamuel the king. The vision whervvith
- 2 this mother instructed him. † What ô my beloued, what ô the beloued of my wombe, what ô beloued of my vowes?
- 3 † Geue not thy substance to wemen, & thy riches to destroy
- 4 kings. † Geue not to kinges, ô Lamuel, geue not wine to kinges: because there is no secrete where drunkenes reigneth,
- 5 † & lest perhaps they drinke, & forget iudgements, & change
- 6 the cause of the children of the poore. † Geue strong drinke to them that be sad, and wine vnto them, that are of a pensiue
- 7 minde: † let them drinke, and forget their pouertie, and not
- 8 remember their sorow any more. † Open thy mouth to :: the dumme, & to the causes of al the children that passe: † open thy mouth, :: decree that vvich is iust, & iudge the needie & poore.
- 10 † A valiant woman :: vvho shal finde ? far, and from the
- 11 vtmost borders is the price of her. † The hart of her husband
- 12 trusteth in her, and he shal not neede spoyles. † She shal
- 13 render good, and not euil, al the dayes of her life. † She hath sought wool and flaxe, and hath vvrought by the counsel of
- 14 her handes. † She is become as a marchants shippe, bringing
- 15 her bread from farre. † And she hath risen in the night, and geuen pray to her houshold, and meates to her handmaidens.
- 16 † She hath vewed a silde, and bought it, of the fruite of her
- 17 handes she hath planted a vineyard. † She hath gyrded her
- 18 loines vvith strength, and hath strengthened her arme. † She hath tasted, and sene that her traficke is good: her lampe shal
- 19 not be extinguished in the night. † She hath put her hand to

:: VVordes pertaining to Salomon, spoken to him by his mother: vvho here calleth him Lamuel, signifying, God vvith him.

:: Doctrine is most profitable to those, that are modestly dumme, more vvilling to heare then to speake. :: The chief & most proper office of a king is to do iustice.

:: A vvoman of such perfectiō as is here described, is in dede rare, yett possible to be found.

:: Flaxe on the distaffe signifieth purpose to do good workes, yarne on the spindle the worke wel begune, which geueth confidence in God that the same shal be perfect and haue due reppard.

:: They make and sel cloth, which learning and obseruing Gods law, do teach to others. :: External comelines is not durable: but the feare of God is more worthie of praise.

The praise of a right wise woman vvritten in verse, & in order of the Alphabet.

The Church hath al good properties requisite.

A faithfull soule hath them at least in desire.

Rare and excellent women both in the old and new testament.

strong thinges, and her fingers haue taken hold of :: the spindle. † She hath opened her hand to the needie, and stretched out her palmes to the poore. † She shal not feare 21 for her house in the coldes of snow: for al her houshold are clothed with duple. † Tapestry clothing she hath made 22 to herself: silke, and purple is her garment. † Her husband 23 is noble in the gates, when he shal sitte with the senatours of the land. † She :: made sindon, and sold it, and deliuered a 24 girdle to the Chananeite. † Strength and beaurie is her 25 garment, and she shal laugh in the later day. † She hath 26 opened her mouth to wisdom, and the law of clemencie is in her tongue. † She hath considered the pathes of her house, 27 and hath not eaten her bread idle. † Her children arose, and 28 commended her to be most blessed: her husband, and he prayed her. † Manie daughters haue gathered together 29 riches: thou hast passed them al. † :: Grace is deceitful, and 30 beaurie is wayne: the woman that feareth our Lord shal be prayed. † Geue ye to her :: of the fruite of her handes: and 31 let her workes praise her :: in the gates.

:: Good vvorkes shal be reppard, :: at the tribunal seate of iudgement.

### ANNOTATIONS CHAP. XXXI.

to *A valiant woman who shal finde?* ] Vpon occasion of his mothers most prudent admonition, the wiseman singularly praiseth a perfect vertuous woman. And that in an exquisite kind of stile: in Tetramical Iambike verse, with perfect order and number of the Alphabet letters. Signifying, as S. Ierom teacheth, that as none can reade, or speale wordes, vnles they first learne to know the letters: so we can not attaine to know the greater Mysteries in holie Scriptures, except we beginne with moral good life, according to that the Prophet sayth: By thy commandments I haue vnderstood And therefore wile Salomon, by instinct of the Holie Ghost, as wel by the maner of stile, as by the doctrine conteined, concludeth his Booke of Parables, with praise both of the Church in general, which hath al the vertues, and good properties here mentioned; and of euerie faithfull soule, sincerely serueng God, which either in dede, or in desire of mind, hath such part of them, as may suffice to the attaining of eternall life. For concerning the whole Church, S. Augustin in two Sermons. ( 217. and 218 de temp ) S. Beda vpon this place, and other Fathers shew it evidently. Touching also particular soules, not only of holie men, but also of vvemen. the frailer sexe, holie Scriptures, and Ecclesiastical monuments yelde manie examples, besides the most Excellent and immaculate virgin Mother of God; as of Sara, Rebecca, Lia, Rachael, Elizabeth, Marie Magdalen, Martha, and innumerable others, most precious pearles, deare spoules of Christ, and singular ornaments of his Church.

*Proem  
lamen*

*Psal. 1  
7. 104*

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THE ARGVMENT OF  
ECCLESIASTES.

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**K**ing Salomon a diuine Preacher, wherof this Booke is called Ecclesiastes, exhorteth al such as haue lerned the principles of good life, to contemne this world: because al thinges therin are vaine, and insufficient to geue repose to mans soule: shewing that true felicitie, which al men desire, consisteth not in natural knowlege, gotten by wiste and industrie; nor in worldlie pleasures, much lesse in carnal; nor in riches; nor in auctoritie or dominion; nor in anie other temporal thing; as diuers diuersly thinke: but only in the true seruice of God, by flying from sinne, and doing good workes, as in the meritorious cause, and essentially in the clere vision of God: the proper end, for which man was created. And so this Booke coneyneth three principal parts. First this diuine preacher confuteth al their opinions, that imagine a false felicitie in humane, worldlie, or temporal thinges: to the beginning of the 7. chapter. In the rest of that chapter, and three folowing, he teacheth that true felicitie consisteth in the eternal fruition of God: and is procured by declining from vices, and embracing vertues. In the two last chapters, he exhorteth al to beginne speedily to serue God, and to perseuere therein to the end of this life.

This booke called Ecclesiastes, teacheth to contemne this vworld. Because felicitie consisteth not in anie temporal thing: but in the eternal sight of God.

Diuided into three parts.

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ECCLESIASTES,  
IN HEBREW CALLED  
COHELETH.

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CHAP. I.

*Al temporal thinges (in comparifon of true felicitie) are vaine, 4. because they are mutable, 8. neither can anie man attaine perfect knowlege, to his satisfaction: 12. as appeareth by Salomons owne experience.*

The first part of this Sermon sheweth, that Felicitie consisteth not in anie temporal thing.

- 1  HE wordes of Ecclesiastes, the sonne of Dauid,
- 2 king of Ierusalem. † Vanitie of vanities, sayd
- 3 Ecclesiastes: vanitie of vanities, & al thinges vanitie. † What hath a man more of al his labour,
- 4 whereby he laboreth vnder the sunne? † Generation passeth, and generation cometh: but :: the earth standeth for euer.

:: In the end of this world

the earth shal  
be purified, &  
so remaine for  
euer.

† The sunne riseth, and goeth downe, and returneth to his  
place : and there rising againe, † compasseth by the South, 5  
and bendeth to the North : compassing al thinges, goeth 6  
forward in circuite, & returneth vnto his circles. † Al riuers 7  
enter into the sea, and the sea ouerfloweth not : to the place,  
whence the riuers issue forth, they do returne, that they may  
flow againe. † Al thinges are hard : man can not explicate 8  
them in word. The eye is not filled with seeing, neither is the  
eare filled with hearing. † What is that hath bene ? the same 9  
thing that shal be. What is that hath bene done ? the same

:: Mens soules  
dayly created  
are of the same  
kind as Adams  
soule : other  
creatures ei-  
ther were in  
their kindes  
from the be-  
ginning of the  
vworld, or are  
procreated of  
diuers kindes  
preexisting.

S. Tho. pa. 1. q.  
73. a. 1. ad. 3.

:: Al natural  
thinges are in-  
sufficient mea-  
nes to attaine  
felicitie.

:: VVifdom is  
the best thing  
in this vworld,  
yet is not per-  
fect felicitie,  
but the mea-  
nes to attaine  
it.

that is to be done. † :: Nothing vnder the sunne is new, 10  
neither is anie man able to say : Behold this is new : for it hath  
already gone before in the ages, that were before vs. † There 11  
is no memorie of former thinges : but neither of those thinges  
verily, which hereafter are to come, shal there be remen-  
brance with them, that shal be in the later end. † I Eccle- 12  
siastes haue bene king of Israel in Ierusalem, † and haue pro- 13  
posed in my mind, to seeke and search wisely of al thinges, that  
are done vnder the sunne. This very euil occupation hath God  
geuen to the children of men, that they might be occupied in  
it. † I haue sene al thinges, that are done vnder the sunne, and 14  
behold :: al are vanitie, & affliction of spirit. † The peruerse 15  
are hardly corrected, and the number of fooles is infinite.  
† I haue spoken in my hart, saying : Loe I haue bene made 16  
great, and haue gone beyond al in wisdom, that were before  
me in Ierusalem : and my minde hath contemplated manie  
thinges wisely, and I haue lerned. † And I haue geuen my 17  
hart to know prudence, and doctrine, and errors and follie :  
and I haue perceiued that in these also there was labour, and  
affliction of spirit, † for that " in much " wisdom there is 18  
much indignation : and he that addeth knowlege, addeth  
also labour.

### ANNOTATIONS. CHAP. I.

18. *In much vvifdom is much indignation.* ] How much more anie man pro-  
fiteth in wisdom, so much more he is angrie with himself, for the euils which  
he hath done : so much better he knoweth the strict iudgement of God, which  
he must passe : so much more he vnderstandeth the vvant of perfect vvifdom : so  
much more he seeth that labour is required to procede in vertue : and to con-  
serue that smal portion vvhich he hath gotten. Neither is anie man ordinarily  
assured that he hath gotte anie part of true vvifdom, for he knoweth not,  
vvhe ther he be vvorthie of loue or hate. Eccle. 9.



## CHAP. II.

*Humane delighes are al vaine : 4. as gorgious buildinges, fruitful vineyards, plentie of fish, cattle, seruantes, siluer, gold, musike : 11. not satisfying mans desire. 18. Neither can anie man know, how his heyre wil behaue himself.*

- 1 **I** Sayde :: therfore in my hart : I wil goe, & flow in delighes, and enioy good thinges. :: And I saw that this also was vanitie. † Laughre I haue reputed errour; and, to ioy I haue saide: Why art thou deceiued in vaine? † I haue thought in my hart, to withdraw my flesh from wine, that I might transerre my minde to wisdom, and might auoid follie, til I might see what should be profitable for the children of men: what is nedeful to be done vnder the sunne, in the number of the dayes of their life. † I haue magnified my workes, I haue built me houses, & planted vineyards, † I haue made gardens, and orchards, and set them with trees of al kindes, † and I haue made me ponds of waters, to water the wood of springing trees, † I haue possessed men seruants and women seruants, and haue had a great familie: heardes also, and great flockes of shepe, aboue al that were before me in Ierusalem: † I haue heaped together to myself siluer, and gold, and the substance of kinges, and prouinces: I made me singing men, & singing women, and the delighes of the children of men: † cuppes, and goblets to serue to powre out wines: † and I surpassed in riches al, that were before me in Ierusalem: † wisdom also hath perseuered with me. † And al thinges, that myne eies desired, I haue not denied to them: neither haue I stayed my hart, but that it enioyed al pleasure, & delighted itself in these thinges, which I had prepared: and this I esteemed my portion, if I did vse my labour. † And when I had turned myself to al the workes, which my handes had doue, & to the laboures, wherein I had swette in vaine, I saw in al thinges vanitie, and affliction of minde, & nothing to be permanent vnder the sunne. † I passed further to contemplate wisdom, and errors, and follie (what is man, quoth I, that he can follow the king his Maker?) † and I saw that wisdom so much excelled follie, as light differeth from darknes. † The eyes of a wiseman are in his head: the foole walketh in darknes: and I haue lerned that there was one death of both. † And I sayd in my hart: If the sal of the foole & myne shall be one

:: A wordlie man may object, that seeing wisdom bringeth not felicitie in this life, it seemeth best to take his pleasure & ease, & not to labour for it. :: But the wiseman cōfureth this conceipt. Because wordlie ioy is short & vncertaine, neither is anie ioy that men haue in this life true ioy of the blessed, but only a consolation in miseries.

:: Consideration is the directorie of al good workes.

:: The conceit  
of worldlie  
men not con-  
sidering the  
life to come.

be one, what doth it profite me, that I haue bestowed greater labour for wisdom? And speaking with my minde, I perceined that this also was vanitie. † For there shal be no memorie of the wise in like maner as of the foole for euer, and the times to come shal couer al thinges together with obliuion: the lerned dieth in like maner as the vnlearned. † And therfore I haue bene wearie of my life, seing al thinges vnder the sunne to be euil, and al thinges vanitie and affliction of spirite. † Againe I detested al myne industrie, wherewith I haue laboured vnder the sunne most studiously, being like to haue an heyre after me: † whom I know not, whether he wil be a wise man or a foole, 19 and he shal rule in my labours, wherewith I haue swette and haue bene careful: and is there anie thing so vaine? † Wherfore I ceased, and my hart hath renounced to labour anie more vnder the sunne. † For whereas one laboureth in wisdom, and doctrine, and carefulnes, he leaueth the thinges gotten to an idle man: and this therfore is vanitie, and great euil. † For what profite shal be to a man of al his labour, and affliction of spirite, wherewith he is vexed vnder the sunne? † Al his daies are ful of sorowes and miseries, neither by night doth he rest in minde, and is not this vanitie? † Is it not better to eate and drinke, and shew vnto his soule good thinges of his labours? :: & this is of the hand of God. † Who shal so deuour, and flow with delightes as I? † To a man good in his sight, God hath geuen wisdom, and knowlege, and ioy: but to the sinner he hath geuen affliction, and superfluous care, to adde, and to gather together, and deliuer it to him that hath pleased God: but this also is vanitie, & vaine carefulnes of the minde.

:: It is better  
to vie that is  
honestly got-  
ten for our  
necessitie,  
then to be stil  
solicitous to  
get more.

### CHAP. III.

*Contrarie things succede in their seasons, and passe away, 9. wherof man getteih no perfect knowlage, how long soeuer he liueth, and laboreih to know them: 16. neither wil there be equitie where it ought to be in this world: 21. but in the next, good and euil shal be separated, and iudged according to their desertes.*

**A**L thinges haue a time, and in their spaces al thinges passe vnder :: heauen. † A time to be borne, & a time to dye. 2  
A time to plant, & a time to pluck vp that which was planted.  
† A time to kil, and a time to heale. A time to destroy, 3  
and a time to builde. † A time

:: Generation,  
Cyr. uption,  
& Alteration  
perceiue only

- 4 † A time to wepe, & a time to laugh. A time to mourne, to thinges of  
and a time to dance. this world  
5 † A time to disperſe ſtones, and a time to gather. vnder heauen,  
A time to embrace, and a time to be farre from embracings. often here  
6 † A time to gette, and a time to loſe. deſcribed by  
A time to kepe, and a time to caſt away. the terme,  
7 † A time to rent, and a time to ſow together. Vnder the  
A time to kepe ſilence, & a time to ſpeake. ſunne. For  
8 † A time of loue, and a time of hatred. A time of warre, ſpiritual ſub-  
9 and a time of peace. † :: What hath man more of his labour? ſtances are not  
10 † I haue ſene the affliction, which God hath geuen to the comp. chenden-  
11 children of men, that they may be diſtracted in it. † He hath ded in time,  
made al thinges good in their time, and hath deliuered the nor place. S.  
world to their diſputation, and that man can not finde the *Jerom in hunc.*  
worke, which God hath wrought from the beginning vnto *locum 107.*  
12 the end. † And I haue knowne that there was no better :: Al this  
13 thing then to reioyce, and to do wel in his life. † For euerie ſheweth that  
14 man, that eateth and drinketh, and ſeeth good of his labour, nothing of  
15 this is the gift of God. † I haue lerned that al the workes, this world is  
which God hath made, perfeuere for euer: we can not adde perpetual, but  
anie thing, nor take away from thoſe thinges, which God to be vſed  
16 hath made that he may be feared. † That which hath bene interchange-  
made, the ſame is permanent: the thinges that ſhal be, haue ably, in due  
17 already bene: and God reſtoreth that which is paſt. † I ſaw time, place,  
vnder the ſunne in the place of iudgement impietie, and in the maner, and  
18 place of iuſtice iniquitie. † And I ſayde in my hart: the iuſt order. For diſ-  
and the impious God wil iudge, and then ſhal be the time of order maketh  
19 euerie thing. † I ſayd in my hart of the children of men, that conſuſion.  
God would proue them, and ſhew them to be like beaſtes.  
20 † Therefore there is one death of man, and beaſtes, and the  
condition of both equal: as man dieth, ſo they alſo dye: al  
thinges breath alike, and man hath nothing more then beaſt:  
21 al thinges are ſubiect to vanitie, † and al thinges paſſe to one  
place: of earth they were made, and into earth they retorne  
22 together. † Who knoweth if the ſpirit of the children of  
Adam aſcend vpward, and if the ſpirite of beaſtes deſcend  
downward? † And I haue found that nothing is better then  
for a man to reioyce in his worke, and that this is his  
portion. For who ſhal bring him, to know the thinges that  
ſhal be after him?

*In this world manie innocents are oppressed, 4. The potent enuied, sometimes condemned, 15. and forsaken by their subiectes, 17. especially when the superiors obey not God.*

**I** Turned myself to other things, and I saw the oppressions, 1  
that are done vnder the sunne, and the :: teares of the  
innocents, and no comforter: & that they can not resist their  
violence, being destitute of al mens helpe. † And I praised 2  
rather the dead, then the liuing: † and happier then both 3  
haue I iudged him, that is not yet borne, nor hath sene the euils  
that are done vnder the sunne. † Again I haue contemplated 4  
al the labours of men, and their industries I haue perceiued to  
lie open to the enuie of their neighbour: and in this therfore  
there is vanitie, and superfluous care. † A foole foldeth his 5  
handes together, and eateth his owne flesh, saying: † Better 6  
is an handful with rest, then both handes ful with labour, and  
affliction of mind. † Considering I found also an other vanitie 7  
vnder the sunne: † There is one, and he hath not a second, 8  
not a sonne, not a brother, and yet he ceaseth not to labour,  
neither are his eyes satisfied with riches, neither doth he  
recount, saying: For whom do I labour, and defraud my  
soule of good thinges? in this also is vanitie, and very il  
affliction. † " It is better therfore that two be together, then 9  
one: for they haue profite of their societie: † if one fal, he 10  
shal be stayed vp of the other. Woe to him that is alone:  
because when he falleth, he hath none to lift him vp. † And 11  
if two sleepe together, they shal warme eche other: one how  
shal he be warmed? † And if a man preuaile against one, two 12  
resist him: a :: triple coard is hardly broken. † Better is a 13  
child that is poore and wise, then a king old and foolish, that  
knoweth not to foresee for hereafter † Because out of the 14  
prison, and cheynes sometime there cometh one forth to a  
kingdom: and an other borne in his kingdom, is consumed  
with pouertie. † I saw al men aliue, that walke vnder the 15  
sunne, with the second yongman, which shal rise vp for him.  
† The number of the people, of al that haue bene before him 16  
is infinite: and they that shal be after ward, shal not reioyce in  
him. But this also is vanitie, and affliction of spirite. † Take 17  
heede to kepe thy foote, when thou entrest into the house of  
God,

:: God suffereth the innocent to be afflicted for a time, of his special prouidence: because they thereby merite a great reward Psal. 71.

:: It is in dede better not to be at chenge to be in eternal miserie, (Mat. 26. 7. 24.) but temporal affliction which the iust suffer is not miserie, as wordlie men esteeme it, but a special meane to attaine eternal felicitie.

:: True charitie not contramine with enuie, by how much it is increased in number, so much it increaseth in strenght. S. Ier. 10.

1. R. 2. 15.  
O. 16. 6.

18 God, and approch thou to heare. † For much better is obedience, then the victimes of fooles, who know not what euil they doe.

ANNOTATIONS. CHAP. III.

9. It is better that two be together.] Besides the commendation of charitie, Man without and frendshipe amongst men : which is one proper sense of this place: S. Christs helpe  
Jerome expoundeth it also of the necessitie of Christs dwelling in mans soule, can neither  
& of his continual assisting grace : that man alone lie not open to the decepti-  
ons, nor rise  
of the aduersarie. The benefite of fellowship (sayth he) is streightwayes shewed  
from sinne,  
in the profite of societie. For if the one fal (as \* the rust falleth often) Christ  
raisseth vp his partner : for vvoe to him, vwho falling hath not Christ in him, to  
raise him vp. If one also slepe, that is, be dissolued by death, and haue Christ  
vvith him, being vvarmed, and quickned, he sooner reuiuereth. And if the  
diuel be stronger in impugning against a man, the man shal stand, and Christ  
vvil stand (pro homine suo, pro sodalis suo) for his man, for his companion. Not  
And without  
that Christs powvre alone is vveake against the diuel, but that free wil is leife to  
mans free  
man, and we doing our endeouour he becometh stronger in feighting. And if  
consent Christ  
the Father, the Sonne, and the Holie Ghost come vvithal, this sodalitie is not  
wil nor stay  
soone broken. Yet that vvwhich is not soone broken, may sometimes be broken.  
him vp.  
10. For this triple coard, was in Iudas the Apostle, but because after the morsel  
the diuel entered into him, this coard was broken. Thus S. Iohn teacheth, that  
neither can man without Christ resist tentations, nor rise from anie sinne in this  
life, or \* in the next; neither vvil Christ vvithout mans consent and endeouour,  
stay him from falling, nor raise him vp being fallen.

CHAP. V.

*An exhortation to speake discretly, and reuerently of God; 3. to performe  
vowes; 6. not to be troubled with imaginations, nor present oppressions of  
the poore. 9. Auarice is neuer satiate, 11. riches sometimes causeth sickness,  
ruine of the bodie, 18. and obliuion of God.*

1 **S**PEAKE :: not anie thing rashly, neither let thy hart be :: Because no  
swift to vtter a word before God. For God is in heauen, man is able to  
and thou vpon the earth : therfore let thy wordes be few. attaine per-  
2 † Dreames do follow manie cares, and in manie wordes follie-  
fect knowlege  
3 wil be found. † :: If thou hast vowed anie thing to God, of God, it be-  
differre not to pay it : for an vnfaithful and foolish promise  
houeth al to  
displeaseth him. But what soeuer thou hast vowed, pay it : speake and  
4 † and it is much better not to vow, then after a vow not to thinke soberly  
5 performe the things promised. † Geue not thy mouth to of him.  
make thy flesh to sinne : neither say thou before :: the Angel : :: Vow or pro-  
There is no prouidence : lest perhaps God being wrath against  
mise once  
6 thy wordes, dissipate al the workes of thy handes. † Where made must be  
manie dreames are, there are manie vanities, and wordes fulfilled.  
7 innumerable : but do thou feare God. † If thou shalt see the  
Angel vvich  
euerie man,  
oppressions

oppressions of the poore, and violent iudgements, and iustice to be subuerted in the prouince, meruel not at this matter: because there is an other higher then the high, and ouer these also there are others more eminent: † and besides the king 8 of al the earth reigneth ouer his seruant. † A couetous man 9 shal not be filled with money: and he that loueth riches, shal take no fruite of them: and this therefore is vanitie. † Where 10 great riches are, there are also manie that eate them. And what doth it profite the owner, but that he seeth the riches with his eyes? † Sleepe is swete to him that worketh, 11 whether he eate much or litle: but the satietie of the rich doth not suffer him to sleepe. † There is also an other very il 12 infirmitie, which I haue sene vnder the sunne: riches kept to the hurt of the owner. † For they perish in very euil 13 affliction: he hath begotten a sonne, which shal be in great pouertie. † As he came forth naked from his mothers 14 wombe, so shal he returne, and shal take nothing away with him of his labour. † An infirmitie vterly miserable: as he 15 came, so shal he returne. What doth it then profite him, that he hath labored into the winde? † Al the dayes of his life he 16 eateth in darknes, and in miserie, and in heauines. † This 17 therefore hath sene good to me, that a man eate, and drinke, and take ioy of his labour, wherwith he hath labored vnder the sunne, the number of the dayes of his life, which God hath geuen him, and this is his portion. † And to euerie man, 18 vnto whom God hath geuen riches, and substance, and hath geuen him powre to eate of them, and to enioy his portion, and to reioyce of his labour: this is the gift of God. † For he 19 shal not greatly remember the dayes of his life, because God doth occupie his hart with delights.

Iob. 2

As temporal riches are often the occasion of their owners ruine: so vaine philosophie, and heresie auaille not heretikes, nor their followers, but as they came naked from their mothers wombe, the peruerse Church, so shal both such masters, and scolars depart without comfort into the wrath which they prepare to themselves. S. Ierom. in hunc locum.

## CHAP. VI.

*Riches make not men happie, because manie dye shortly: 3. and manie rich men wil not vse their riches. 8. Likewise studie to know al secrete thinges is vanitie, not felicitie.*

THESE is also an other euil, which I haue sene vnder the sunne, and that frequent with men: † A man to whom 2 God hath geuen riches, and substance, and honour, and nothing is lacking to his soule of al thinges, which he desireth: neither doth God geue him powre to eate therof:

but a

- but a strange man shall eat it vp. This is::vanitie and great  
 3 miserie. † If a man shall begette an hundred children, and  
 shall liue manie yeares, and haue manie dayes of age, and his  
 soule vse not the goods of his substance, and he lacke burial:  
 of this man I pronounce, that the vntimely borne is better  
 4 then he. † For he came in vaine, and passeth to darknes, and  
 5 his name shall be cleane forgotten. † He hath not sene the  
 6 sunne, nor knowen the distance of good and euil: † although  
 he liued two thousand yeares, and hath not enioyed good  
 7 things: do not all things hasten to one place? † All the  
 labour of man is in his mouth: but his soule shall not be filled.  
 8 † What hath the wiseman more then the foole? and what  
 9 the poore man, but to passe thither, where life is? † Better it  
 is to see that, which thou maist couere, then to desire that,  
 which thou canst not know. But this also is vanitie, and  
 10 presumption of spirite. † :: He that shall be, his name is al-  
 ready called: and it is knowne, that he is a man, and can not  
 11 contend in iudgement against a stronger then himself. † There  
 be manie wordes, that haue much vanitie in disputing.

:: Al this  
 sheweth eu-  
 dently that  
 felicitie con-  
 sisteth not in  
 riches.

:: It is plainly  
 preached  
 (saith S. Iero.)  
 of the coming  
 of Christ,  
 whose name  
 was geuen,  
 and knowen  
 before he was  
 borne in flesh.

## CHAP. VII.

*It is in vaine to seke, and vnpossible to know al natural thinges. 2. It impos-  
 sible to leade this shorte life in mortification, 4. penance, 8. and patience:  
 12. seeking wisdom, with competent temporal meanes; 15. providing for  
 the next world; 24. not yielding to concupiscence.*

- 1 **W**HAT nedeth a man to seke thinges greater then  
 himself, wheras he is ignorant, what is profitable  
 for him in his life, in the number of the dayes of his peregrina-  
 tion, and the time that passeth as a shadow? Or who can tel  
 him what shall be after him vnder the sunne?  
 2 † Better is a good name then precious ointments: and the day  
 3 of death, then the day of natiuitie. † It is better to goe to the  
 house of mourning, then to the house of banketing: for in  
 that the end of al men is signified, and he that liueth thinketh  
 4 what shall be. † :: Anger is better then laughter: because by  
 sadnes of the countenance, the mind of the offender is  
 5 corrected. † The hart of wisemen where sadnes is, and the  
 6 hart of fooles where mirth. † It is better to be rebuked of a  
 wiseman, then to be deceived with the flaterie of fooles.  
 7 † Because as the sound of thornes burning vnder a pottle, so

None can per-  
 fectly know  
 the nature of  
 al thinges pre-  
 sent, or to  
 come.

The 2. part.  
 True felicitie  
 is procured  
 by good life,  
 and consisteth  
 in the eternal  
 sight of God.  
 :: Anger right-  
 ly vfed, is  
 commendable  
 & beneficial  
 to correcte

04, 11.

our owne  
fautes and  
others  
But haſtie, or  
immoderate  
anger is ſinful  
and hurtful.

∴ Likewise  
moderate  
riches profite  
the ſervants  
of God, ſo that  
they ſette not  
their mind  
vpon them.

∴ Mans reaſon  
which is the  
ſuperior part  
of his ſoule,  
rarely thin-  
keth good :  
∴ Senſualitie  
ſtil inclineth  
to euil.

the laughter of a foole: but this alſo is vanitie. † Oppreſſion 8  
trubleth the wiſe, and ſhal deſtroy the ſtrength of his hart.  
† Better is the end of a ſpeech, then the beginning. ∴ Better is 9  
the patient man then the arrogant. † Be not quickly angrie, 10  
becauſe anger reſteth in the boſom of a foole. † Say not: What 11  
is the cauſe thinkeſt thou that the former times were better,  
then they are now? for this maner of queſtion is fooliſh.  
† Wiſdom with ∴ riches is more profitable, and doth more 12  
profite them that ſee the ſunne. † For as wiſdom proteſteth, 13  
ſo money proteſteth. But learning and wiſdom haue this much  
more, that they geue life to their owner. † Conſider the 14  
workes of God, that no man can correſt whom he hath deſpi-  
ſed. † In the good day enioy good things, and beware 15  
before of the euil day. For as this, ſo that alſo hath God made,  
that man finde not againſt him iuſt complaints. † Theſe things 16  
alſo I ſaw in the dayes of my vanitie: The iuſt man periſheth  
in his iuſtice, and the impious liueth a long time in his malice.  
† Be not iuſt too much: neither be more wiſe, then is neceſ- 17  
ſarie, leſt thou be come more dul. † Doe not impiouſly much: 18  
and be not fooliſh, leſt thou dye not in thy time. † It is good 19  
that thou hold vp the iuſt; yea and from him withdraw not  
thy hand: becauſe he that feareth God, negleſteth nothing.  
† Wiſdom hath ſtrengthened the wiſe aboute tenne princes of 20  
the citie. † For there is no iuſt man in the earth, that doth 21  
good, and ſinneth not. † But to al wordes alſo, that are 22  
ſpoken, do not applie thy hart: leſt perhaps thou heare thy  
ſervant curſing thee. † For thy conſcience knoweth, that 23  
thou alſo haſt curſed others. † I haue proued al things in 24  
wiſdom. I haue ſayd: I wil become wiſe, & it departed ſarder  
from me † much more then it was: and a depe profunditie, 25  
who ſhal finde it? † I haue vewed al things with my minde, 26  
that I might know, and conſider, and might ſeke wiſdom, and  
reaſon: and that I might know the impietie of the foole, and  
the errour of the imprudent: † and I haue found that a 27  
woman is more bitter then death, who is the ſnare of  
hunters, and her hart a nette, her handes are bandes. He that  
pleaſeth God, wil auoide her: but he that is a ſinner, wil be  
caught of her. † Loe this haue I found, ſayd \* Eccleſiaſtes, 28  
one thing and an other, that I might finde reaſon, † which yet 29  
my ſoule ſeketh, and I haue not found it. ∴ A man of a  
thouſand I haue found one, ∴ a woman of al I haue not  
found.

3. Reg.  
2. Par.  
Prou. 1  
1. Iou.

\* Th.  
preach



30 found. † Only this I haue found, that :: God made man right, and he hath intangled himself with infinite questions. Who is such a one as the wise? and who hath knowne the resolution of\* the word.

:: God made man right, & he of his owne wil fel from God. See s. Aug. li. 14. c. 11. ciuit.

| The  
secure  
long.

## CHAP. VIII.

*A signe of true wisdom appereth in obseruing Gods commandments, 6. in this shorte time of meruing eternal reward. 9. Rule of others, 11. and want of feare hurt manie. 14. Why God suffereth the wicked to prosper, and the iust to be afflicted in this life, no mortal man can know.*

1 **T**H E wisdom of a man :: shineth in his countenance, and  
2 the most mightie wil change his face, † I obserue the  
3 mouth of the king, and the precepts of the oath of God.  
4 † Hasten not to depart from his face, nor continew thou in  
5 an euil worke: because al that he pleaseth, he wil doe, † and  
6 his word is ful of powre: neither can anie man say to him.  
7 Why dost thou so? † He that kepeth the precept, shal finde  
8 no euil. The hart of a wise man vnderstandeth time and  
9 answer. † There is a time for al busines, and opportunirie,  
10 and much affliction of man: † because he is ignorant of  
11 thinges past, and thinges to come he can know by no  
12 messenger. † It is not in mans powre to prohibite the spirite,  
13 neither hath he powre in the day of death, neither is he  
14 suffered to rest when warre is at hand, neither shal impietie  
saue the impious. † Al these thinges I haue considered, and  
gaue my hart on al the workes, that are done vnder the sunne.  
Sometime man ruleth ouer man to his owne hurt. † I saw the  
impious buried: who also when they yet liued, were in holie  
place, and were praised in the citie as men of iust workes. But  
this also is vanitie. † Because sentence is not speedely  
pronounced against the euil, the children of men committe  
euils without anie feare. † But yet a sinner by this that he doth  
euil an hundred times, & by patience is borne withal, I know  
that it shal be good to them that feare God, which dread his  
face. † Let there be no good to the impious, neither let his  
dayes be prolonged, but as a shadow let them passe, that  
feare not the face of our Lord. † There is also an other  
:: vanitie, which is done vpon the earth. There are iust men,  
to whom euils happen, as though they had done the workes  
of the impious: and there are impious men, which are so

:: As probable  
coniecture of  
a mans inward  
disposition is  
made by his  
exteriour  
countenance:  
so his good  
workes shi-  
ning before  
men are  
good signe of  
internal ver-  
tues; which  
in dede are  
right and me-  
ritorious,  
when the in-  
tention is  
sincere, refer-  
ring al to  
Gods glorie,  
& edification  
of others,  
without desi-  
re of vaine  
praise in the  
world.

:: By this  
terme vanitie  
is stil vnder-  
stood that fel-

secure,

citie is not in prosperous things of this world: neither are al men miserable, that suffer aduersitie.

secure, as though they had the dedes of the iust. But this also I iudge most vaine. † I therfore haue praised mirth that there was no good thing for a man vnder the sunne, but that he should eate, and drinke, and be glad: and this only he should take away with him of his labour in the dayes of his life, which God hath geuen him vnder the sunne. † And I haue set my hart to know wisdom, and to vnderstand the \* distraction that is in the earth: There is a man that dayes and nightes taketh no slepe with his eyes. † And I vnderstood that man can finde no reason of al those workes of God, that are done vnder the sunne: and the more he shal labour to seke, so much the lesse he can finde: yea if the wisman shal say, that he knoweth, he is not able to finde it.

## CHAP. IX.

*None knoweth (certainly and ordinarily) whether they be in Gods grace or no. 4. The euil are in worse case dead then alieue, 11. neither can we know the euent of temporal things, nor the terme of our life, nor how grateful others wil be towards vs. 16. Sure it is, that wisdom is better then strengith.*

**A**L these things haue I discoursed in my hart, that I might curiously vnderstand them: there are iust men and wise, and their workes are in the hand of God: and yet man knoweth not, whether he be worthie of loue, or hatred: † but al things are reserued vncertaine for the time to come, because al things do equally chance to the iust and impious, to the good and the euil, to the cleane and vncleane, to him that immoleth victimes, and him that contemneth sacrifices. As the good so also is the sinner: as the periured, so he also that sweareth truth. † This is a very euil thing among al, which are done vnder the sunne, that the same thinges chance to al men. Wherby also the hartes of the children of men are filled with malice, and with contempt in their life, and after that they shal be brought downe to hel. † There is no man that may liue alwayes, and that can haue confidence of this thing: better is: a dog liuing then a lion dead. † For the liuing know that they shal dye, but the dead know nothing more, neither haue they reward anie more: because the memorie of them is forgotten. † Loue also, and hatred, and enuies haue perished together, neither haue they part in this world, and in the worke, that is done vnder the sunne.

† Goe

∴ Mortal men suffering calamities know not whether the same be inflicted for their prooffe and merite as in Iob and Tobie, or for their sinnes only, as in Pharaos, & the Egyptians: but shal know in the iudgement after their death.

∴ A sinner in this life may amend if he wil, & become iust: but after

- 7 † Goetherfore and eate thy bread in loy, & drinke thy wine  
 8 with gladnes: because thy workes please God. † At al time  
 let thy garmentes be white, and let not oyle fal from of thy  
 9 head. † Enioy life, with thy wife whom thou louest, al the  
 dayes of the life of thy instabilitie, which are geuen to thee  
 vnder the sunne, al the time of thy vanitie: for this is the  
 portion in life, and in thy labour, wherwith thou laborest  
 10 vnder the sunne. † Whatsoeuer thy hand is able to doe,  
 worke it instantly: for neither worke, nor reason, nor wisdom  
 nor knowlege shal be in hel, whither thou dost hasten. † I  
 11 turned me to an other thing, and I saw vnder the sunne, that  
 neither running is of the swift, nor warre of the strong, nor  
 bread of the wise, nor riches of the lerned, nor grace of the ar-  
 12 tificers: but time and chance in al. † Man knoweth not his  
 owne end: but as fishes are taken with the hooke, and as birdes  
 are caught with the snare: so men are taken in the euil time,  
 13 when it shal suddenly come vpon them. † This wisdom also  
 I haue sene vnder the sunne, and haue proued it to be very  
 14 great: † A litle citie, and few men in it: there came against it  
 a great king, and compassed it, and builded fortes round a-  
 15 bout, and the siege was persfired. † And there was found in  
 it a man poore and wise, and he deliuered the citie by his  
 wisdom, and no man afterward remembred that pooreman.  
 16 † And I sayd, that wisdom is better then strength: how then  
 was the wisdom of the pooreman contemned, & his wordes  
 17 were not heard? † The wordes of the wise are heard in  
 18 silence, more then the crie of a prince among fooles. † Better  
 is wisdom, then weapons of warre: and he that shal offend in  
 one point, shal lose manie good thinges.

death he can  
 not repent.  
 chap. ii. v. 1.  
 Mystically,  
 the Gentiles  
 were iudged  
 by Salomon  
 better then  
 the Iewes. S.  
 Ierom.

CHAP. X.

*Considering the great difference between wisdom and follie, 4. it behoueth to resist vehement tentations diligently. 5. As when euil, & ignorant men haue authoritie ouer the wise. 8. The wicked often fal into their owne snares, 10. are hard, yet not vnpossible to be corrected. 11. Detracters are like serpents. 12. Wise graue princes are profitable; childish are hurtful to the commonweale; 13. which by their negligence tendeth to ruine: 20. yet subiectes ought not to iudge euil of them.*

- 1 **F**LIES :: dying marre the sweetnes of ointment. Wisdom  
 and glorie is more precious, then a litle and temporal  
 2 follie. † The hart of a wiseman is in his righthand, and the  
 S f hart

:: Base & vi-  
 cious men  
 mixt with the  
 good corrupt

the whole  
companie:  
much more a  
mortal sinne  
in a mans soule  
destroyeth al  
the vertues,  
that were  
there before.  
:: Evil men ad-  
uanced seme  
to prosper:  
:: But they fal  
into their  
owne trappes

hart of a foole is in his lefthand. † Yea and the foole walking 3  
in the way, whereas himself is vnwise, cetermeth al men fooles.  
† If the spirite of him that hath powre, ascend vpon thee, 4  
leaue not thy place: because carefullnes wil make the greatest  
sinnes to cease. † There is an euil that I haue sene vnder the 5  
sunne, as it were by error proceeding from the face of the  
prince: † a foole set in high dignitie, and the rich to sitte 6  
beneth. † I haue sene :: seruants vpon horses: and princes 7  
walking on the ground as seruants. † He :: that diggeth a 8  
pitte, shal fal into it: and he that breaketh the hedge, a serpent  
shal bite him. † He that remoueth stones, shal be afflicted in 9  
them: and he that cutteth trees, shal be wounded of them.  
† If the iron shal be blunt, and that not as before, but shal 10  
be made blunt, it shal be sharpened by great labour, and after  
industrie shal wisdom folow. † If a serpent bite in silence, 11  
nothing lesse then it hath he, that detracteth secretly. † The 12  
wordes of the mouth of a wiseman grace: and the lippes of  
the vnwise shal throw him downe headlong. † The begin- 13  
ning of his wordes is follie, and the later end of his mouth is  
most wicked error. † A foole multiplieth wordes. A man is 14  
ignorant what hath bene before him: and what shal be after  
him, who can tel him? † The labour of fooles shal afflict 15  
them, that know not to goe into :: the cittie. † " Woe to thee 16  
o land, whose king is a childe, and whose princes eate in the  
morning. † Blessed is the land, whose king is noble, & whose 17  
princes eate in their time to refectiō, and not to riotousnes.  
† In slouthfulnes the rooſe of the house shal goe to ruine, & 18  
in the infirmitie of the handes the house shal droppe through.  
† They make bread for laughter, and wine that liuing they 19  
may make merie: and to money al thinges obey. † In thy co- 20  
gitation detract not from the king, and in the secret of thy  
chamber curse nor the richman: because euen the birdes of  
the ayre wil carie thy voice, and he that hath winges wil de-  
clare the sentence.

:: Such as seke  
by sense and  
reason to  
obtaine true  
knowledge,  
enter not into  
the cittie, the  
Church:  
They labour  
in vaine and  
are afflicted  
in studie of  
Scriptures,  
when they  
walke in the  
desert, and can  
not finde the  
cittie, S. Ierom.

### ANNOTATIONS. CHAP. X.

This text, and  
manie others,  
haue two sen-  
ses.

I.  
In kinges and  
al superiours

16 *Voe to thee o land, whose king is a childe.* ] S. Ierom ( as in most part of  
his commentaries vpon this booke ) expoundeth this passage in two senses:  
simply according to the first apparance of the letter; and mystically concern-  
ing the Church. The wiseman semeth in dede ( sayth he ) to reprove the  
principalitie of yongmen, and to condemne luxurious iudges; for that in the  
one by want of age is infirme wisdom; in the other, mature age is weakened by  
delicacies. And contrarywise he approueth a prince of good partes, & liberal  
education;

education, & commendeth those Iudges, which do not respect vnlupricuities before publick assayres: but after great labour, and administration of the common wealth, are constrained as by necessitie to take meate. Yet to me (saith this great Doctor) something more latted seemeth to lye hidde in the letter: that in Scripture they are called yongmen, who forsake old auctoritie, and contemne ancient precepts of forefathers, who neglecting Gods commandment, desire to establish traditions of men. Thou hing, which points, our Lord threatneth Israel by Isaias, for that this people hath refused the water of Siloe, that runneth with silence, and hath turned away the old fithpond, choosing the streames of Samaria, and gulies of Damiscus, I wil geue yongmen to be their princes, and deluders shal rule ouer them. Read Daniel: Thou shalt finde God ancient of dayes. Read the Apocalips of S. Iosu; Thou shalt finde the head of our Sauour white as snow, and as white wool. Ieremie also because he was wife and grauitie was reputed in his wisdom, was forbid to call himself a child. VVoe therefore to the land, whose king is the diuel, who alwayes coueting nouelties, rebelled in Absalom against the father. VVoe to that land whose Iudges, and Princes loue the pleasures of this vworld: VVho, vntil the day of death come, say: Let vs eate and drinke, for to morow we shal dye. Contrariwise blessed is the land of the Church, whose King is Christ, the Sonne of the freeborne, descending from Abraham, Isaac, and Iacob, the stock of Prophets, and of al Sainres, ouer whom sinne ruled not: and for that cause they were truly free: of whom was borne the holie Virgin Marie more free: hauing no shrubbe, nor branch out of the side, but her vvhole fruite sprung forth into a floure: saying in the Canticles: I am the floure of the side, the lillie of the valles. The princes also of this land are the Apollles, and al sainres, vvhoe haue their king the sonne of the freeborne, the sonne of the freevwoman, not of the bondvwoman Agar, but borne of the freedom of Sara. Neither do they eate in the morning, nor quickly. For they seke not pleasure in this present vworld; but shal eate in their due time, vvhon the time of reppard shal come, and they shal eate in fortitude, and not in confusion. Al the good of this present vworld is confusion: but of the future vworld is perpetual fortitude. Thus farre S. Ierom. VVhose discourse vve haue here cited at large for a taste of his profound exposition of this vvhole booke; that such as haue opportunitie, may read the rest in the auctor himself. To 7.

CHAP. XI.

*Workes of mercie are necessarie, whiles we haue time, 3. because after death none can merite: 4. neither must we differ so beginne, nor cease from good dedes, 8. but stil be mindful of death and iudgement: 10. auoiding wrath and malice.*

1 **C**AST thy bread vpon the passing waters: a because after  
2 much time thou shalt finde it. † Geue a portion b to se-  
uen, and also to eight: because thou knowest not what euil  
3 shal be vpon the earth: † If the cloudes be ful, they wil  
poure out raine vpon the earth. If the tree shal fal to the  
South, or to the North, in what place soeuer it shal fal, c there  
4 shal it be. † He that obserueth the winde, soweth not: and he

S f 2

are required  
in mature age, &  
diligent care  
of the comon  
good.

2. Antiquitie in  
matter of faith  
and religion is  
to be folowed,  
not nouelie.

Also mortifi-  
cation and la-  
bout is requi-  
red in Pastors,  
not delicacie  
nor ease.

The B. Virgin  
Marie more  
free from  
sinne then the  
Patriarches.

The 3. part.  
An exhorta-  
tion to be-  
ginne quickly,  
and perseuere  
in Gods ser-  
uice.

a Of al ver-  
tues, the  
workes of  
mercie, cor-  
poral and spi-  
ritual, most  
auale for ob-  
taining eter-  
nal felicitie:  
Mat. 25.

that b So the same

be grounded  
in true faith,  
belcuing al  
that is written  
in the old and  
new testament  
signified by  
seuen & eight.  
¶ After death  
none can  
either merite  
or demerite.  
d Both in  
youth and old  
age do good  
workes.

that considereth the cloudes, shal neuer reape. † As thou art 5  
ignorant which is the way of the spiritte, & how the bones are  
framed together in the wombe of her that conceiueth childe:  
so thou knowest not the workes of God, who is the maker  
of al. † In d the morning sow thy seede, and in the euening 6  
let not thy hand cease: for thou knowest not which may ra-  
ther spring, this or that: and if both together, it shal be the  
better, † The light is sweete: and it is delectable for the eyes 7  
to see the iunne. † If a man shal liue manie yeares, and shal 8  
haue reioyced in them al, he must remember the darke some  
time, and manie dayes: which when they shal come, the  
thinges past shal be reprovod of vanitie. † Reioyce therfore 9  
yongman in thy youth, and let thy hart be in good, in the  
dayes of thy youth, and walke in the wayes of thy hart, and in  
the sight of thyne eyes: and know that for al these God wil  
bring thee into iudgement. † Take away anger from thy 10  
hart, and remoue malice from thy flesh. For youth and plea-  
sure are vaine.

## CHAP. XII.

*In youth is fittest time, and most meritorious to serue God. In age the same is  
more and more necessarie, but harder then to beginne, and lesse graful.  
8. In this booke the preacher hath shewed, that al worldlie thinges are  
vanitie, 13. and that true felicitie is only procured by wisdom, which  
consisteth in the feare of God; and obseruation of his commandments.*

¶ An admoni-  
tion to al in  
general to liue  
wel in this  
world, re-  
membriug the  
day of general  
iudgement  
before which  
such signes  
shal come as  
are described  
here, and by  
our Sauour  
Mat. 24. And  
likewise eue-  
rie one is ad-  
monished in  
particular to  
serue God dili-

**R**EMEMBER thy Creator in the dayes :: of thy youth, 1  
before the time of affliction come, & the yeares approach,  
of which thou maist say: They please me not, † before the 2  
sunne, and light, and moone, and starres be darke, and the  
cloudes returne after the raine: † when the keepers of the 3  
house shal be moued, and the strongest men shal stagger, and  
the grinders shal be idle in a smal number: and they shal waxe  
darke that looke through the holes: † and they shal shut the 4  
doores in the streate, at the basenes of the grinders voice, and  
they shal rise vp at the voice of the birde, and al the daughters  
of song shal be deafe. † The high thinges also shal seare, and 5  
they shal be afrajd in the way, the almondtree shal florish,  
the locust shal be fatted, and the capertree shal be destroyed:  
because man shal goe into the house of his eternitie, and the  
mourners shal goe round about in the streate. † Before the 6  
siluer coard be broken, and the golden headband recurre,  
and

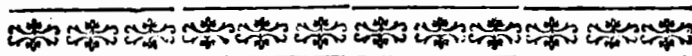
The  
preacher.

- and the water pot be broken vpon the fountaine, and the  
 7 wheele be broken vpon the cesterne, † and the dust returne  
 into his earth, from whence it was, and the spirite returne to  
 8 God, who gaue it. † Vanitie of vanities, sayd \* Ecclesiastes,  
 9 and al thinges vanitie. † And wheras Ecclesiastes was most  
 wise, he taught the people, and declared the thinges that  
 he had done: and searching forth made manie parables.  
 10 † He sought profitable wordes, and wrote wordes most  
 11 right, and ful of truth. † The wordes of wisemen are as  
 prickes, and as nailes deeply stricken in, which by the  
 12 counsel of maisters are geuen of one pastour. † More then  
 thele my sonne require not. Of making manie bookes there  
 is no end: and often meditation is affliction of the flesh.  
 13 † :: Let vs al heare together the end of speaking. Feare God,  
 and obserue his commandments: for this is euerie man:  
 14 † and al thinges that are done, God wil bring into iudgement  
 for euerie \* errour, whether it be good, or euil.

gently whiles  
 he hath time,  
 before death  
 come, when  
 al his senses  
 & former hel-  
 pes shal faile.

:: This is the  
 brife summe  
 of al profit-  
 able doctrine:  
 Feare God, &  
 kepe his com-  
 mandments.

hidden,  
 to be reue-  
 led.



## THE ARGVMENT OF THE CANTICLE OF CANTICLES.

reom,  
 Eccle.

**S**ALOMON, called also Ecclesiastes, and Idida, according to these  
 three names (as S. Ierom noteth) write three bookes of three particular  
 arguments, directed to three degrees of people, with three distinct titles, al  
 tending to one end, the true seruice of God, which bringeth to eternal felicitie.  
 In the first he teacheth the principles of good life, to flee from vices, and  
 folow vertues: belonging to such as beginne to obserue Gods law, wherein  
 true wisdom consisteth: and this booke is called the Prouerbes, or Parables,  
 that is to say, Pithie, brief, sentencious precepts; of Salomon, which signi-  
 fiesh Pacificus, Peaceable, or Pacifier: the sonne of Dauid, King of  
 Israel. In the second he exhorteth to contemne this world, shewing that true  
 felicitie consisteth not in anie worldlie or temporal thinges, but in the eternal  
 fruition of God, which is obtayned by keeping his commandments. And this  
 booke he intitlith: The wordes of Ecclesiastes, which is Concionator,  
 Preacher, Sonne of Dauid, King of Ierusalem, because he there ex-  
 horteth such as haue made some progrisse in vertues, called Proficientes,  
 signified by the inhabitants of the Metropolitan citie Ierusalem; whereas  
 in the former he stiled himself king of Israel, proposing precepts mete for al

King Salo-  
 mon accord-  
 ing to his  
 three names  
 writte and in-  
 titled his three  
 bookes.

Salomon Pa-  
 cifier king of  
 Israel.

Ecclesiastes,  
 Preacher king  
 of Ierusalem.

Idida,  
Beloued.

This Canticle  
doth excell  
other Canticles.

All are not  
meete to read  
it.

Best methode  
in learning is  
to beginne  
with doctrine  
of good life,  
then studie to  
know natural  
things: and  
finally con-  
template di-  
uine mysteries

A sacred, dia-  
logue or En-  
terlude.

the iwelne tribes, and al vulgar men desirous and beginning to serue God. In both bookes, for more auctoritie sake, making mention of his godlie renowned father the Royal Prophet Dauid, with his owne title also of king. But in this third booke he only expresseth his proper name Salomon, whom God singularly loued, wherof he was called Idida. Because this alone, without mention of father or king, was most conuenient for the Perfect, who not as seruants, or yong scholars are moued by feare of auctoritie, but as children are sweetly drawne by loue. And thus he writte in verse, intitling it not simply a Canticle, but The Canticle of Canticles, as preeminent aboue other Canticles. The bridal songe for the Marriage, to be solemnized between God himself and his glorious spouse. For though al holie Scriptures are the spiritual bread, and food of the faithfull, yet al are not meate for al, at al seasons. Some parts are not for sinners, nor for beginners, nor for such as are yet in the way towards perfection, but only for the perfect. According to the Apostles doctrine: Milke is for children, that are yet vnskilful of the word of iustice. But strong meate is for the perfect, them that by custom, haue their senses exercised to the discerning of good and euil. With what moderation therefore, and humilitie, this Canticle of Gods perfect spouse may be read, the discrete wil consider, and not presume aboue their reach, but be wise with sobrietie. For here be very high and hidden Mysteries, as Origen teacheth in his lerned Commentaries (which S. Ierom translated into Latin, and singularly commendeth) and so much harder to be rightly understood, for that the seruient (spiritual loue, of the inward man, reformed in soule, and perfected in spirit, is here uttered in the same vsual wordes and termes, wherewith, natural, worldlie, yea and carnal loue of the outward man, old Adam, corrupted by sinne, is commonly expressed: and are so much more dangerous to be mistaken, as we are more addicted to proper wil, & priuate iudgement, or subiect to carnal, or passionate motions. Wherfore it seemeth most meete to keepe the same order in reading these three bookes, which the auctor wise Salomon obserued in writing them. And which Philosophers also follow in their forme of discipline. For they first lerne and teach Moral Philosophie, then Natural, & lastly Metaphisikes which is their Diuinitie. As Salomon had giuen them example: first teaching precepts of good life, and maners, in his Prouerbes: after, discoursing of natural things in Ecclesiastes, deduced thence a conchlussion, which prophane Philosophers wel understood not, to contemne this world: and finally cometh to high mystical Diuinitie, in this supereminent Canticle: written in an other stile, in verse, and in forme of a sacred Dialogue between Christ and his spouse: or as Origen calleth it, in forme of an Enterlude, in respect of diuers speakers & actors, & of diuers persons, to whom the speeches are directed, and of whom they are uttered. For by the

Heb.

\* For diuine



the Spous or Bridgrome, is not only understood Christ as Man, but also as God, and the whole blessed Trinitie; to whom manie prayers, praises, and thanks are offered up; and by whom manie benefites are geuen, praises returned, & promises made to his spouse, Likewise by the Spouse or Bride, the ancient fathers vnderstand three sortes of spouses: a spouse to Christ, and to God. to wit, his General Spouse, the whole Church of the old and new Testaments; of al that are, and shal be perfect, making one mystical bodie, free from sinne, without spotte, or wrinkle, sanctified in Christ. Also his special spouse, which is euerie particular holie soule. And his singular spouse, his most blessed & most immaculate Virgin Mother. This being the general summe of this excellent Canticle, remitting the reader for explication therof to the lerned deuout Commenters, both of ancient and late writers, we shal also endeavour to gether the same contents more particularly, not before the chapters, because we can not there so conueniently distinguish the same by verses, but in the margent. Where we shal especially note the Speakers, as (semeth more probable of euerie parcel, according to the first sense (not hauing room for more) pertyning to the General spouse, the Catholique Church: which is the great, and euerlasting holie Citie of God the eternal King.

God & Christ  
the Spous, or  
Bridgrome.

Three spouses

The General.

The special.  
and  
Singular.

The particu-  
lar contents  
are sette in  
the margent.  
of euerie  
chapter.

## SALAMONS

## CANTICLE OF CANTICLES,

WHICH IN HEBREW IS CALLED

SIR HASIRIM.

## CHAP. I.

- E**T a him kisse me with the kisse of his mouth: because thy brestes are better then wine, † smelling fragrantly of the best ointments. Oile powdered out is thy name: therefore haue yongmaydes  
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*c* Christ encourageth his spouse the Church.  
*d* She mediteth of his Passion, and Resurrection.  
*e* Christ praiseth his spouse.  
*f* She againe praiseth him;  
*g* With thanks for her repose, and present consolation.

keeper in the vinyards: my vinyard I haue not kept. † *Shew* 7  
 me o thou, whom my soule loueth, where thou feedest, where  
 thou lyest in the midday, lest I beginne to wander after the  
 flockes of thy companions. † *c* If thou know not thyselfe, 8  
 o most fayrest among women, goeforth, and folow after the  
 steppes of the flockes, and feede thy kiddes byside the taber-  
 nacles of the pastours. † To my companie of horsemen, in 9  
 the chariotes of Pharao, haue I likened thee, o my loue. † Thy 10  
 cheekes are beautiful as the turteldoues, thy necke as iewels.  
 † We wil make thee cheynes of gold, enamoled with siluer. 11  
 † *d* Whiles the king was at his repose, my spikenard gaue the 12  
 odour thereof. † A bundle of myrrhe my beloued is to me, 13  
 he shal abide betwen my brestes. † A clustre of cypre my loue 14  
 is to me, in the vineyardes of Engaddi. † *e* Behold thou art 15  
 fayre, o my loue, behold thou art fayre, thyne eyes are as of 16  
 doues. † *f* Behold thou art fayre my beloued, & comlie: *g* our 17  
 litle bed is florishing. † The beames of our houses are of cedar,  
 our rafters of cypresse trees.

## CHAP. II.

*a* Christ professeth himself the floure of mankinde: yea Lord of all creatures.  
*b* The Church excelleth all other societies: In the Church the godlie excell sinners, Among the innocent and holie, the virgin Marie surpasseth all.  
*c* The Church praising Christ resteth secure vnder his protectio.  
*d* He for the weakes sake

**I** AM *a* the flower of the filde, and the lilie of the valley. 1  
 † *b* As the lilie among the thornes, so is my loue among 2  
 the daughters. † *c* As the apletree among trees of the woddess, 3  
 so is my beloued among the sonnes. Vnder his shadow, whom  
 I desired, I sate: and his fruite was sweete vnto my throte.  
 † He brought me into the wineceller, he hath ordered in me 4  
 charitie. † Stay me vp with flowers, compasse me about 5  
 with apples: because I languish with loue. † His lefthand 6  
 vnder my head, and his righthand shal embrace me. † I ad- 7  
 iure you o daughters of Ierusalem, by the roes, and the hartes  
 of the fildes, *d* that you rayse not, nor make the beloued to  
 awake, vntil herselfe wil. † *e* The voice of my beloued, be- 8  
 hold he cometh leaping in the mountaines, leaping ouer the  
 little hilles: † my beloued is like vnto a roe, and to a fawne 9  
 of hartes. Behold he standeth behind our walle, *f* looking  
 through the windowes, looking forth by the grates. † Be- 10  
 hold my beloued speaketh to me: *g* Arise, make hast my loue,  
 my doue, beautiful one, and come. † For winter is now past, 11  
 the rayne is gone, and departed. † The flowers haue appea- 12  
 red in our land, the time of pruning is come: the voice of the  
 turtledoue is heard in our land: † the figgetree hath brought 13  
 forth

- forth her greene figges: the flourishing vineyards haue geuen  
 14 their sauour. Arise my loue, my beautiful one, & come. † My  
 doue in the holes of the rocke, in the holow places of the wal,  
 shew me thy face, let thy voice sound in mine eares: for thy  
 15 voice is sweete, and thy face comely. † *b* Catch vs the litle  
 foxes, that destroy the vineyards: for our vineyard hath flori-  
 16 shed. † *i* My beloued to me, and I to him, who feedeth among  
 17 the lilies, † til the day breake, and the shadowes decline.  
 Returne: be like, my beloued, to a roe, and to the fawne of  
 hartes vpon the mountaynes of Bether.
- truth against al Paganes, and Heretikes. *f* VVho though he shew not himselfe visibly: *g* yet  
 encourage her to approach vnto him: *b* commandeth his pastors to destroy heresies. *i* And so  
 she repossesseth in him.

permitted her  
 not to be mo-  
 lested, til she  
 be prepared  
 to suffer with  
 patience.  
*e* She feeling  
 Christs assi-  
 stance, confes-  
 seth, & prea-  
 cheth boldly  
 his Gospel, &

## CHAP. III.

- IN *a* my litle bed in the nightes I haue sought him, whom  
 my soule loueth, I haue sought him, and haue not found.  
 2 † I wil rise, and wil goe about the citie: by the streates and  
 high waies, I wil seeke him whom my soule loueth: I haue  
 3 sought him, and haue not found. † The watchmen which  
 kepe the citie found me; Haue you seene him, whom my soule  
 4 loueth. † When I had a litle passed by them, I found him,  
 whom my soule loueth: I held him: neither wil I let him goe,  
 til I bring him into *b* my mothers house, and into the chamber  
 5 of her that bare me. † *e* I adiure you ô daughters of Ierusa-  
 lem by the roes, and the hartes of the fildes, that you rayse not  
 6 vp, nor make the beloued to awake, til herselfe wil. † *d* What  
 is she, that ascendeth by the desert, as a litle rod of smoke of  
*e* the aromatical spices of myrrhe, and frankincense, & of al  
 7 powder of the apothecarie? † *f* Behold threescore valiants  
 of the most valiant of Israel, compass the litle bed of Salo-  
 8 mon: † al holding swordes, and most cunning to battels: eue-  
 9 rie mans sword vpon his thigh for feares by night. † King  
 Salomon hath made him a portable throne of the wood of  
 10 Libanus: † the pillers thereof he hath made of siluer, the seate  
 of gold, the going vp *g* of purple: the middes he hath paued  
 11 with *b* charitie for the daughters of Ierusalem. † *i* Goe forth  
 ye daughters of Sion, and see king Salomon in *k* the diademe,  
 where with his mother hath crowned him in the day of his  
 depouling, and in the day of the ioy of his heart.
- observing the ten commandments, in the six dayes of this life: *g* euen to bloud, if nede be,  
*b* which is the highest degree of charitie. *i* And inuited al others to come vnto Christ, & who  
 in the flesh which he tooke of his mother, was crowned in heauen after his Passion.

*a* The Church  
 finding Christ  
 not in darke  
 ignorance nor  
 in philosophie  
 but by his re-  
 ueiling him  
 selfe to her,  
 holdeth him  
 for euer:  
*b* euen til the  
 Iewes shal at  
 last also find  
 him.  
*c* Christ spea-  
 keth as before  
 ch 2. v. 7  
*d* The Church  
 of Christ ad-  
 mireth her  
 owne conuer-  
 sion from Gen-  
 tilitie, & now  
 full of good  
 workes.  
*f* She also pro-  
 fesseth that  
 the ascending  
 to eternal rest,  
 is by fighting  
 manfully, in

*a* Christ againe  
praiseth the  
beautie of his  
Church.

*b* Sincere and  
simple inten-  
tion.

*c* Al her tem-  
poral occupa-  
tions directed  
to Gods glorie  
*d* Pastors who

like nurces  
geue bread  
of good do-  
ctrine to lit-  
tle ones.

*e* Faith and  
good workes.

*f* Preaching  
Christs pas-  
sion.

*g* And not  
ashamed to  
professe Christ  
Crucified.

*h* Administra-  
tion of Sacra-  
ments wherby  
the Church,  
Christs mysti-  
cal bodie, is  
ioyned to him  
her head,  
which is an  
inexpugnable  
fortresse.

*k* Both Iewes  
and Gentiles  
are fed with  
the principles  
of Christian  
doctrin.

*l* Christ dwelleth in mortified, and deuout mindes. *m* The Church triumphant is without spotte, and euerie particular soule entring into heauen; the *B* virgin mother was also in this life alwayes immaculate. *n* All tentations, whether they be in manifest crueltie, or in flattering sweetie, make constant soules more grateful to God.

**H**OW *a* beautiful art thou my loue, how beautiful art 1  
thou! thine *b* eies as it were of doues, besides that,  
which lyeth hid within. Thy *c* heares as the flockes of goates,  
which haue come vp from mount Galaad. † Thy *d* teeth as 2  
flockes of them that are shorne, which haue come vp from  
the lauatorie, al with *e* twinnes, and there is no barren among  
them. † Thy *f* lippes as a scarlet lace: and thy speech sweete. 3  
As à peece of a pomegranate, so are also thy *g* cheekes, besides  
that which lyeth hid within. † Thy *h* necke is as the *i* towre 4  
of Dauid, which is built with bulworkes: a thousand targattes  
hang on it, al the armour of the valiants. † Thy *k* two breastes 5  
as two fawnes the twinnes of a roe, which feede among the  
lilies, † til the day aspire, and the shadowes decline. / I wil 9  
goe to the mount of myrrhe, and to the little hil of franken-  
cense. † Thou art al fayre ô my loue, and there is *m* not a 7  
spotte in thee. † Come from Libanus my spouse, come from 8  
Libanus, come: thou shalt be crowned from the head of  
Amena, from the toppe of Sanir & Hermon, from the dennes  
of lions, from the mountaynes of leopardes. † Thou hast 9  
wounded my heart, my sister spouse, thou hast wounded my  
heart in one of thine eies, and in one heare of thy necke.  
† How beautiful are thy breastes my sister spouse! thy breastes 10  
are more beautiful then wine, and the odour of thine  
ointmentes aboue al aromatical spices. † Thy lippes my 11  
spouse are as an honie combe distilling, honie and mile kare  
vnder thy tongue: and the odour of thy gaiments as the  
odour of frankincense. † My sister spouse is a garden inclosed, 12  
a garden inclosed, a fountaine sealed vp. † Thy offsprings a 13  
paradise of pomegranats with orchard fruites. Cypres with  
spiknard, † spiknard, and safren, sweete cane and cinnamon, 14  
with al the trees of Libanus, myrrhe and aloes with al the  
chiefe ointmentes. † The fountaine of gardens: the wel of 15  
living waters, which runne with violence from Libanus.  
† *n* Arise Northwinde, & come Southwinde, blow through 16  
my garden, and let the aromatical spices thereof flowe.

## CHAP. V.

- 1 **L**ET *a* my beloued come into his garden, and eate the  
 fruite of his appletrees. *b* I am come into my garden  
 ô my sister spouse, I haue reaped my myrrhe, with myne  
 aromatical spices: I haue eaten the honiecombe with mine  
 homie, I haue drunke my wine with my milke: *c* eate ô  
 2 frendes, and drinke, and be inebriated my dearest. *d* I sleepe,  
 and my hart watcheth: *e* the voice of my beloued knocking:  
 Open to me my sister, my loue, my doue, mine immaculate:  
*f* because my head is ful of dew, and my lockes of the dropes  
 3 of the nightes. † I haue spoyled my selfe of my robe, how  
 shal I be clothed with it? I haue washed my feete, how shal  
 4 I defile them? † My beloued put his hand through the hole,  
 5 and my bellie trembled at his touch. † *g* I arose, that I might  
 open to my beloued: my handes haue distilled myrrhe, and  
 6 my fingers are ful of most approued myrrhe. † I opened the  
 bolt of my dore to my beloued: but he had turned aside, and  
 was passed. My soule melted, as he spake: I sought, and found  
 7 him not: I called, and he did not answer me. † The keepers  
 that goe about the citie found me: they stroke me, and  
 wounded me: the keepers of the walles tooke away my cloke.  
 8 † *b* I adiure you ô daughters of Hierusalem, if you shal finde  
 my beloued, that you tel him, that I languishe with loue.  
 9 † *i* What maner of one is thy beloued of the beloued, ô most  
 beautiful of women? What maner of one is thy beloued of  
 10 the beloued, that thou hast so adiured vs? † My beloued is  
 11 white and ruddie, chosen of thousands. † His head is as the  
 best gold: his heares as the branches of palmetrees, blacke as  
 12 rauens. † His eies as doves vpon the litle riuers of waters,  
 which are washed with milke, and sitte beside the most ful  
 13 streames. † His cheekes are as litle beddes of aromatical spices  
 set of the pigmentaries. His lippes are as lilies distilling princi-  
 14 pal myrrhe. † His handes wrought round of gold, ful of  
 hyacinthes. His bellie of iuorie, distinguished with sapphires.  
 15 † His thighes as pullers of marble, that are vpon feete of gold.  
 16 His forme as of Libanus, elect as the cedars. † His throte most  
 sweete, and he whole to be desired: such an one is my beloued,  
 17 and he is my frend, ô daughters of Hierusalem. † *k* Whither is  
 thy beloued gone ô most beautiful of women? whither is  
 thy beloued turned aside, and we wil seeke him with thee?

*a* The spouse  
 condescen-  
 ding to Gods  
 will, is vvel  
 content to  
 suffer perfe-  
 ction.  
*b* Christ againe  
 sheweth his  
 good liking  
 in his spouses  
 patience:  
*c* and vvilleth  
 the glorious  
 Sainctes to  
 congratulate  
 vvith the pa-  
 tient.  
*d* The spouse  
 desireth to  
 rest in medita-  
 tion. *e* but is  
 called vpon to  
 helpe others:  
*f* and vrged by  
 Christs owne  
 example work-  
 ing for al  
 mankind.  
*g* And so she  
 employeth her-  
 self also in  
 actiue life.  
*h* Stil conser-  
 uing a desire  
 to retutne  
 vnto contem-  
 plation.  
*i* The deuout  
 confer toge-  
 ther desciri-  
 bing the ex-  
 cellencies of  
 Christ.  
*k* And resolute  
 to seke him,  
 where soeuer  
 he be.

**a** The Church teacheth her children that Christ is delighted with the goodlie desires, and fructful vvorke of the faithful.

**b** Christ againe commendeth his Church, wel composed of distinct orders (some governing, some retired in cloisters from this world, the rest also exercising vvorke of mercie, in the troubles of this life) al together making a complete armie, terrible to al enemies.

**c** The more anie contemplate Gods Maiestie, the better they perceiue that he is incomprehensible. **d** Manie true pastores, **e** more hyrelinges, that also preach truth, but for temporal commoditie. **f** And innumerable faithful soules in the Church. **g** Al vvhich are but one bodie in vnitie of faith. **h** The voice of the old synagogue, admiring the beautie of Christs Church. **i** The Church of Christ exhorreth the Synagogue of the Iewes to returne to Christ.

## CHAP. VII.

**a** Christ interpreteth his commendation of the Iewes, vvho at last shal returne to him vvith great seruour of faith and deuotion.

**M**Y **a** beloued is gone downe into his garden, to the bed 1  
of aromatical spices, to feede in the gardens, and to  
gather lilies. † I to my beloued, and my beloued to me, who 2  
feedeth among the lilies. † **b** Thou art fayre ô my loue, 3  
sweete, and comelic as Hierusalem: terrible as the armie of  
a campe set in aray. † **c** Turne away thine eies from me, 4  
because they haue made me flee away. Thy heares as a flocke  
of goates, which haue appeared from Galaad. † Thy teeth as 5  
à flocke of sheepe, which haue come vp from the lauatorie, al  
with twinnes, and there is no barren among them. † As the 6  
barke of a pomegranate, so are thy cheekes beside thy hidden.  
† There are **d** threescore queenes, & **e** fourescore concu- 7  
bines, and of **f** yongmaydes there is no number. † My doue 8  
is **g** one, my perfect one, she is the only to her mother, elect  
to her that bare her. The daughters haue seene her, and declar-  
ed her to be most blessed: the queenes and concubines, and  
haue prayed her. † **h** What is she, that cometh forth as the 9  
morning rysing, fayre as the moone, elect as the sunne, terrible  
as the armie of a campe set in aray? † I came downe into the 10  
garden of nuttes, to see the fruites of the valles, and to looke if  
the vineyarde had florished, and the pomegranats budded.  
† I knew not: my soule troubled me for the chariotes of 11  
Aminadab. † **i** Returne, returne ô Sulamitesse: returne, 12  
returne that we may behold thee.

**V**VHAT **a** shalt thou see in the Sulamitesse but the 1  
companies of campes? How beautiful are thy  
pases in shoes, ô princes daughter! **b** the ioyntes of thy  
thighes are asiewels, that are made by the hand of the arti-  
ficer. † Thy navel as à round bowle, neuer wanting cuppes. 2  
Thy bellie as an heape of wheate, compassed about with  
lilies. † Thy two breasts, as two fawnes the twinnes of a roe. 3  
† Thy necke as a towre of yuorie. Thine eies as the fishpooles 4  
in Hesebon, which are in the gate of the daughter of the  
multitude

multitude. Thy nose as the towre of Libanus; that looketh  
 5 against Damascus. † Thy head as Carmelus: and the heares  
 6 of thy head as a kings purple tyed to cundite pipes. † How  
 beautiful art thou, and how comely my dearest, in delightes:  
 7 † Thy stature is like to a palmetree, & thy breastes to clusters  
 8 of grapes. † I sayd: I wil goe vp into the palmetree, and wil  
 take hold of the fruites therof: and thy breasts shal be as the  
 clusters of a vineyard: and the odour of thy mouth as it were  
 9 of apples. † Thy throate as the best wine, & worthie for my  
 beloued to drinke, & for his lippes and his teerh to ruminare.  
 10 † I to my beloued, and his turning is toward me. † d Come  
 11 my beloued, let vs goeforth in'to the silde, let vs abide in the  
 12 villages. † Let vs rise earely to the vineyards, let vs see if the  
 vineyard florish, if the flowers be readie to bring forth  
 fruites, if the pomegranates florish: there wil I giue thee my  
 13 breasts. † The Mandragoraes haue geuen a sinel. In our gates  
 al fruites: & the new and the old, my beloued, I haue kept  
 for thee:

Sauicour of both old and new testament.

## CHAP. VIII.

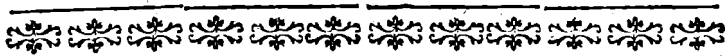
1 **V**V Ho a shal giue to me thee my brother, sucking the  
 2 breasts of my mother, that I may finde thee with-  
 3 our, and kisse thee, and now no man despise me? † I wil take  
 4 hold of thee, and wil bring thee into my mothers house: there  
 thou shalt teach me, and I wil giue thee a cuppe of spiced  
 5 wine, and new wine of my pomegranats. † His left hand  
 6 vnder my head, and his right hand shal embrace me. † b I  
 adiure you o daughters of Ierusalem, that you rayse not vp,  
 7 nor make the beloued to awake til herselfe wil. † c Who is  
 this, that cometh vp from the desert, flowing with delightes,  
 leaning vpon her beloued? Vnder the appletree I rayfed thee  
 8 vp: d there thy mother was corrupted, there she was defloured  
 that bare thee. † Put me as a scale vpon thy hart, as a scale vpon  
 thyne arme: because loue is strong as death: ielousie is hard  
 9 as hel, the lampes thereof lampes of fyre and flames. † Manie  
 waters can not quench charitie, neither shal floudes ouer-  
 whelme it: if a man shal giue al the substance of his house for  
 10 loue, as nothing he shal despise it. † e Our suster is litle, and  
 hath no breasts. What shal we doe to our suster in the day when  
 11 she is to be spoken vnto? † If she be a wal, let vs build vpon  
 it bul-

a The Syna-  
gogue profe-  
cuteth her  
prayer, desi-  
ring Christs  
Incarnation.

b Christ ad-  
monisheth  
vvordie men  
not to molest  
those that  
serue him in  
contempla-  
tion, & other  
spiritual ver-  
tues.

c Angels and  
other Saintes  
of the trium-  
phant Church  
admire the  
beautie of the  
Gentiles con-  
uerted; which

is also vnder-  
stood of euerie  
holie soule af-  
cending from  
this world  
into heauen,  
And more sin-  
gularly of the  
most glorious  
virgin moether  
of God.  
d The Syna-  
gogue of the  
Iewes was  
corrupt vnder  
the tree of  
Christs Crosse, when they cried: Crucifie him, Crucifie him. And againe: His blood be  
vpon vs, and vpon our children. Again: VVe haue no King but Cæsar, &c. e Christ againe  
sheweth his affection towards his Church of the Gentiles: calling her his owne sister, and the  
Synagogs sister, promising and bestowing on her manie excellent benefices. f The Church of  
Gentiles reioyceth in the strong defence, wherewith her Sauour hath established her.  
g Keepers of this vinyard, vvere the Prophetes and Apostles, and their Successors are stil the  
keepers therof. h Christ theyeth that together with the pastors, himself especially hath care  
of his Church, alwayes assisting the visible gouerners therof with his inuisible grace, i The  
whole Church militant wel contented, yea desiring Christs Ascension into heauen, for the  
good of al that here serue him, prayeth him from thence to send abundance of his grace, that  
we may ascend the high mountaines of perfect charitie, and zeale of Gods honour, that he  
will make our soules such hilles, the garden of al vertues, & so voutsafe to dwel therein. Amen.



## THE ARGUMENT OF THE BOOKE OF WISDOM.

Both the au-  
thor & aucto-  
ritie of this  
booke were  
sometimes  
doubtful.

**A**s wel of the auctor, as of the auctoritie of this booke, there haue bene  
diuers opinions among the learned. But in proceſſe of time, the first is  
probably diſcuſſed, the other is clerly decided by the Church. For concerning  
the former doubt, Manie ancient Fathers alleage ſentences of this  
Booke, as the ſayings of Salomon. Namely S. Irenæus (apud Zuſebium,  
lib. 5. c. 8. Hiſt.) S. Clement of Alexandria, li. 5. & 6. Stromat. Origen.  
ho. 12. in Leuit. & li. 8. in Epiſt. ad Rom. S. Athanaſius in Synopſi, &  
Orat. 2. cont. Arrian. S. Baſil li. 5. cont. Eunomianos. S. Epiphanius  
hereſi 67. S. Gregorie Nazianzen. lib. de Fide. S. Gregorie Niſſen. in  
Teſtimonijs ex vet. Teſtam. cap. de Natiuitate ex Virgine. S. Chriſoſt. hom.  
33 & 34. in Mat. S. Cyril of Alexandria li. 10. c. 4. Alſo S. Cyprian li. de  
exhortat.



*exhortat. Martyrum. c. 12. & li. 3. c. 59. ad Quirin. & li. de Mortaliatate. S. Hilarie in Psal. 127. S. Ambrose, li. de Salomone. c. 1. and diuers others suppose Salomon to be auctor of this booke. To whom likewise some of them ascribe the booke of Ecclesiasticus. But S. Ierom Praefatione in libros Salomonis testifieth that some ancient writers affirme this booke to be written by Philo a Jew, and the other by Iesus the sonne of Sirach. And S. Augustin very plainly (li. 17. c. 20. de ciuit.) saith, custom preuailed, that the bookes of Wisdom, & Ecclesiasticus, for some similitude of speech are called Salomons: but the more lerned assuredly iudge that they are not his. What then shal we say, seeing so manie other ancient lerned Docters cite them as his. The answer is easie. And sufficiently insinuated by S. Augustin, that these two bookes being like unto the other three, which are Salomons, were also called his. VVherio we may adde a like example in the two first bookes of Kinges, which are called the bookes of Samuel, though he writte not al the first, nor anie part of the second. Moreouer al these fiue are called by one general title Sapiential bookes. In so much that the Church readeth in the sacred Office before al Epistles, taken out of anie of these fiue bookes, not *Lectio Proverbiorum*, or *Ecclesiaste*, &c. but stil, *Lectio libri Sapientiae*. The solution therefore is very probable, that this booke of wisdom was written by Philo Iudews, not he that liued after Christ, but an other of the same name, nere two hundred yeares before. And Ecclesiasticus by Iesus the sonne of Sirach. Who not only imitated Salomon, but also compiled their bookes, for most part of Salomons sentences; conserued til their times by tradition, or in separated scrolles of papers; yea they so viter some sentences in his person, as if himself had written them. As touching the auctoritie of these two bookes, and some others, it is euident that the Iewes refuse them. And therefore manie ancient Fathers writing against them, spared sometimes to urge such bookes, as they knew would be reiected. Especially hauing abundant testimonies of other holie Scriptures, for deciding matters of faith against them. Euen as our Sauour himself proued the Resurrection of the dead against the Sadduces, out of the bookes of Moyses, which they confessed for Canonical Scripture, denying other partes, where the same point might otherwise haue bene more euidently shewed. And so S. Ierom in respect of the Iewes saide these bookes were not Canonical. Neuertheles he did often alleage testimonies of them, as of other diuine Scriptures: sometimes with this parenthesis [ *si cui tamen placet librum recipere* ] in cap. 8. & 12. Zacharias; other times, especially in his last writings, absolutely without such restriction, as in cap. 1. & 56. Isaia. & in 18. Ieremie. Where he professeth to alleage none but Canonical Scripture. As for al the other ancient fathers here aboue mentioned, ascribing this booke to Salomon, and manie others cited by Doctor Iodocus Cuccius (To. 1. Thesauri. li. 6. art. 9.) they make no doubt*

The same doubt is of Ecclesiasticus.

It is most probable, that Philo a Jew writte this booke collecting manie sentences of Salomons.

Fiue Sapiential bookes of the old testament.

The Iewes denie these bookes to be Canonical.

They are iudged by very manie ancient

fathers, and afterwards defined by the Church to be Canonical Scriptures.

no doubt at al, but that it is Canonical Scripture, as appeareth by their expresse termes, Diuine Scripture, Diuine word, Sacred letters, Prophetical saying, the Holie Ghost faith, & the like. Finally asuel ancient General counsels, namely that of Charthage, an. D. 419. With others, as the later of Florence, and Trent haue declared this booke to be Canonical. And that conformably to the most ancient, and lerned Fathers, as S. Angustin, not only iudgeth himself, but also plainly testifieth (li. de Pre-destinat. Sanct. c. 14.) saying: The sentence of the booke of wisdom ought not to be reiected (by certaine inclining to Pelagianisme) which hath bene so long publicly read in the Church of Christ, and receiued of al Christians, Byshops, and others, euen to the last of the Laitie, Penitents, and Catecumes (*cum veneratione diuina auctoritatis*) With veneration of diuine auctoritie. Which also the excellent writers, next to the Apostles times, alleaging for witnes (*nihil se adhibere, nisi diuinum testimonium crediderunt*) thought they alleaged nothing but diuine testimonie.

The contents.

The summe and contents of this booke is an Instruction, and Exhortation to Kinges and al Magistrates, to minister iustice in the comonwealth, teaching al sortes of vertues vnder the general names of Iustice & Wisdom. With frequent Prophecies of Christs Coming, Passion, Resurrection, & other Christian Mysteries. Al may be commodiously diuided into three parties. In the six first chapters, the author admonisheth al Superiors to loue and exercise iustice and wisdom. In the next three, he teacheth that Wisdom procedeth only from God, & is procured by prayer & good life. In the other tenne chapters, he sheweth the excellent effects, and vtilitie of wisdom and Iustice.

Diuided into three patts.

## THE BOOKE OF WISDOM.

### CHAP. I.

Superiors are admonished to do iustice, sincerely seeking God. 7. Who being euery where seech al thinges. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to liue, but they brought death vpon themselves.

The 1. part.  
An admonition to loue and practise iustice.



OVER iustice, you that iudge the earth. Thincke of our Lord in goodnes, and in simplicitie of hart seeke him: † because he is found of them, that tempt him not: and he appeareth to them, that haue faith in him. † For peruerse cogitations seperate from God: and proued powre chasteneth the vnwise: † because wisdom

3. R.C.  
1/2 a 3  
2. Part.

∴ Mortal sinnes are not

- wisdom wil not enter into a malicious soule, nor dwell in a  
 5 bodie subiect to sinnes. † For the Holie Ghost of discipline, wil flie from him that seynerh, and wil withdraw himselfe  
 from the cogitations, that are without vnderstanding, and he  
 6 shal be chastened of iniquitie enswewing. † For the spirite of  
 wisdom is gentle, and wil not deliuer: the curser from his  
 lippes: because God is witnes of his reynes, and he is a true  
 7 searcher of his hart, and an hearer of his tongue. † Because  
 the Spirite of our Lord hath replenished the whole world:  
 and that, which contayneth al things, hath the knowledge of  
 8 voice. † For this cause he that speaketh vniust things, can  
 not be hid, neither shal the chastising iudgment passe him.  
 9 † For in the cogitations of the impious there shal be exami-  
 nation: and the hearing of his workes shal come to God, to  
 10 the chastising of his iniquities. † Because the care of ielousie  
 heareth al things, and the tumult of murmurings shal not be  
 11 hid. † Kepe your selues therfore from murmuring, which  
 profiteth nothing, and reframe your tongue from detraction,  
 because an obscure speache shal not passe in vaine: and the  
 12 mouth that lyeth, killeth the soule. † :: Zeale not deatch in  
 the errour of your life, neither procure ye perdition by the  
 13 workes of your handes. † Because God made nor death, nei-  
 14 ther doth he reioyce in the perdition of the liuing. † For he  
 created al things to be: and he made the nations of the earth  
 to health: and :: there is no medicine of destruction in them,  
 15 :: nor kingdome of hel in the earth. ( † For iustice is perpe-  
 16 tual and immortal. ) † But the impious with handes & wordes  
 haue :: prouoked it: and esteeming it a freind, haue fallen to  
 decay, and haue made couenantes with it: because they are  
 worthie to be of the part therof.

only committed in dedes & wordes, but also in thoughtes.

:: He that maliciously curseth is curst of God.

:: Be not cause of your owne eternal death by euil life.

:: Desperate death deliuereth not the wicked from calamities.

:: Neither are anie damned whiles they are in this lifes

:: But sinners not repenting bring eternal death to them selues.

## CHAP. II.

*Such as hope not of life to come, 6. additt themselves to present pleasures: 10. and persecute the iust, especially our Saviour Christ, as contrarie to their wickednes. 23. Death came upon man by the diuels ennie.*

- 1 **F**OR they haue said thinking with themselves not wel :  
 :: Little, and with rediuousnes is the time of our life: and in  
 the end of a man there is no recouerie, and there is none  
 2 knowne that hath returned from hel: † because of nothing  
 were we borne, and after this, we shal be as if we had not  
 bene: because the breath is a smoke in our nostrhels: & speach  
 a sparke

:: Carnal men thinking the soule to be mortal, and so neither paine nor reward to be after death;

V u

a sparke

fal to these  
prophane  
thoughts and  
speeches of  
infidelitie.

1

:: Of infideli-  
tie touching  
paine or re-  
ward after  
death, proce-  
deth the epi-  
cures life.

:: Infidels are  
not content to  
liue in riote,  
bur doe also  
enuie and per-  
secute the iust.  
vvhose good  
examples vex  
their mindes,  
sturred ther-  
by the diuel.

:: An euidēt  
prophecie of  
the Iewes ma-  
lice persecu-  
ting our Sau-  
our. Fulfilled  
by the chief  
Priestes, Scri-  
bes, and Anci-  
entes, recor-  
ded dy the E-  
uangelists.

Mat. 27. v. 41.

Mar. 14. v. 53.

:: vvant of be-  
lieuing diuine  
Mysteries,  
namely the re-  
ward of the  
iust, & punish-  
mēt of the wic

a sparke to moue our hart. † Which being extinguished, our  
bodie shal be ashes, and the spirit shal be powred abroad as  
soft ayre, and our life shal passe as the trace of a cloude, and  
shal be dissolued as a mist, which is driuen away by the beames  
of the sunne, and oppressed with the heate therof: † and our  
name in time shal be forgotten, and no man shal haue remem-  
brance of our workes. † For our time is the passing of a sha-  
dow, and there is no returne of our end: because it is sealed,  
and no man returneth. † :: Come therefore, and let vs enioy  
the good thinges that are, and let vs quickly vse the creature as  
in youth. † Let vs fil ourselues with precious wine, and oynt-  
ments: and let not the flowre of the time passe vs. † Let vs  
crowne ourselues with roses, before they wither: let there be  
no medow, which our riote shal not passe through. † Let  
none of vs be exempted from our riotousnes: euerie where  
let vs leaue signes of ioy: because this is our portion, and this  
our lot. † Let vs :: oppress the poore iust man, and not spare  
the widow, nor reuerence the oldmans grey head of long  
time. † But let our strength be the law of iustice: for that  
which is Weake, is found vnprofitable. † :: Let vs therefore  
circumuent the iust, because he is vnprofitable to vs, and he is  
contrarie to our workes, and reprochfully obiecteth vnto vs  
the sinnes of the law, and defameth in vs the sinnes of our  
discipline. † He boasterh that he hath the knowlege of God,  
and nameth himselfe the sonne of God. † He is made vnto  
vs to the defaming of our cogitations. † He is greuous vnto  
vs euen to behold, because his life ia vnlike to others, and his  
wayes are changed. † We are esteemed of him as triflers, and  
he absteyneth from our wayes as from vncleannes, and he  
preferreth the later ends of the iust, and glorieth that he hath  
God for his father. † Let vs see therefore if his wordes be true,  
and let vs proue what thinges shal come to him, and we shal  
know what shal be his later ends. † For if he be the true sonne  
of God, he wil defend him, & wil deliuer him from the hands  
of the aduersaries. † By contumelie and torment let vs exa-  
mine him, that we may know his reuerence, and proue his pa-  
tience. † To a most shameful death let vs condemne him: for  
there shal be respect had vnto him by his wordes. † These  
thinges haue they thought, and haue erred: for their malice  
hath blinded them. † And they haue not knowen :: the sa-  
craments of God, nor hoped for the reward of iustice, nor  
esteemed

Mat. 2;  
7. 43.

- 23 esteemed the honour of holie soules. † For God created man  
incorruptible, and to the image of his owne likenes he made  
24 him. † But by the enuie of the diuel, death entred into the  
25 world: † and they folow him that are of his part.

ked, is cause of  
dissolute life,  
and of hatred  
against the  
good.

## CHAP. III

*The iust contemned by the wicked, and proued by tentations are happie. 10.  
and the wicked unhappie. 12. Chastitie shal be rewarded, & adulterous  
generations shal not prosper.*

- 1 **B**UT :: the soules of the iust are in the hand of God, and  
2 the torment of death shal not touch them. † :: They se-  
med in the eyes of the vnwise to die: and their decess was  
3 counted affliction: † and that which with vs is the way, is  
4 destruction: but they are in peace. † And though before men  
they suffered torments, their hope is ful of immortalitie.  
5 † Vexed in few things, in many they shal be wel disposed of:  
because God hath tempted them, and hath found them wor-  
6 thie of him selfe. † As gold in the furnace he hath proued  
them, and as an host of holocaust he hath receiued them, and  
7 in time there shal be respect of them. † The iust shal shine,  
and as sparkes in a place of reedes they shal runne abroad.  
8 † They :: shal iudge nations, & haue dominion ouer peoples,  
9 and their Lord shal reigne for euer. † They that trust in him,  
shal vnderstand truth: and the faithful in loue shal rest in him:  
10 because rest and peace is to his elect. † But the impious accor-  
ding to the things which they haue thought, shal haue cor-  
reption: which haue neglected the iust, & haue reuolted from  
11 our Lord. † For he that reiecteth wisdom, and discipline, is  
vnhappie: and their hope is vaine, and labours without fruite  
12 and their workes vnprofitable. † Their :: wiues are sensles,  
13 and their children most wicked. † Cursed is their creature:  
because happie is the barren woman: and the vndefiled,  
which hath not knowen bed in sinne, she shal haue fruite in  
14 visitation of holie soules: † and \* the eunuch, that hath not  
wrought iniquitie with his hands, nor thought most wicked  
things against God: for the chosen gift of fayth shal be geuen  
15 to him, and a most acceptable lot in the temple of God. † For  
of good labour there is glorious fruite, and the roote of  
16 wisdom which falleth not. † But the children of adulterers  
shal be in consummation, and the sede of the vnlawful bed

:: Temporal  
death of the  
iust, is the way  
to eternal life.  
vvhether dam-  
nation (called  
here the tor-  
ment of death)  
shal not touch  
them.

:: For albeit  
Martyrs seme  
in the eyes of  
the vnwise to  
dye, or to be  
exinguished,  
they passe in  
dede into eter-  
nal, and vn-  
speakeable  
glorie.

:: All the iust  
shal approue  
Gods iudgmēt  
condemning  
the wicked.

:: Literally is  
vnderstood,  
that the wiues  
of adulterers,  
often become  
adulteresses, &  
their children  
wicked.

Morally, their  
sensualitie & al  
their vworkes  
are wholly  
corrupted.

1. ap. 5.  
7. 4.

1. Mat. 23.  
17. 43.

\* See. S.  
Jerom.  
in 1. a. 56.  
7. 4.

shal be destroyed. † And if certes they be of long life, they 17  
shal be reputed for nothing, & their last oldage shal be with-  
out honour. † And if they dye quickly they shal haue no 18  
hope, nor speach of comfort in the day of acknowledging  
† For of a wicked nation the endes are cruel 19

## CHAP. IIIL.

*Great difference between chaste, and adulterous generations. 7. Speedier death of the iust is recompensed by Gods prouidence, 19. but the wicked incurre greater damnation by lining long.*

∴ Chastitie of  
the bodie is a  
singular great  
vertue, & spi-  
ritual chastitie  
of true faith  
and religion is  
greater, and  
more gener-  
ally commen-  
ded, as the  
roote and fun-  
dation of al  
vertues. For  
without faith  
it is vnpossible  
to please God.

∴ VVhen so-  
euer the iust  
dieth it is pro-  
fitable for him  
& dying yong  
his immacu-  
late life is  
more com-  
mendable  
then old age  
in the wicked.  
¶ 16.

O How beautiful is ∴ the chaste generation with glorie: 1  
for the memorie therof is immortal: because it is  
known both with God, and with men. † When it is present, 2  
they imitate it, and they desire it when it hath withdrawn it-  
self, and it triumpheth crowned for euer, winning the reward  
of vndefiled confictes. † But the multitude of the impious, 3  
that hath manie children shal not be profitable, and bastarde  
plants shal not take deepe roote, nor lay sure foundation.  
† And if in the boughes for a time they shal spring being 4  
weakly set, they shal be moued of the winde, and by the vehe-  
mencie of the windes they shal be rooted out. † For the vn- 5  
perfect boughes shal be broken, and their fruites shal be vn-  
profitable, and sowe to eate, and meete for nothing. † For 6  
the children that be borne of wicked sleepes, are witnessers of  
wickednes against the parents in their examination. † But 7  
∴ the iust if he be preuented with death, shal be in a place of  
refreshing. † For venerable oldage is not that of long time, 8  
nor accounted by the number of yeares: but the vnderstan-  
ding of a man are grey heares: † and an immaculate life is 9  
old age. † Pleasing God he is made beloued, and liuing among 10  
sinners he was translated. † He was raken away lest malice 11  
should change his vnderstanding, or lest anie guile might de-  
ceiue his soule. † For the bewitching of vanitie obscureth 12  
good things, and the inconstancie of concupiscence peruer-  
teth the vnderstanding that is without malice. † Being con- 13  
summate in short space he fulfilled much time: † for his soule 14  
pleased God: for this cause he hastened to bring him out of the  
middles of iniquities: but the peoples that are seing, and not  
vnderstanding, nor putting such thinges in their hartes:  
† that the grace of God, and mercie is toward his saintes, and 15  
respect toward his elect. † But the iust dead condemneth the 16  
impious

impious aliue, and youth soone ended, the long life of the  
 17 vniust. † For they shal see the end of the wise, and shal not  
 vnderstand what God hath thought of him, and why our Lord  
 18 hath fensed him. † For they shal see and shal contemne him :  
 19 but our Lord shal laugh them to scorne, † and they shal fal  
 after this without honour, and in contumelie among the dead  
 for euer: because he shal breake them puffed vp :: without  
 voice, and shal remoue them from the fundations, and they  
 shal be made desolate vnto the highest degree: and shal be  
 20 moorning, and the memorie of them shal perish. † They shal  
 come feareful in cogitation of their sinnes, and their iniqui-  
 ties on the contrarie shal conuince them.

:: The damned  
 shal be vvith-  
 our excuse  
 vtterly con-  
 founded in  
 their owne  
 consciences.

### ANNOTATIONS CHAP. IIIII.

11. *He vvastaken away.* ] By this place S. Augustin proueth that such as died  
 in good state, might haue fallen into wickednes, if they had liued longer: and  
 therefore it was a benefite to them, to dye sooner. And that it is neuer theles  
 certaine, that God both knew the possibilitie that such might, yea would haue  
 sinned, if they had liued longer, and also knew that they should die sooner, and  
 so escape that danger. VVhich assured foreknowledge of al thinges that shal  
 be, or may be, standeth wel vvith mans freewil: against certaine that inclined  
 to Pelagianisme, attributing too much to mans freewil, and detracting from  
 Gods foreknowledge, and prouidence. VVhich he prouing by this place, his  
 1. 17. c. aduersaries excepted against the auctoritie of this booke, and therefore he also  
 proueth that it is Canonical Scripture. li. de Predest. Sanct. c. 14.

Gods presci-  
 ence doth not  
 pteiudice  
 mans freewil.

### CHAP. V.

*In the general iudgement, the wicked seing the iust, whom they had con-  
 temned, to be in great honour, shal bewaile their owne miserie, 9. consi-  
 dering that their pleasure was short, 16. and the ioy of the blessed shal be  
 for euer. 18. God wil arme himself, and al creatures, to punish the  
 impious.*

1 **T**HEN shal the iust stand in great constancie against those  
 that haue afflicted them, and :: taken away their labours. :: VVicked  
 2 † They seing shal be trubled vvith horrible feare, and shal men in their  
 3 meruel at the sodennes of vnexpected saluation, † saying vvith false conceipt  
 in themselves, :: repenting, and sighing for anguish of spirit: iudge the tra-  
 These are they, vvhom we had sometime in derision, and in a uels of the iust  
 4 parable of reproch. † We senselesse esteemed their life madnes, to be vaine &  
 5 and their end without honour. † Behold how they are coun- fructles.  
 6 saints. † We therefore haue erred from the way of truth, and :: Repentance  
 of the damned  
 is only for the  
 losse & paine  
 the

whereinto they are fallen not of loue towards God, or vertue, nor of hate towards sinne, & therefore is fruitles bringing no comfote nor helpe at al, but cuerlasting torment and anguish of mind.

:: For the certaintie of thinges that shal be, Prophetes do very often speake in the prerence, of thinges to come as if they were already past.

:: As the ioy of the blessed, so contrariwise the miserie of the damned is meruelous great, & for euer vchangeable.

the light of iustice hath not shined to vs, and the sunne of vnderstanding rose not to vs. † We are wried in the way of iniquitie and perdition, and haue walked hard wayes, but the way of our Lord we haue not knowen. † What hath pride profited vs? or what commoditie hath the vaunting of riches brought to vs? † Al those thinges are passed away as a shadow, and as a messenger running before, † and as a shippe, that passeth through the surging waters: wherof, when it is past, the trace can not be found, nor the path of that shippes keele in the waues: † or as a bird, that flyeth through in the ayre, of which there is no token can be found of her passage, but only a sound of the winges beating the light winde: and by vehemence of going cutting the ayre, mouing the winges she is flown through, and afterward there is no signe found of her way: † or as when an arrow is shotte forth to a sette marke, the diuided ayre is forthwith closed in itself againe, so that the passage therof is not knowen: † so we also being borne forthwith ceased to be: and of vertue certes haue bene able to shew no signe: but in our naughtines we are consumed. † Such thinges :: sayd they in hel, which sinned: † because the hope of the impious is as dust, which is taken away with the winde: and as a thinne froth, which is dispersed by the storme: and as smoke that is scattered abroad by the winde: and as the memorie of a ghest of one day that passeth. † But the iust shal liue for euer, and their reward is with our Lord, and cogitation of them with the Highest. † Therefore shal they receiue a kingdom of honour, & a crowne of beautie at the hand of our Lord: because with his right hand he wil couer them, and with in his holie arme he wil defend them. † And :: his zeale wil take armour, and he wil arme the creature to the reuenge of the enemies. † He wil put on iustice for a brestplate, & wil take sincere iudgement for an helmet: † he wil take equitie for an inuicible shilde: † and he wil sharpen fierce wrath for a speare, and the round world shal fight with him against the senslesse. † The shottes of lightnings shal goe directly, & as it were from a bow of the clouds wel bent they shal be cast forth, and shal light on certaine place. † And from rockes wrath shal thicke haile stones be cast, the water of the sea shal rage against them, and the riuers shal runne together roughly. † A spirit of powre shal stand against them, and as a hurlewinde shal diuide them: and their iniquitie

Pro. 30  
7. 17.



iniquitie shal bring al the land to a desert, and naughtines  
shal ouerthrow the seates of the mightie.

## CHAP. VI.

*Kinges and al Magistrates are againe admonished to exercise iustice: 7.  
otherwise they shal be more greuously punished. 13. wisdom may easely be  
found, 18. by those that sincerely desire it. 22. And is very profitable  
(25. excepting the enniours, or ill disposed) 26. both to prince and people.*

le. 9.  
9

m. 13.  
-

1 **W**ISDOM is better then strength: and a wiseman  
2 then a strong. † Heare therefore ye kinges, & vnder-  
3 stand, lerne ye iudges of the endes of the earth. † Geue eare ye,  
4 of nations: † because the :: powre is geuen you of our Lord,  
5 and strength by the Higheſt, who wil examine your workes,  
6 and ſearch your cogitations: † because when you were the  
7 miniſters of his kingdom, you iudged not rightly, nor kept the  
8 law of iuſtice, nor haue walked according to the wil of God.  
9 † Horribly and quickly wil he appeare to you: because moſt  
10 ſeuere iudgement ſhal be done on them, that beare rule. † For  
11 to the litle one mercie is granted: but :: the mightie ſhal might-  
12 ly ſuffer torments. † For God wil not except any mans per-  
13 ſon, neither wil ſcare the greatnes of any man: because he  
14 made the litle and the great, & he hath equally care of al. † But  
15 to the ſtronger more ſtrong torment is imminent. † To you  
16 therefore o kinges are theſe my wordes, that you may lerne wiſ-  
17 dom, and nor fal. † For they that haue kept iuſt thinges iuſtly,  
18 ſhal be iuſtified: and they that haue lerned theſe thinges, ſhal  
19 find what they may answer. † Couet ye therefore my wordes,  
20 and loue them, and you ſhal haue diſcipline. † Wiſdom is  
21 cleere, and ſuch as neuer fadeth, and is eaſely ſene of them that  
22 loue her, and is found of them that ſeek her. † She preuenteth  
23 them that couete her, that ſhe firſt may ſhew herſelf vnto  
24 them. † He that awaketh early to her, ſhal not labour: for  
25 he ſhal find her ſitting at her doores. † To thinke therfore  
26 of her, is perfect vnderſtanding: and he that watcheth for her,  
27 ſhal quickly be ſecure. † Becauſe ſhe goeth about ſeeking  
28 them that be worthie of her, and in the wayes ſhe wil ſhew  
29 her ſelf to them cheerefully, and in al prouidence ſhe wil  
30 meete them. † For :: the beginning of her is the moſt true  
31 deſire of diſcipline. † The care therfore of diſcipline, is loue:  
32 and

:: Al powre is  
from God: &  
therfore to be  
reſpected,  
though the  
magiſtrates  
ſometimes  
abuse their au-  
thoritie.

:: As euerie  
ones charge is  
more or leſſe,  
ſo his account  
is eaſier or har-  
der, and the  
punishment  
(if he offend)  
ſmaller or  
greater. S. Gre.  
ho. 9. in Euang.

:: V Wiſdom is  
attained by

this gradation  
and so from  
first to last, a  
resolute desire  
ioyneth faith-  
ful soules to  
God. v. 21.

and loue, is the keeping of her lawes: and the keeping of the  
lawes, is the consummation of incorruption: † and incor- 20  
ruption maketh to be next to God. † Therefore the desire of 21  
wisdom leadeth to the euerlasting kingdom. † If therefore 22  
you be delighted with thrones, and with scepters o ye kinges  
of the people, loue wisdom, that you may reigne for euer.  
† Loue the light of wisdom al ye that beare rule ouer peoples. 23  
† But what wisdom is, and how she was made, I wil declare: 24  
and I wil not hide from you the mysteries of God, but from  
the beginning of her natiuitie I wil search out, and sette the  
knowledge of her into light, and wil not let passe the truth:  
† neither wil I goe with pynning enuie: because such a man 25  
shal not be partaker of wisdom. † But the multitude of the 26  
wise is the health of the round world: and a wise king is the  
stabilitie of the people. † Therefore take ye discipline by my 27  
wordes, and it shal profite you.

CHAP. VII.

The second  
part.

¶ Wisdom pro-  
cedeth from  
God, and is  
procured by  
prayer.

*Wheras al men haue the like birth and death, 7. Wisdom maketh great  
difference, bringing al goodnes, 13. and knowlege, 17. as wel of natural  
thinges, 22. as moral. 25. Which heauenlie gift is a sparckle, and partici-  
pation of wisdom increased, God himself.*

:: The perfe-  
ctest children  
are borne in  
the beginning  
of the tenth  
moneth.

:: Children in  
the mothers  
wombe are as  
in slepe.

:: Salomon  
(whose say-  
ings are here  
recited) praised  
for wisdom, &  
obtained it.

1. Reg. 3.

I also certes am a mortal man, like to al, and of the earthlie 1  
kinred of him, that was made first, and in the wombe of  
my mother was I fashioned flesh, † the time of :: ten mone- 2  
thes was I brought together in bloud, of the seede of man, and  
the delctation of :: sleepe concurring. † And I being borne 3  
receiued the common ayre, and fel vpon the earth, that is  
made alike, and the first voice like to al men did I put forth  
weeping. † I was nourished in swadling clothes, and great 4  
cares. † For none of the kinges had other begynning of nati- 5  
uitie. † There is one entrance therfore into life to al men, 6  
and like departure. † For this cause :: I wished, and vnderstan- 7  
ding was geuen me: and I inuocated, and the spirit of wisdom  
came vpon me: † and I preferred her before kingdoms and 8  
thrones, and riches I counted to be nothing in comparison  
of her. † Neither did I compare the precious stone to her: 9  
because al gold in comparison of her, is a litle sand, and siluer  
in the sight of her shal be esteemed as clay. † Aboue health 10  
and beautie did I loue her, and purposed to haue her for light:  
because her light can not be extinguished. † And al good 11  
things

3. R  
7. 9

- things came to me together with her, and very much honestie by her handes, † and I reioyced in al : because :: this wisdom went before me, and I was ignorant that she is the mother of al these. † Which I lerned without fiction, and doe communicate without enuie, and her honestie I hid not.
- 14 † For she is an infinite treasure to men : which who so haue, are made partakers of the frenship of God, commended for the gifts of discipline. † And to me God hath geuen to speake according to my minde ; and to presume things wortheie of those, that are geuen me : because he is the guide of wisdom, and the creator of the wise : † for in his hand are both we, & our wordes, and wisdom, and the knowlege and discipline of workes. † For he gaue me :: the true knowlege of those things, which are : that I may know the disposition of the round world, and the vertues of the elements, † the beginning, & end, & middes of times, the permutations of changeable seasons, and consummations of times, † the courses of the year, and dispositions of the starres, † the natures of beastes, and furies of wilde beastes, the force of windes, and the cogitations of men, the differences of plantes, and vertues of rootes, † and whatsoeuer are hid things and not forsene, I haue lerned : for wisdom the worker of al taught me.
- 22 † For in her is the spirite of vnderstanding, :: holie, onlie, manifold, subtil, eloquent, moueable, vnde filed, sure, swete, louing good, sharpe, who nothing hindereth wel doing, † gentle, benigne, stable, certaine, secure, hauing al powre, forseeing al things, and that conteyneth al spirites : intelligible, cleane, subtil. † For wisdom is more moueable then al moueable things : and reacheth euerie where because of her cleannes.
- 25 † For she :: is a vapour of the powre of God, & a certaine sincere emanation of the glorie of God omnipotent : and therefore no defiled thing cometh vnto her. † For she is the brightness of eternal light, & the vnspotted glasse of Gods maiestie, and the image of his goodnes. † And wheras she is one, she can doe al things : and permanent in herselfe she reneweth al things, and by nations transporteth herself into holie soules, she maketh the frendes of God, and Prophetes. † For God loveth none, but him, that dwelleth with wisdom. † For she is more beautiful then the sunne, and aboue al disposition of the starres, being compared to light she is found the first. † For night succedeth to it, but malice ouercometh not wisdom.

:: God first gaue him grace to desire wisdom before al other things, as he explicateth plainly cap. 8. v. 21.

:: Salomon was a most excellent Philosopher.

:: Proper Epithetions of the spirite of wisdom.

:: See the Annotation, Proverb. 1. v. 2.

vb. 1. v.

*Wisdom excellen al thinges, that can be desired, 9. is worthely preferred as the cause of much estimation, 13. and of immortal glorie, 16. without molestation. 21. Al which is Gods gift.*

:: God, the in-  
created wis-  
dom is infinite  
and wisdom  
created is also  
most excellent  
amongst Gods  
giftes.

:: This is also  
the speech of  
Salomon, re-  
cited by the  
writer of this  
booke.

:: Of Salomons  
wisdom, ri-  
ches, glorie &  
renowned  
fame not only  
the bookes of  
Kings & Pa-  
ralipomenon,  
but also our  
Saviour doth  
witnes. *Mat. 6.*

*& 12.*

:: It is not cer-  
taine that Sa-  
lomon hath  
immortal glo-  
rie, but rather  
by *immortalitie*  
is here vnder-  
stood that his  
glorious fame  
remaineth to  
the end of this  
world.

:: Neuertheles  
wisdom of her

**S**HE :: reacheth therfore from end vnto end mightely, and 1  
disposeth al thinges swetely. † Her haue I loued, and haue 2  
sought her out from my youth, and haue sought to take her  
for my spouse, and I was made a louer of her beautie. † She 3  
glorifieth her nobilitie, hauing consociation with God: yea and 3. RES.  
the Lord of al hath loued her. † For she is the mistresse of the 4  
discipline of God, & the choofer of his workes. † And if riches 5  
be desired in life, what is richer then wisdom, which worketh  
al thinges? † And if vnderstanding doe worke: who is the 6  
worker of those things that are, more then she? † And if a 7  
man loue iustice: her labours haue great vertues: for she tea-  
cheth sobrietie, and prudence, and iustice, and strength,  
then the which nothing is more profitable in life to men.  
† And if a man desire multitude of knowlege: she knoweth 8  
thinges past, & coniectureth of thinges to come: she knoweth  
the subtilities of wordes, and the solution of arguments: she  
knoweth signes and wonders before they be done, and the  
euentues of times and ages. † :: I purposed therfore to bring 9  
her to me to liue together: knowing that she wil communi-  
cate vnto me of good thinges, and wil be a comfort of my co-  
gitation & rediuousnes. † I shal haue for her sake :: glorie with 10  
the multitudes, and honour with the ancient being yong:  
† and I shal be found sharpe in iudgement, and in the sight 11  
of the mightie I shal be meruelous, and the faces of princes  
wil meruel at me. † Holding my peace they shal expect me, 12  
and whiles I speake manie wordes, they shal lay their hands on  
their mouth. † Moreouer by her I shal haue :: immortalitie: 13  
and I shal leaue an eternal memorie to them, that shal be after  
me. † I shal dispose peoples: and nations shal be subiect to 14  
me. † Horrible kings hearing shal feare me: in the multitude 15  
I shal seme good, and in battel strong. † Entring into my 16  
house, I shal rest with her: for her conuersation hath no bit-  
ternes, nor her companie rediuousnes, but ioy and gladnesse.  
† Thinking these thinges with my selfe, and recording in my 17  
hart, that :: immortalitie is in the kindred of wisdom, † and 18  
good delectation in her frendship, and in the workes of her  
handes

PROV.

handes honestie without defect, and wisdom in the disputation of her talke, and glorie in the communication of her wordes: I went about seeking, that I might take her to me.  
 19 † And I was a wittie childe, and had gotten a good soule.  
 20 † And whereas I was more good, I came to :: a bodie vnde-  
 21 filed. † And as I knew that I could not otherwise be content, vnlesse God gaue it, this verie thing also was wisdom, to know whose this gift was: I went to our Lord, and besought him, and said from my whole hart.

part, geueth life and glorie cuerlasting, to al that perseuere to the end of this life.  
 :: It is certaine that Salomon was sometime innocent and holie, but was peruerced by women. 3. Reg. 11.

## CHAP. IX.

*A prayer (made by Salomon) for wisdom, 9. whereby Superiors are able to gouerne: 13. Which by only humane wisdom, they can not rightly performe.*

1 **G**OD of my fathers, and Lord of mercie, which madeſt al  
 2 things with thy word, † and by thy wisdom didſt appoint man, that he should haue dominion of the creature,  
 3 that was made by thee, † that he should dispose the round-  
 4 world in equitie and iustice, and execute iudgement in dire-  
 5 ction of hart: † geue me wisdom the assistant of thy seates,  
 6 and repel me not from thy children: † because I am thy ser-  
 7 uant, and the sonne of thy handmaide, a weake man, and of  
 8 final time, and lesse to the vnderstanding of iudgement and  
 9 lawes. † And if one be perfect among the children of men,  
 10 and thy wisdom be absent from him, he shal be counted for  
 11 nothing. † :: Thou hast chosen me king to thy people, and  
 12 iudge of thy sonnes, and daughters: † and badſt me build a  
 13 temple in thy holie mount, and an altar in the citie of thy habitation, a similitude of thy holie tabernacle, which thou didſt  
 14 prepare from the beginning: † and :: thy wisdom with thee,  
 15 which knew thy workes, which then also was present when thou madeſt the round world, and knew what was pleasing  
 16 to thine eyes, and what was direct in thy precepts. † :: Send  
 17 her from thy holy heauens, and from the seate of thy greatnes,  
 18 that she may be with me, and may labour with me, that I may  
 19 know what is acceptable with thee: † for she knoweth al  
 20 things, & vnderstandeth, and shal conduct me in my workes  
 21 soberly, & shal keepe me with her might. † And my workes  
 22 shal be acceptable, and I shal gouerne thy people iustly, and  
 23 shal be worthie of the seates of my father. † For :: who of  
 24 men

¶ 3. 12.  
 ¶ 4. 1.  
 ¶ 5. 8.  
 ¶ 11.  
 ¶ 12. 1.  
 ¶ 13. 1.  
 ¶ 14. 1.  
 ¶ 15. 1.  
 ¶ 16. 1.  
 ¶ 17. 1.  
 ¶ 18. 1.  
 ¶ 19. 1.  
 ¶ 20. 1.  
 ¶ 21. 1.  
 ¶ 22. 1.  
 ¶ 23. 1.  
 ¶ 24. 1.

¶ Here againe it is euidēt, that the Author reporteth Salomons speeches.  
 :: VV wisdom in- created is with God, yea is God him selfe.  
 :: VV wisdom which is ge- uen to men proceedeth from God as a gift created.  
 :: Mans wisdom without men

special wisdom from  
God is not sufficient to gouerne our-  
selues, much  
lesse others.

men is able to know the counsell of God? or who can thinke what God wil? † For the cogitations of mortal men be fearful, and our prouidences vncertaine. † For the bodie, that is corrupted burdeneth the soule, and the earthlie habitation presseth downe the vnderstanding that thinketh manie things. † And we doe hardly coniecture the things that are in the earth: and the things that are in sight, we finde with labour. But the things that are in the heauens who shal search out? † And thy sense who shal know, vnles thou geue wisdom, and send thy holie spirit from on high: † and so the pathes of them, that are on the earth may be corrected, and men lerne the things that please thee? † For by wisdom they were healed, whoseouer haue pleased thee o Lord from the beginning.

## CHAP. X.

Thej. part.  
The excellent  
effectes of wisdom & iustice.

*The benefites of wisdom are declared by examples, in Adam, 4. Noe, 5. Abraham, 6. Lot, 10. Iacob, 13. Ioseph, 15. And the people of Israel.*

:: Adam.

:: By this it is  
certaine that  
our first parent  
Adam truly  
repented, and  
had remission  
of his sinne.

:: Noe.

:: Abraham.

:: Lot.

:: In al trees  
about Sodom  
there is only  
shew of fruites,  
which when it  
is touched fall  
eth into dust.  
:: Lots wife an  
example of in-  
constancie.  
:: Iacob.

**S**HE kept him, :: that was first made of God father of the world, when he was created alone, † and she :: brought him out of his sinne, and gaue him powre to conteyne al things. † After the vniust departed in his anger from her, by the furie of brothers manslaughter perished. † For whose cause, when water destroyed the earth, wisdom healed it againe, gouerning the :: iust by contemptible wood. † She euen in the consent of wickednes, when the nations had confederated themselues, knewe :: the iust, and preserved him without blame to God, and in his sonnes mercie kept the strong. † She deliuered :: the iust, fleeing from the impious that perished, when the fyre came downe vpon Pentapolis: † to whom for a witnes of their wickednes the desert land standeth smoking, and :: trees hauing fruites at vncertain season; and the memorie of an incredulous soule a standing :: pillar of salt. † For pretermittng wisdom they did not only slippe in this, that they were ignorant of good things, but they left also vnto men a memorie of their foolishnes, that in those things, in which they sinned in, they could not be hid neither. † But wisdom hath deliuered them, that obserue her from sorowes. † And :: the iust fleeing his brothers wrath, she conducted by the right wayes, and shewed him the kingdom of God, and gaue him the knowlege of the holie, did honest him

Gen. 1  
27.

Gen. 4  
8.

Gen. 6

Gen. 1

Gen. 1

- 11 him in labours, and accomplished his labours. † In the fraude of the circumuenterers of him she was present with him, and  
 12 made him honorable. † She kept him from the enemies, and from seducers she defended him, and from seducers she defended him, and gaue him a strong fight, that he might  
 13 ouercome, and know that wisdom is mightier then al. † She  
 14 sinners: and she went downe with him into the pitte, † and in bands leaft him not, til she brought him the scepter of a kingdome, and might againſt them, that oppreſſed him: and ſhe  
 15 ſhewed them to belyers, that spotted him, and gaue him eternal glorie. † The  
 16 ſhe deliuered from the nations, that oppreſſed them. † She  
 17 entered into the ſoule of the ſeruant of God, and ſtood againſt  
 18 dreadful kings in wonders and ſignes. † And ſhe rendred to the iuſt the hope of their labours, and conducted them in a meruelous way: and ſhe was vnto them for a couer in the  
 19 day, and for the light of ſtarres by night: † and ſhe transported them through the Red ſea, and caried them ouer through  
 20 a great water. † But their enemies ſhe drowned in the ſea, and from the depth of hel ſhe brought them out. Therefore  
 21 the iuſt rooke the ſpoyles of the impious, † and they ſang thy holie name ô Lord, and thy victorious hand they praïſed together: † becauſe wiſdom hath opened the mouth of the dumme, and the tongues of infants ſhe hath made eloquent.

## CHAP. XI.

*Other benefites of wiſdom, protecting the Iſraelites in the deſert; 3. overthrowing their enimies; 4. geuing them water out of a rocke; 8. plaguing the Egyptians, 21. yet not al ſuddenly, but by often admonitions, that they might haue repented if they would.*

- 1 **S**He directed their workes in the handes of: a holy prophet. † Moyses.  
 2 † They made a iourney through the deſerts, that were not inhabited: and in deſert places they pitched cottages. † They ſtood againſt: the aduerſaries, and reuenged themſelues of: The Amal-  
 3 the enemies. † They thirſted, and inuocated thee, and water chites. Exo. 17.  
 4 was geuen them out of a moſt high rocke, and quenching of  
 5 their thirſt out of the hard ſtone. † For by the thinges wherby their enemies ſuffered puniſhment, for defect of their drinke, and therein, when the children of Iſrael abounded, they did  
 6 reioyce; † by theſe thinges, when others lacked the ſame, it  
 W W 3 went

went wel with them. † For in steede of the fountaine of an  
euerlasting riuer, thou gauest mans bloud to the vniust. † Who  
when they were diminished in the destruction of the murde-  
red infants, thou gauest them abundant vnlooked for: † shew-  
ing by the thirst, that then was, how thou didst exalt thine,

‡ VVhen the  
Israelites wan-  
ted water God  
gaue them a-  
bundance out  
of rockes.  
‡ But turned  
the Egyptians  
waters into  
blood.  
‡ After affli-  
ction the be-  
nefit of peace  
is more grat-  
ful.

& didst kil their aduersaries. † For when ‡ they were tempted,  
and in deede with mercie taking discipline, they knew how  
‡ the impious being iudged with wrath did suffer torments.  
† These certes admonishing as a father thou didst proue: but  
them examining as a hard king thou didst condemne. † For  
the absent and the present were tormented alike. † For duple  
rediousnes had taken them, and sighing with the memorie of  
good things past. † For when they vnderstood ‡ by their  
punishment that it went wel with them, they remembred  
our Lord, merueling at the end of the euent. † For ‡ whom  
before they derided, being cast forth in that wicked laying out  
to perish, him they merueled at in the end of the euent: nor

thirsting in like maner to the iust: † but for senseles cogita-  
tions of their iniquitie, for that ‡ some erring did worshipped  
dumme serpents, and superfluous beasts, thou didst send vpon  
them a multitude of dumme beasts for reuenge: † that they  
might know that by what things a man sinneth, by the same  
also he is tormented. † For thine omnipotent hand, which

made the world of inuisible matter, was not vnable to send  
vpon them a multitude of beares, or fierce lyons, † or vn-  
known beasts ful of anger of a new kind; or breathing the  
vapour of fires, or casting forth the sauour of smoke, or shoo-  
ting horrible sparkes from their eies: † of which not onlie  
their hurt was able to destroy them, but also their sight to kil  
them for feare. † Yea and without these with one spirit, they  
might haue beene slaine suffering persecution of their owne  
factes, and dispersed by the spirit of thy powre: but thou hast  
disposed al things in measure, and number, and weight.

‡ Egyptians  
seruing beasts  
for goddes,  
were plagued  
by frogges,  
snaiphs, flees,  
and locustes.

† For, to be of great force rested alwaies in thee onlie: & who  
shal resist the powre of thyne arme? † Because as the least  
weight of the balance, so is the round world before thee, and  
as a droppe of the dewe before day, that falleth vpon the  
earth. † But thou hast mercie on al, because thou canst do al  
things, and dissemblest the sinnes of men for repentance.

‡ God made  
no creature e-  
uill as the Ma-

† For thou ‡ louest al things that are, and hatest nothing of  
those which thou hast made: for thou didst not ordaine, or  
make

*Leui*  
7. 1  
*Iere*  
17.



- 26 make any thing hating it. † And how could any thing continue, vnles thou wouldest? or be preferred which was not  
 27 called of thee? † But thou sparest al: because they are thine  
 ô Lord, which louest soules.

nichees foolishly imagined, neither is there any God but one who alone created all things.

## CHAP. XII.

*Gods wisdom and mercie in destroying the wicked inhabitants of Chanaan, by parts (10. that they might haue amended, ) Whom he could haue staine suddenly. 15. In that God neuer condemneth the iust, 19. his people are instructed to confide in him, 25. and sinners to turne vnto him.*

- 1 **O** how good, and sweete is thy spirit ô Lord in al! † And  
 2 therefore those, that erre, by partes thou doest chastise:  
 and doest admonish, and speake to them, concerning the  
 things wherein they sinne: that leauing naughtines, they may  
 3 beleeue in thee ô Lord. † For, those old inhabitantes of thy  
 4 holie land, whom thou didst abhorre, † because they did  
 workes odious to thee by forceries, and vniust sacrifices,  
 5 † and the murderers of their owne children without mercie,  
 and eaters of mens bowels, and deuourers of bloud from the  
 6 middes :: of thy sacrament, † and the parents authors of  
 aydelesse soules, thou wouldest destroy by the handes of our  
 7 parents, † that they might receiue a peregrination worthie of  
 the children of God, which is a land of al most deare to thee.  
 8 † But them also as men thou didst spare, and didst send fore-  
 runners of thine host, waspes, that by litle and litle they might  
 9 destroy them. † Not because thou wast vnable in battel to  
 subdewe the impious to the iust, or with cruel beastes,  
 or with a sharpe word to destroy them together: † but  
 10 iudging by partes thou gauest place of repentance, being  
 not ignorant, that the nation of them is wicked, and their  
 malice :: natural, & that their cogitation could not be changed  
 11 for euer. † For it was a cursed seede from the begynning:  
 neither fearing any, didst thou geue pardon to their sinnes.  
 12 † For who shal say to thee: what hast thou done? or who shal  
 stand against thy iudgement? or who in thy sight shal come  
 reuenger of the wicked men? or who shal impute it to thee,  
 13 if the nations perish, which thou hast made? † For there is  
 no other God but thou, who hast care of al, that thou mayst  
 14 shew that thou doest not geue iudgement vniustly. † Neither  
 king, nor tyrant in thy sight shal enquire of them, whom thou  
 15 hast destroyed. † For so much then as thou art iust, thou  
 dost

:: From the land of Iurie called sacred because God was there rightly serued in the old testament, and mans redemption vvas wrought there by Christ.

:: By custom malice became as it were natural, after that nature was corrupted.

doest dispose al things iustly: thou also esteimest it disagreable  
from thy powre, to condemne him, who ought not to be  
punished. † For thy powre is the begynning of iustice: and 16  
for this that thou art Lord of al, thou makest thyself to spare  
al. † For thou shewest powre, which art not thought to be 17  
absolute in powre, and thou conuincest the boldnes of them,  
that know thee not. † But thou dominatour of powre, 18  
iudgeth with tranquillitie, and with great reuerence disposeth  
of vs: for :: it is in thy powre when thou wilt, to be able.

:: Gods powre  
being almightie  
is only limited  
by his  
vvil.

† And thou hast taught thy people by such workes, that 19  
they must be iust and gentle, and hast made thy children of  
good hope: because iudging thou geuest in sinnes place of  
repentance. † For if thou didst punish the enemies of thy ser- 20  
uants, and that deserued to die, with so great consideration,  
geuing time and place, whereby they might be changed from  
their wickednes. † With what diligence hast thou iudged 21  
thy children, to whose parents thou gauest othes and couen-  
nants of good promises? † Therefore when thou geuest vs  
discipline, thou scourgest our enemies very manie wayes, that  
iudging we may thinke vpon thy goodnes: and when we  
are iudged, we may hope for thy mercie. † Wherefore to 23  
them also, which in their life haue liued foolishly & vniustly,  
thou hast geuen great torments by the same thinges, which  
they did worshipec. † For they wandered long in the way of 24  
errour, esteeming for goddes those thinges, that in beastes :: are  
superfluous, liuing after the maner of senseles infants. † For this 25  
cause thou hast geuen iudgement on them as on senseles  
children to be in derision. † But they that were not amended 26  
by scornes and reprehensions, haue tried the wortheie iudge-  
ment of God. † For in what thinges they suffering tooke indi- 27  
gnation, by those whom they thought goddes, when seing  
they were destroyed in them, him, whom in time past they  
denied that they knewe, they acknowledged the true God:  
:: for the which cause the end also of their condemnation shal  
come vpon them.

:: Serpents,  
battes, moles,  
& like beastes,  
which seme  
not only super-  
fluous in the  
world, but also  
hurtful, yet  
were esteemed  
as goddes.  
:: Knowing  
him to be the  
only true  
God, by  
whom they  
saw their false  
goddes de-  
stroyed, yet  
they did not  
serue him as  
God.

#### CHAP. XIII.

*Men folowing their phantasies knew not God by his creatures, but honored  
the creatures for goddes. 10. Most foolishly also worshipped thinges fa-  
shioned by mens handes, as goddes.*

10m. 1.

10m. 4.

- 1 **B**UT al men be vaine, in whom there is not the knowledge of God: and of these good things, which are sene :: they could not vnderstand him :: that is, neither attending to the
- 2 workes haue they agnised who was the workeman: † but either the fyre, or the wind, or the swift ayre, or a circle of starres or exceeding much water, or the sunne and the moone,
- 3 they thought to be goddes rulers of the world. † With whose beautie if being delighted, they thought them goddes: let them know how much the Lord of them is more beautiful then they. For the author of beautie made al those things.
- 4 † Or if they merueled at their vertue, & operations, let them vnderstand by them, that he which made these, is stronger then
- 5 they: † for by the greatnes of the beautie, and of the creature
- 6 the creator of them may be sene, to be knowne therby. † But notwithstanding there is yet in these lesse complainte. For they also perhaps erre, seeking God, and desirous to finde him.
- 7 † For whereas they conuerse in his workes, they enquire: & they are perswaded that the thinges be good which are seene.
- 8 † But againe neither oughr these to be pardoned. † For if
- 9 they could know so much, that they were able to estimate the world: how did they not more easely find the Lord thereof?
- 10 † But they are vnhappy, & their hope is among the dead, who haue called :: the workes of mens handes godds, gold & silver,
- 11 profitable stone the worke of an old hand. † Or if an artificer the inuention of art, and the similitudes of beastes, or an vnprofitable stone the worke of an old hand. † Or if an artificer
- 12 meth a vessel profitable for the common vse of this life, † and
- 13 vseth the chippes of that worke to dresse his meate: † and
- 14 † or compareth it to some beast, straking it ouer with redde, and with paynting making the colour thereof ruddie, and layeth a colour ouer euerie spot that is in it: † and maketh a
- 15 worthe habitation for it, and setting it in a wal, and fastening it with yron, † lest perhaps it fall, prouiding for it, knowing
- 16 that it can not helpe it selfe: for it is an image, and it needeth
- 17 helpe. † And concerning his substance, & his children, & for mariage, making a vow he seeketh to it. He is not ashamed to

:: Gods most  
proper name is  
He WHICH IS.  
EXO. 3. 14.

:: Seing no  
creature how  
excellent  
foeuer is or  
may be este-  
med a god, it  
is more foo-  
lish to thinke  
an image, or  
statua, or anie  
thing framed  
by mans  
handes can be  
God.

speake with him, that is without soule: † and for health certes 18  
 he beseecheth the weake, and for life asketh the dead, and for  
 helpe inuocateth him that is vnprofitable: † and for a iourney 19  
 asketh him, that can not walke: and for getting, and for  
 working, and for the euent of al things he asketh him, that  
 in al is vnprofitable.

### ANNOTATIONS CHAP. XIII.

God is the be-  
 ginning of al  
 things, abso-  
 lute and inde-  
 pending.

1. *They could not vnderstand him, that is* ] Philosophers discussing the nature  
 of manie creatures, saw that euerie creature proceeded of some other thing, &  
 so there must nedes be one beginning of al, absolute of it selfe, neither pro-  
 ceeding nor depending of an other, nor a limited substance. As the thing that is  
 a man, is not a beast; an ox is not a horse: &c. and telling what anie thing is,  
 we exclude therby that it is not other things, but saying without addition,  
 HE WHICH IS, we shew the beginning of al, in no sorte limited: and this is  
 God. VVhom some Philosophers, by such discourse found, & knew, in general,  
 & sometimes confessed, but did not honour him as God, and therefore were in-  
 excusable, as S. Paule concludeth against them. Rom. 1.

### CHAP. XIII.

*Foolish men intending to saile, honour wooden idols, in regard of the profite  
 they receiue by shippes: 6. by which some were saued in the general di-  
 luge. 8. Idols, and idolmakers are cursed. 12. They were not from the  
 beginning, 15. but were deuised for memorie of the dead, and worshipped  
 with diuine honour. 22. So men forgetting God, proceeded in idolatrie,  
 with other abominable, and cruel enormities.*

Great mad-  
 nes to inuoc-  
 ate a wooden  
 idol more base  
 & commonly  
 more corrup-  
 tible then the  
 wood of a  
 shippe.  
 As the Israe-  
 lites went  
 through the  
 red sea.

The auctor  
 prophetically  
 alludeth to

**A** GAYNE an other thinking to sayle, and beginning to 1  
 make a iourney through the fierce waues, inuocateth  
 wood: more fraile then the wood that carieth him. † For 2  
 courtesies of getting inuented it, and the crafesman by his  
 wisdom framed it. † But thy prouidence, ô Father, doth go- 3  
 uerne: because thou hast geuen a way euen in the sea, and  
 among the waues a most sure path, † shewing that thou art 4  
 able to saue out of al things, yea: if a man goe to the sea  
 without art. † But that thy workes might not be voyde of 5  
 wisdom: for this cause also men commit their liues euen to a  
 little wood, and passing ouer the sea are deliuered by shippe.  
 † But from the beginning also when the prowde giants 6  
 perished, the hope of the world fleing to a shippe, rendered  
 to the world seede of natiuitie, which was gouerned by thy  
 hand. † For: blessed is the wood, by the which: iustice is 7  
 made. † But the idol that is made by handes, cursed is both it,  
 and

- and he that made it : because he in deede wrought it : and the  
 9 same being fraile, was called god . † But to God the impious  
 10 and his impietie are odious alike. † For that which is made,  
 11 with him that made it, shal suffer torments. † For this cause  
 also in the idol of the nations there shal be no respect: because  
 the creatures of God were made to hatred, and for tention  
 to the soules of men, and for a snare to the feete of the vnwise.  
 12 † For the begynning :: of fornication is the deuising of idols:  
 13 and the inuenting of them is the corruption of life. † For  
 neither were they from the begynning, neither shal they be  
 14 for euer. † For this vanitie of men came into the world : and  
 15 therfore there is found a short end of them. † For the father  
 being sorowful with bitter moorning, made vnto himselfe the  
 image of his sonne quickly taken away : and him, that then  
 was a dead man, now :: he began to worships as god, and  
 appointed holie things and sacrifices among his seruants .  
 16 † Afterward by succession of time, the wicked custom pre-  
 uayling, this errour was kept as a law , and thinges grauen  
 17 were worshipped by the commandement of tyrants. † And  
 those , whom openly men could not honour, for that they  
 were far of, their figure being brought from a far , they made  
 an euident image of the king, whom they would honour : that  
 by their carefulnes they might honour as present, him that  
 18 was absent. † And to the worshipping of these, the excellent  
 diligence also of the artificer , helpe them forward, that were  
 19 ignorant. † For he willing to please him, hat entertained him,  
 laboured by his art , to fashion the similitude in better sort.  
 20 † And the multitude of men caried away by the beautie of the  
 worke, him that a little before had bene honoured as a man,  
 21 now they esteemed for a god. † And this was the deceyuing  
 of mans life : because men seruing either affection, or kinges,  
 gaue the name that is :: not communicable to stones and  
 22 wood. † And it was not sufficient that they erred about the  
 knowlege of God, but also liuing in a great battail of ignorance  
 23 so manie and so great euils they cal peace. † For :: either  
 sacrificing their children , or making obscure sacrifices , or  
 24 hauing watches ful of madnes, † they now neither keepe  
 life , nor mariage cleane, but one killeth an other by enuie,  
 25 or playing the adulterer maketh him sorowful : † and al  
 thinges are mingled together, blood, manslaughter, theft and  
 fiction, corruption , and infidelitie, truble, and periurie,  
 idolatrie.

the wood of  
 the Crosse, on  
 which our Sa-  
 uour rede-  
 med mankind.  
 :: From whose  
 death proce-  
 deth mansi-  
 uification.  
 :: Inuention  
 of Idols  
 brought men  
 to spiritual  
 fornications,  
 & corruption  
 of maners.

:: This first  
 idolatrie was  
 only priuately  
 exercised by  
 the father and  
 his seruants at  
 their masters  
 commandment,  
 by which  
 occasion pub-  
 lique idolat-  
 rie came into  
 the world,  
 wicked cus-  
 tom in time  
 preuailing.

:: The name  
 God in the  
 proper signi-  
 fication, can  
 not be geuen  
 to any cre-  
 ature.

:: Manie enor-  
 mous crimes  
 procede from  
 idolatrie.

disquieting of the good, † forgetfulnes of God, iniquation 26  
of foules, immutation of natiuitie, inconstancie of mariage,  
disorder of adulterie, and vnchastnes. † For the worshippe 27  
of idols not to be named, is the cause of al euil, and the begin-  
ning and end. † For either when they reioyce, they are made: 28  
or certes prophecie false things, or liue vniustly, or quickly  
forswear themselves. † For whiles they trust in idols, which 29  
are without soule, swearing amisse they hope not to be hurt.

∴ Two sortes  
of perurie:  
swearing by  
false goddes,  
and swearing  
vntruethes.

† ∴ Two euil things therfore shal happen to them worthely, 30  
because they haue thought euil of God, attending to idols, and  
haue sworne vniustly, in guile contemning iustice. † For it is 31  
not the powre of them, that are sworne by, but the punish-  
ment of them that sinne, goeth alwayes through the trangres-  
sion of the vniust.

### ANNOTATIONS. CHAP. XIII.

Caluin falsly  
chargeth this  
booke with  
error.

15. *The father made vnto himself the image of his sonne.* Calvin here chargeth  
this booke with error, in affirming that idolatrie begane by superstitiously  
honoring images of the dead. Against which he alleageth that Labans idoles, *Gen.* 3  
and others more ancient, were before anie images of dead men were honou-  
red. But he argueth vpon a false ground. For Labans idols were images, as the  
Hebrew word *Teraphim* signifieth, and is so translated in the English Bibles  
(1551. and 1577.) but because they were images of false goddes, and for that  
Laban called them his goddes, a later Bible (1603.) translateth it better, *idoles*,  
as the Latin and Greke haue *idola*. It is also certaine that Ninus king of Assi-  
rians long before Laban, yea before Abraham, sette vp the image of his Father  
Belus (otherwise called Iuppiter) to be publicly honored by the people. as S.  
Cyril sheweth li. 3. in Iulianum, nere the end, and S. Ambrose, or an other  
grane Auctor writeth the same, in cap. 1. ad Romanos. Likewise S. Cyrtian li.  
de Idolorum vanitate. S. Chrysostom. ho. 87. in Matth. and Egesippus, apud  
S. Ieronym. li. de Viris Illustrib. testifie, that the making of mens images, in  
memorie of the dead, was the occasion, and beginning of idolatrie, according  
as this place reporteth, that a Father sorowring for the death of his sonne,  
made an image in his memorie, & begane to worshippe him as a god, causing  
his seruants also to honour his dead sonne, with rites and sacrifices. VVhich  
private idolatrie was absolutely the first, that is recorded in holie Scripture, or  
anie other good auctor. And the first publique is counted by most auctors, that  
of Ninus, vvorshipping the image of his father Belus, vvith diuine honour,  
who also pardoned al offenders, how enormous soeuer their crimes were, that  
fled vnto that image. VVhich allurment together vvith so great a kinges aucto-  
ritie, drevv innumerable to publique idolatrie. VVherupon S. Ierom noteth  
(in cap. 2. Ofce) that Ninus became so great and glorious, as to make his  
father to be honored as a god.

Images of  
false goddes  
are rightly  
called idols.

Idolatrie be-  
gane by vvor-  
shipping ima-  
ges of dead  
men vvith di-  
uine honour.

Private idola-  
trie was before  
publique.

### CHAP. XV.

*The wise grafully praise the sweetenes, and mercie of God, by whom they are  
deliuered from idolatrie: 6. detesting the makers, & worshippers of idols.*

But

1 **B**Vt thou our God, art sweere, and true, patient, and  
 2 disposing al thinges in mercie. † For if we sinne, we are  
 3 thine, knowing thy greatnes: and if we sinne not we know  
 4 that we are counted with thee. † For to know thee, is absolute  
 5 iustice: and to know iustice, and thy powre, is the roote  
 6 of immortalitie. † For mens inuention of euil art hath not  
 7 brought vs into errour, nor the shadow of a picture being a  
 8 labour without fruite, a shape grauen by diuerse colours,  
 9 † the sight wherof geueth concupiscence to the senses, and  
 10 and he loueth the shape without life of a deade image. † The  
 11 louers of euils, are worthie to haue their hope in such thinges,  
 12 both they that make them, and that loue, and that worshippinge  
 13 them. † Yea and the potter pressing softe earth, with labour  
 14 fashioneth euerie vessel to our vses, and of the same clay maketh  
 15 the vessels, that are cleane to vse, and in like maner them,  
 16 that are contrarie to these: but what the vse of these vessels  
 17 is, the potter is iudge. † And with vaine labour he :: fashioneth  
 18 a god of the same clay: he which a litle before was made  
 19 of earth, and a litle after returneth backe whence he was taken,  
 20 being exacted the debte of the life which he had. † But  
 21 his care is, not because he shall labour, nor because he hath a  
 22 short life, but he contendeth with goldsmithes and siluer  
 23 smithes: yea and he imitateth the copper smithes, and counteth  
 24 it a glorie, because he maketh vaine thinges. † For his hart  
 25 is ashes, and his hope vaine earth, and his life viler then  
 26 clay: † because he was ignorant who made him, and who inspired  
 27 into him the soule which worketh, and who breathed into him  
 28 the vital spirite. † Yea and :: they esteemed our life to be a  
 29 pastime, and the conuersation of life made for a gayne,  
 30 & that we must get euerie way euil of euil. † For he knoweth  
 31 that he offendeth aboue al men, which of the matter of earth  
 32 fashioneth frayle vessels, and sculptils. † For al the vnwise,  
 33 and vnhappie aboue measure of the soule, proude :: are the  
 34 enemies of thy people, and rule ouer them: † because they haue  
 35 esteemed al the idols of the nations for goddes, which neither  
 36 haue vse of eies to see, nor nostrils to take breath, nor eares to  
 37 heare, nor fingers of the hands to handle, yea and their feete are  
 38 slow to walke. † For a man made them: and he that borrowed  
 39 breath, the same fashioned them. For no man can make God like  
 40 to himself. † For wheras him self is mortal, he maketh a dead  
 41 thing with his wicked handes For

:: Of the diuers  
 sortes of idols and  
 idolaters see our  
 brife Annotation  
 vpon the  
 113. Psal.

:: Idolaters  
 hauing forsaken  
 and forgot the  
 onlie true God,  
 become as Athe-  
 ists, making their  
 temporal gaines  
 of false goddes.  
 :: And so waxing  
 insolent, con-  
 temne and per-  
 secute the ser-  
 uants of God.

∴ Some idolaters worshipped brute beastes for goddes, as being better then senseles images: but al are abominable.

he is better then they, whom he worshippeth, because he in deede liued, though he were mortal, but they neuer. † But 18  
∴ they worship also most miserable beastes: for the senselesse things compared to these, are worse then they. † Yea neither 19  
by sight can any man see good of these beastes. But they haue fled from the prayse of God, and from his blessing.

## CHAP. XVI.

*God plaguing the Egyptians for idolatrie, and crueltie, deliuered the Israelites. 5. Chastised them also, but againe shewed them mercie; 20. and fedde them with Manna.*

∴ The Egyptians were plagued for their idolatrie. ∴ And that by beastes, because they worshipped beastes for goddes: and by death of their first begotten, for their crueltie against Gods people. ∴ God punished his owne people as a father, for their amendment. ∴ The brazen serpent not by anie vertue inherent, but as a signe of Gods fauoure, was the meanes of curing the people. Num. 21.

**F**OR ∴ these things, and ∴ by the like to these, they haue 1  
worthely suffered torments, and were destroyed by a multitude of beastes. † For the which torments thou didst wel 2  
dispose of thy people, to whom thou gauest the desire of their delectation a new taste, preparing them the quail for meate: † that they in deede coueting meate, because of those things 3  
which were shewed and sent them, might be turned away euen from necessarie concupiscence. But they in short time being made needie, tasted a new meate. † For it behoued that 4  
without excuse destruction should come vpon them exercising tyrannie: ∴ but to these onlie to shew how their enemies were destroyed. † For when the cruel wrath of beastes came 5  
vpon them, they were destroyed with the byrings of peruerse serpents. † Howbeit thy wrath endured not for euer, but 6  
for chastisement they were troubled a short time, hauing a signe of saluation for the remembrance of the commandment of thy law. † For he that turned to it, ∴ was not healed 7  
by that which he saw, but by thee the sauiour of al: † and in 8  
this thou didst shew to our enemies, that thou art he which deliuerest from al euil. † For the bitings of locusts, and flies 9  
killed them, and there was found no remedie for their life: because they were worthie to be destroyed by such thinges. † But neither the teeth of venemous dragons ouercame thy 10  
children: for thy mercie coming healed them. † For in 11  
memoric of thy wordes they were examined, & were quickly saued, lest falling into deepe obliuion, they might not vte thy helpe. † For neither herbe, nor playster healed them, but thy 12  
word, o Lord, which healeth al thinges. † For it is thou, o 13  
Lord, that hast powre of life and death, and bringest downe to the  
the



- 14 the gates of death, and tetchest agayne: † but man certes killeth by malice, and when the spirit is gone forth, it shal not returne, neither shal he cal backe the soule that is receiued:
- 15 † but it is vnpossible to escape thy hand. † For the impious denying to knowe thee, haue bene scourged by the strength of thine arme, suffering persecution by strange waters, and
- 16 haile, and rayne, and consumed by fyre. † For that which was merucious in water, which extinguissheth al thinges,
- 17 :: fyre more preuayled: for the world is reuenger of the iust.
- 18 † For a certayne time, the fyre was mitigated, that :: the plague of haile there vvas also fire mixed. *Exo. 9. v. 24.* VVhich destroyed the profitable cattel.
- 19 suffer punishment. † And at a certaine time the fyre about his powre burnt :: in water on euerie side, that it might destroy
- 20 the nation of a wicked land. † For the which thinges thou didst nourish thy people with the meate of Angels, and bread prepared thou gauest them from heauen without labour,
- 21 :: hauing in it al delectation, and the sweetnes of al taste. † For thy substance did shew thy sweetnes which thou hast toward thy children, and seruing euerie mans wil, it was turned to
- 22 that, that euerie man would. † Yea snow and yce susteyned the force of fyre, and melted not: that they might know that fyre burning in hayle, and lightening in rayne destroyed the
- 23 frutes of the enemies. † And this agayne, that the iust might
- 24 be nourished, it forgot also his owne strength. † For the creature seruing thee the Creatour, is fierce into torment against the vniust: and is made more gentle to doe good for
- 25 them, that trust in thee. † For this cause euen then being transformed into al thinges they serued thy grace the nource
- 26 of al, at their wil that desired thee: † that thy children might know, whom thou louedst O Lord, that not the frutes of natiuitie doe feede men, but thy word preserueth them, that
- 27 beleue in thee. † For that which could not be destroyed by fyre, forth with being :: heated with a litle beame of the sunne
- 28 did melt: † that it might be knowne to al men, that we ought to preuent the sunne to blesse thee, and at the rysing of light
- 29 to adore thee. † For the :: sayth of the vngratful shal melt as winter yce, & shal perish as vnprofitable water.
- :: VVith the plague of haile there vvas also fire mixed. *Exo. 9. v. 24.* VVhich destroyed the profitable cattel. :: But burnt not other beastes, that plagued the Egyptians. :: Haile did not extinguissh the fire, by Gods powre aboue nature. :: See the miracles of Manna. *Annot. Exod 16.*
- :: He speaketh agayne of Manna. :: The vaine imagination of the wicked that himself shal be saued vvill faile him.

## CHAP. XVII.

*Horrible darkenes falling in Egypt. 19. the rest of the world had ordinarie light.*

For

**F**OR thy iudgements ô Lord are great, & thy wordes in-  
 1  
 explicable; for this cause the soules lacking discipline haue  
 erred. † For whiles the wicked are perswaded that they can  
 2  
 rule ouer the holie nation: fettered with the bands of darknes,  
 and :: long night, shut vp vnder roofes, they haue lyen fugi-  
 3  
 tives from the cuerlasting prouidence. † And whiles they  
 thincke that they lie hid in obscure sinnes, they were disperfed  
 by the darke couert of obliuion, being horribly affrayd and  
 4  
 disturbed with exceeding admiration. † For neither did the  
 denne that conteyned them, keepe them without feare: be-  
 cause the sound coming downe trubled them, and sorowful  
 5  
 visions appearing to them, put them in feare. † And no force  
 certes of the fyre could geue them light, neither could the  
 6  
 clere flames of the starres lighten that horrible night. † But  
 there appeared to them soden fyre, ful of feare: and being  
 stroken with the feare of that face, which was not sene, they  
 esteemed the thinges that were sene to be worse: † and there  
 7  
 were added derisions of the magical art, and contumelious  
 rebuke of the glorie of their wisdom. † For they which prom-  
 8  
 ised that they would expel feares and perturbations from  
 the languishing soule, these with derision languished ful of  
 feare. † For although none of the monsters disturbed them:  
 9  
 being moued with the passing by of beasts, and hissing of ser-  
 pents, they perished trembling: and denying that they saw  
 the ayre, which by no meanes any man could avoyde. † For  
 10  
 wheras wickednes is fearful, it geueth testimonie of con-  
 demnation: for :: a trubled conscience doth alwayes presume  
 cruel thinges. † For feare is nothing els but a bewraying of  
 11  
 the aydes of cogitation. † And whiles inwardly there is lesse  
 12  
 expectation, the greater doth he count the ignorance of that  
 cause which maketh the torment. † But they that during the  
 13  
 night in deede impotent, and coming vpon them from the  
 lowest and highest hel, slept the same sleepe, † were sometime  
 14  
 molested with the feare of monsters, sometime fayled by  
 passing away of the soule: for soden feare and vnlooked for  
 came vpon them. † Moreouer if any of them had fallen  
 15  
 downe, he was kept shut vp in prison without yron. † For if  
 16  
 one were a husbandman, or if a shepheard, or worker of the  
 labours in the filde were sodenly taken, he susteyned necessitie  
 ineuitable. † For with one clayne of darkenes they were al  
 17  
 tyed together. Whether it were the hissing winde, or among  
 the

Exo. 1  
 10.

:: Literally the  
 Egyptians  
 had darknes  
 three dayes to-  
 gether Exo 10.  
 7. 11. Morally  
 they & other  
 gentiles were  
 in darknes  
 without faith  
 in God, til  
 Christi Resur-  
 rection the  
 third day.

:: A trubled  
 conscience is  
 a great tor-  
 ment.

the thicke boughes of trees the sweete sound of birdes, or the  
 18 force of water running downward exceedingly, † or the  
 mightie sound of rockes tumbled headlong, or the running  
 of playing beaſts, that were not ſene, or the mightie noyſe of  
 roaring beaſtes, or an Echo reſounding from the higheſt moun-  
 19 taynes: they made them ſwoone for feare. † For :: al the world  
 was illuminated with a cleare light, & none was hindered in  
 20 their workes. † But ouer them onlie was layd an heauie night,  
 the image of darkenes, which was to come vpon them. They  
 therfore were vnto themſelues more heauie then the darknes.

∴ This ſignified the con-  
 uerſion of al  
 nations to  
 Chriſt.

## CHAP. XVIII.

*In the Egyptian darknes, the Iſraelites ſaw clerly, and were not ſene of  
 their enimies. 5. For the Egyptians crueltie againſt the Hebrewes in-  
 ſants, al their owne fiſt borne were ſlaine, and their whole armie drown-  
 ed in the red ſea. 20. But fire deuouring the rebellious in Chores ſchiſme,  
 was quenched by Aarons interceſſion.*

1 **B**V T to thy :: ſaincts there was very great light, and their  
 voyce in deede they heard, but figure they ſaw not. And  
 becauſe themſelues alſo did not ſuffer by the ſame thinges,  
 2 they magnified thee: † and they that before had bene hurt,  
 becauſe they were not hurt, gaue thanks: and that there  
 3 might be a difference, they asked a gift. † For the which  
 cauſe they had a burning pillar of fyre for a guide of the  
 vnknown way, and thou gaueſt them the ſunne without  
 4 hurt of a good harbour. † They in deede worthie to lacke  
 light, and to ſuffer the priſon of darkenes, which kept thy  
 children ſhut vp, by whom the vncorrupt light of the law  
 5 began to be geuen to the world. † When they decreed to  
 kil the infantes of the iuſt: and :: one child being layd forth,  
 and deliuered, thou to the reprobuing of them, didſt take away  
 a multitude of children, and deſtroyedſt them together in the  
 6 mightie water. † For that night was known before of our  
 fathers, that they knowing in deede what othes they had cre-  
 7 dited, might be of better comfort. † And by thy people in  
 deede the health of the iuſt, was receiued, but deſtruction by  
 8 the vniuſt. † For as thou didſt hurt the aduerſaries: ſo vs alſo  
 9 thou didſt magnifie, prouoking vs. † For the iuſt children of  
 the good ſacrificed ſecretly, and diſpoſed the law of iuſtice in  
 concorde: that the iuſt ſhould receiue both good & euil alike,  
 10 ſing in now the prayſes of the fathers. † But there founded a

∴ The Church  
 is called holic  
 becauſe it pro-  
 feſſeth holines  
 and hath al-  
 wayes ſome  
 holic men, &  
 without the  
 Church there  
 is no ſanctitie.

∴ VVhen the  
 Egyptians  
 drowned the  
 Hebrews chil-  
 dren, Moyſes  
 was ſaued, and  
 reſcued to  
 guide the Iſra-  
 elites, when  
 the Egyptians  
 were drown-  
 ed.

disagreeing voyce of the enemies, and a lamentable moorning  
 was heard for the bewayled infants. † And the seruant with 11  
 the master was afflicted with like punishment, and a man of  
 the vulgar sort suffered the like thinges to the king. † Al ther- 12  
 fore alike by one name of death had dead ones innumerable.  
 For neither did the liuing suffice to burie them: because in  
 one moment, that which was the nobler nation of them, was  
 destroyed. † For concerning al thinges being incredulous 13  
 because of the enchantments, but then first when there was  
 destruction of the first begotten, they promised to be the  
 people of God. † :: For when quiet silence conteyned al 14  
 thinges, and the night was in the midde way of her course,  
 † thy omnipotent word salying out of heauen from the royal 15  
 seates, lighted as a seuerer conquerour vpon the middes of the  
 land of destruction, † a sharpe sword carying thy vnfeyned 16  
 commandment, and standing filled al with death, and reached  
 euen to heauen standing on the earth. † Then incontinent 17  
 the visions of naughtie dreames troubled them, and feares  
 vnlocked for came vpon them. † And one here an other 18  
 there, cast forth halfe aliue, shewed for what cause of death  
 he died. † For the visions, that troubled them, forewarned 19  
 these thinges, that they might not perish as ignorant why  
 they suffered euils. † But then :: there touched the iust also 20  
 tentation of death, and a disturbance of the multitude was  
 made in the wilderness: but thy wrath did not long continue. *Num.*  
 † For a man without blame hasting to pray for the people, 21  
 bringing forth the shilde of his ministerie prayer, and by  
 incense alleaging supplication, resisted the wrath, and made  
 an end of the necessitie, shewing that he is thy seruant. † And 22  
 he ouercame the multitudes, not in strength of bodie, nor with  
 might of armour, but with a word subdued he him, that  
 vexed him, rehearsing the oathes of the parents, and the  
 testament. † For when they were now fallen dead by heapes 23  
 one vpon an other, he stood betwen, and cut of the violence,  
 and seperated that way which leadeth to the liuing. † For 24  
 in the vesture downe to the foote, which he had, was al the  
 world: and the glorious thinges of the fathers were grauen  
 in the foure iewels of stones & thy magnificence was written  
 in the diademe of his head. † And to these he that destroyed 25  
 gaue place, & these did he feare: for the prooffe onlie of wrath  
 was sufficient.

∴ A prophetic  
 of Christ, com-  
 ming into this  
 world when  
 there was tem-  
 poral peace,  
 but extreme  
 darkenes of  
 ignorance.

∴ An other ex-  
 ample of dis-  
 cipline in Gods  
 punishing his  
 people for  
 their amend-  
 ment, and of  
 the obdurate  
 vnto their  
 ruine. *Exo 14.*  
*v 18. Num. 16.*  
*v 46.*

## CHAP. XIX.

*Egyptians persecuting the Hebrewes were drowned, 10. hauing bene plained before with flies, and frogges. 11. Quails were geuen to the people of Israel. 13. The barbarous not receiuing, or euil intreating Gods people, were strooken with blindness. 17. And al creatures serue God in punishing the impious, and rewarding the goodlie.*

- 1 **B**V T vpon the impious euen to the later end there came  
 2 wrath without mercie. For :: he foreknew also the  
 3 things that should come vnto them : † because when they  
 4 had permitted that they should depart, and had sent them  
 5 away with great diligence, they repenting pursued them.  
 6 For hauing as yet moorning betwen their hands, and lamen-  
 7 ting at the graues of the dead, they tooke to themselues an  
 8 other cogitation of follie : and whom by intreating they had  
 9 cast forth, them they pursued as fugitiues : † for worthie ne-  
 10 cessitie brought them to this end : and they lost the remem-  
 11 brance of those thinges, which had chanced, that punishment  
 12 might fulfil the thinges that wanted to the torments : † and  
 13 that thy people certes might passe through inuerlously, but  
 14 they might finde a new death. † For euerie creature according  
 15 to his kind was fashioned agayne from the begynning, seruing  
 16 thy precepts, that thy children might be kept without hurt.  
 17 † For a clowde ouer shadowed their campe, and out of the  
 18 water which was before, there appeared drie land, and  
 19 in the red sea a way without impediment, and of the great  
 20 depth a springing filde : † through the which al the nation  
 21 passed, which was protected with thy hand, seeing thy mer-  
 22 cifulous thinges and wonders. † For euen as horses they  
 23 fed on meate, and as lambes they reioyced, magnifying thee  
 24 ô Lord, which didst deliuer them. † For they were mindful  
 25 of those thinges, which had bene done in their seiourning,  
 26 how for the nation of beasts the earth brought forth flie's, and  
 27 for fishes the riuer yelded a multitude of frogges. † And last  
 28 of al they saw a new creature of birdes, when allured by con-  
 29 cupiscence they desired meates of deliciousnes. † For in com-  
 30 fort of their desire, there came vp to them the quail from the  
 31 sea : and vexations came vpon the sinners, not without those  
 32 arguments, which were made before by the force of light-  
 33 ninges : for they suffred iustly according to their wickednes.

∴ God fore-  
 seeing the  
 Egyptians  
 malice, per-  
 mitted them  
 to periecute  
 his people, but  
 was no way  
 the cause nor  
 auctor of their  
 finne.

∴ The Amor-  
reites refu-  
sed to grant  
them passage.

Num. 21. 7. 21.

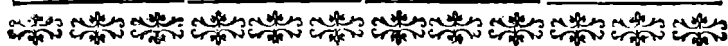
The Egyptians  
brought  
them into ser-  
uitude, Exo. 1.

God changing  
the natural  
properties of  
elementes, by  
them wrought  
iustice on sin-  
ners. S. Greg.  
ho. 33. in Euang.

† For they instituted a more detestable inhospitalitie: ∴ some 13  
certes receiued not the vnknownen strangers, and other some  
brought the good strangers into seruitude. † And not onlie 14  
these thinges, but in deede there was an other respect also of  
them: for they against their wil receiued the strangers. † But 15  
they that receiued them with gladnes, did afflicte them with  
most cruel sorowes, that vsed the same rightes: † but they 16  
were stricken with blindnes: as they in the dores of the iust,  
when they were couered with sodaine darkenes, euerie man  
sought the passage of his doore. † For whiles the ∴ elementes 17  
are turned in themselves, as in an instrument the sound of the  
qualitie is changed, and al keepe their sound: wherefore it  
may be certainly iudged by the very sight. † For the thinges 18  
of the fild were turned into thinges of the water: and what  
soeuer were swimming thinges passed into the land. † The 19  
fyre had force in water about his powre, and the water forgot  
her quenching nature. † On the contrarie the flames vexed 20  
not the flesh of corruptible beasts walking therewith, neither  
did they melt that good meate, which was easely dissolued  
euen as yce. For in al thinges thou didst magnifie thy people  
o Lord, and didst honour them, and didst not despise them, at  
al time, and in euerie place assisting them.

Exo. 1.  
24.

Exo.  
7. 21.



## THE ARGUMENT OF ECCLESIASTICVS.

Particular tes-  
timonies that  
this booke is  
holie Scrip-  
ture.

**I**N what sense this Booke is sometimes called Salomons, we haue shewed  
in the argument before the Booke of wisdom. As likewise that it is Ca-  
nonical Scripture. Wherto we might adde more testimonies of ancient  
Fathers: as S. Clement of Alexandria, li. 1. c. 8. Pedagogi, Origen, ho.  
8. in Numer. & ho. 1. in Ezech. S. Cyprian de opere & elemos. S. Atha-  
nadius in Synopsi, & li. de virginitate. S. Basil in regul. disput. resp. 104.  
S. Gregorie Nazianzen, Orat. 2. aduers. Iulian. S. Epiphanius. her. 76.  
& in Ancorato. S. Hilarie, in Psal. 144. S. Ambrose de bono mortis. c. 8. &  
ser. 22. in Psal. 118. S. Chrysostom ho. 33. ad populum Antioch. S. Au-  
gustin, li. 2. ca. 8. Doct. Christ. & li. 17. c. 20. de Ciuit. S. Gregorie the  
great in Psal. 50. and manie others expressly cite this booke as holie Scripture.  
But chiefly we relie upon the auctoritie of the Church defining that it is Ca-  
nonical.

It was

*It was written by Iesus the sonne of Sirach in Hebrew, about the time of Simon Iustus, otherwise called Priscus : and translated into Greke by the auctors Nephew, as the same Translator testifieth in his Prologue, but expresseth not his owne name. It is called Ecclesiasticus, which signifieth a Collector or Gatherer, as a common title of euerie ordinarie preacher, instructing and exhorting the multiitude gathered to a sermon : with difference from Ecclesiastes : Which signifieth The Preacher, as a greater title of the chief or principal Preacher of anie Church, Citie, or Prouince, and agreeth most eminently to Christ our Sauour : Who preached, and sendeth preachers to the whole world. And for the excellent contents, it may also rightly be called Panaretos, that is, a Receptracle, or storehouse of al vertues, for the instruction of al in general, to cooperate with Gods grace in this life, and so enherite eternal glorie. In fouentie and three whole chapters, are mixtly the commendations, and precepts of al sortes of vertues; sometimes in particular, but more often under the general names of wisdom and iustice. In the other eight chapters are recited manie excellent examples of most renowned holie men : with praises and thanks to God.*

*It was written in Hebrew & translated into Greke.*

*The Difference between Ecclesiasticus, and Ecclesiastes.*

*Panaretos.*

*The contents diuided into two partes.*

## THE PROLOGVE VPON ECCLESIASTICVS OF IESVS THE SONNE OF SIRACH.

**T**HE knowlege of manie and great things hath bene shewed vs by the Law, and the Prophetes, and others that folowed them : in which we ought :: to prayse Israel for doctrine & wisdom: because not onlie they in speaking must nedes be cunning, but strangers also both lerning & writing, may become most lerned. My grandfather Iesus, after he gaue himselfe more amply to the diligence of reading the Law, and the Prophetes, and other Bookes, that were deliuered vs from our fathers : himself also would write some of those things, which pertain to doctrine and wisdom : that such as are desirous to lerne, and to be made cunning in the same things, may more and more be attent in minde, and be confirmed to the life that is according to the law. I exhort you therefore to come with beneuolence, and to read with attent studie, and to pardon vs for those things, wherein we seeming to folow the image of wisdom, may

*By reason of a more perfect law the people of Israel were more renowned then anie other nation in the world. Dent. 4.*

∴ Translations  
into other lan-  
guages hardly  
expresse the  
sense of the o-  
riginal ton-  
gue.

sayle in the composition of wordes: for the Hebrew wordes also  
∴ sayle when they shal be translated to an other tongue. And not  
onlie these, but the Law also itself, and the Prophetes, and the rest  
of other bookes, haue no smal difference, when they are spoken  
within themselues. For in the eight and thirteth yeare, in the time  
of Ptolomee Euergetes the king, after I came into Ægypt: and  
when I had bene there much time, I found there bookes least, of  
no smal nor contemptible doctrine. Therfore myself also thought  
it good, and necessarie to adde some diligence and labour to inter-  
prete this booke: and with much watching I brought forth this  
doctrine in space of time, that men may lerne those thinges which  
teach them, that wil applie their minde, how they ought to order  
their maners, them that purpose to lead their life according to the  
Law of our Lord.

## ECCLESIASTICVS.

### CHAP. I.

Ther part.  
Praises and  
preceptes of  
wisdom.

*Wisdom procedeth from God, appeareth in his creatures. 10. and is geuen  
in competent measure to al that feare God, 16. it bringeth al vertues, 27.  
excludeth al vices, 33. and is to be sought in simplicitie of hart.*

∴ Mans wis-  
dom is not  
able to com-  
prehend the  
workes of  
God.



L wisdom is of our Lord God, & hath bene alwayes 1  
with him, & is before al time. † The sand of the sea, 2  
& the droppes of rayne, & the dayes of the world  
∴ who hath numbred? The height of heauen, and  
breadth of the earth, & profunditie of the depth who hath mea- 3  
sured? † The wisdom of God that goeth before al thinges who  
hath searched out? † Wisdom was created before al thinges, & 4  
the vnderstanding of prudence from euerlasting. † A foun- 5  
tayne of wisdom the word of God on high, and the entrance  
therof euerlasting commandments. † The roote of wisdom to 6  
whom hath it bene reueled, & the subtilties therof who hath  
known? † The discipline of wisdom to whom hath it bene 7  
reueled, and made manifest, and the multiplication of her  
entrance who hath vnderstood? † There is one most high 8  
Creatour omnipotent, and mightie King, and to be feared  
exceedingly, sitting vpon his throne and the God of dominion.  
† He created her in the Holie Ghost, and hath sene, and 9  
numbred, and measured her. † And he hath powred her 10  
out vpon al his workes, and vpon al flesh according to his  
gift,



- 11 gift, and hath geuen her to them that feare him. † The feare  
 of our Lord is :: glorie, and gloriation, and ioy, and a crowne  
 12 of exultation. † The feare of our Lord shal delight the hart,  
 13 and shal geue ioy, gladnes in length of dayes. † With him  
 that feareth our Lord it shal be wel in the later end, and in  
 14 the day of his death he shal be blessed. † The loue of God is  
 15 honorable wisdom. † But they to whom she shal appeare in  
 vision, they loue her in the vision, and in the agnising of  
 16 her great workes. † The feare of our Lord, is the begynning  
 of wisdom, and was created with the faythful in the wombe,  
 and goeth with the elect women, and is known with the iust  
 17 and faythful. † The feare of our Lord is religioſitie of know-  
 18 lege. † Religioſitie shal keepe and iustifie the hart, shal geue  
 19 ioy and gladnes. † With him that feareth our Lord it shal be  
 wel, and in the dayes of his consummation he shal be blessed.  
 20 † The fulnesſe of wisdom is to feare God, and fulnesſe is of  
 21 the fruites therof. † Al her house she shal fil with her gene-  
 22 rations, and the storehouses with her treasures. † A crowne  
 of wisdom, the feare of our Lord, replenishing place, and the  
 23 fruite of saluation: † and he hath sene, and numbred her :  
 24 but both are the giftes of God. † Wisdom shal distribute  
 knowlege, and vnderstanding of prudence: and exalteth the  
 25 glorie of them that hold it. † The roote of wisdom is to feare  
 26 our Lord: for the boughes therof are of long time. † In the  
 treasures of wisdom is vnderstanding, & religioſitie of know-  
 27 lege, but to sinners wisdom is abomination. † The feare of  
 28 our Lord expelleth sinne: † for he that is without feare, can  
 not be iustified: for the anger of his animositie, is his subuer-  
 29 sion. † Vntil a time the patient shal susteyne, and after shal  
 30 be rewarded of ioyfulness. † A good vnderstanding wil hide  
 his wordes vntil a time, and the lippes of manie shal shew  
 31 forth his vnderstanding. † In the treasures of wisdom is signi-  
 32 fication of discipline: † but the worships of God, :: is abomi-  
 33 nation to a sinner. † Sonne, coueting wisdom, keepe iustice,  
 and God wil geue her to thee. † For the feare of our Lord is  
 34 wisdom and discipline: and that which wel pleateth him,  
 35 † is fayth, and meeknes, and he wil fil his treasures. † Be not  
 incredulous to the feare of our Lord: and come not to him  
 37 with a duple hart. † Be not an hypocrite in the sight of men,  
 38 and be not scandalized in thy lippes. † Attend to them, lest  
 39 perhaps thou fal, and bring dishonour to thy soule, † and God  
 reuele

:: Eternal glo-  
 rie is the  
 fruite of the  
 feare of our  
 Lord: not that  
 this one ver-  
 tue sufficeth,  
 but it is the  
 beginning,  
 grounded in  
 true faith, and  
 bringeth forth  
 other vertues,  
 diuine giftes  
 with the frui-  
 tes of the Ho-  
 lie Ghost, & a  
 ioyful crowne  
 in the end.

:: Men drow-  
 ned in sinne  
 thinke the  
 seruice of God  
 a most tedious  
 & loathsome  
 thing.

reuele thy secretes, and in the middes of the synagogue cast thee downe: † because thou camest to our Lord wickedly, & thy hart is ful of guile and deceite.

## CHAP. II.

*Whoſoeuer wil ſerue God muſt haue iuſtice, feare of God, and patience; 6. with confidence in God. 14. Diſſemblers, incredulous, and impatient ſhal be miſerable; 18. but the godlie ſhal receiue more grace.*

**S**ONNE coming to the ſeruice of God, ſtand in iuſtice, and  
in feare, & prepare thy ſoule to tentation. † Repreſſe thy  
hart, & ſuſteyne: incline thine eare, & receiue the wordes of  
vnderſtanding: :: and make no haſt in the time of \* obduction.  
† Suſteyne the ſuſtentations of God: be ioyned to God, and  
ſuſteyne, that thy life may increaſe in the later end. † Al, that  
ſhal be applied to thee, receiue: and in ſorow ſuſteyne, and  
in thy humiliation haue patience: † for gold and ſiluer are  
tryed in the fyre, but acceptable men in the furnace of humili-  
ation. † Beleue God, and he wil recouer thee: and direct  
thy way, and hope in him. Keepe his feare, and grow old  
therin. † Ye that feare our Lord expect his mercie: & decline  
not from him leſt ye fal. † Ye that feare our Lord, beleue him,  
and your reward ſhal not be voyde. † Ye that feare our Lord,  
hope in him: and mercie ſhal come to you for your delecta-  
tion. † Ye that feare our Lord, loue him, & your hartes ſhal  
be illuminated. † Children behold the nations of men: and  
know ye that none hath hoped in our Lord, and hath bene  
confounded. † For who hath continewed in his command-  
ment, and hath bene forſaken? or who hath inuocated  
him, and he deſpiſed him? † Becauſe God is pitiful and mer-  
cifull, and wil forgeue ſinnes in the day of tribulation: and he  
is protector to al that ſeek him in truth. † :: Woe to them of  
a duple hart, and to wicked lippes, and to the handes that doe  
euil, and to the ſinner that goeth on the earth two wayes.  
† Woe to them that be diſſolute of hart, which beleue not  
God: and therefore they ſhal not be protected of him. † Woe  
be to them, that haue loſt patience, and that haue forſaken  
the right wayes, and haue declined into peruerſe wayes.  
† And what wil they doe, when our Lord ſhal begynne to  
looke on them? † They that feare our Lord, wil not be  
incredulous to his word: and they that loue him, wil kepe  
his

:: Deſire not  
to dye, that  
thou maiſt  
therby be co-  
uered from  
worldlie mi-  
ſeries, for that  
is a deſperate  
deſire, but  
haue patience  
in this life that  
thou maiſt  
finde reſt in  
God.

:: As vertues  
are to be re-  
warded: ſo al  
ſinnes ſhal be  
punished.  
Namely exter-  
nal pretence  
of holines,  
with ſecrete  
euil intention.  
Diſtruſt in  
God. Impa-  
tience, and the  
like.

- 19 his waye. † They that feare our Lord, wil seeke after the things that are wel pleasing to him : and they that loue him,  
 20 shal be filled with his law. † They that feare our Lord, wil prepare their hartes, and in his sight wil sanctifie their soules.  
 21 † They that feare our Lord, kepe his commandements, and  
 22 wil haue patience euen vntil his visitation, † saying : If we doe not penance, we shal fal into the handes of our Lord, and  
 23 not into the handes of men. † For according to his greatnes, so also his mercie is with him.

## CHAP. III.

*Honour of parents procureth Gods blessing, 11. dishonoring them his curse.*

*19. Meekenes and modestie auaiile much : but curiositie to know secret mysteries is dangerous. 27. A charitable, sincere, and docile hart, 33. with workes of mercie merite reward.*

- 1 **T**HE children of wisdom, are the Church of the iust : and  
 2 their :: nation, obedience and loue. † :: Heare your  
 3 fathers iudgement o children, and so doe that you may be  
 4 saued. † For God hath honoured the father in the children:  
 5 and inquiring of the mothers iudgement, hath confirmed it  
 6 vpon the children. † He that loueth God, praying shal  
 7 obteyne for sinnes, and shal reframe himself from them, and  
 8 shal be heard in the prayer of dayes. † And as he that gathereth  
 9 treasure, so he also that honoureth his mother. † He that  
 10 honoureth his father, shal haue ioy in children, and in the day  
 11 of his prayer he shal be heard. † He that honoureth his  
 12 father, shal liue the longer life : & he that obeyeth the father,  
 13 shal refresh the mother. † He that feareth our Lord honou-  
 14 reth his parents, and as his lordes he wil serue them, that begat  
 15 him. † In worke and word, & al patience honour thy father,  
 16 † that blessing may come vpon thee from him, & his blessing  
 17 may remayne in the later end. † The fathers blessing establi-  
 18 sheth the houses of the children : but the mothers curse  
 19 rooteth vp the foundation. † Glorie not in the contumelie of  
 20 thy father : for his confusion is no glorie to thee. † For the  
 21 glorie of a man is by the honour of his father, and the father  
 22 without honour is the dishonour of the sonne. † Sonne  
 23 receiue the old age of thy father, and make him not forowful  
 24 in his life : † and if he fayle in vnderstanding, pardon him,  
 25 and despise him not in thy strength : for the almes to the  
 26 father shal not be in obliuion. † For good shal be restored

∴ The proge-  
 nie of Gods  
 children bring  
 forth the fruite  
 of obedience  
 and loue.

∴ Honour and  
 estimation of  
 parents is the  
 chiefest obli-  
 gation that  
 man hath to-  
 wardes his  
 neighbour, &  
 the first after  
 his dutie to  
 God.

:: Almes given, or prayer made, or sacrifice offered for parents, doth merite reward at Gods hand.

:: Al greatnes in men proceeding from God, bindeth them so much the more to humilitie.

V Which vertue God most specially loueth, that so they may shew gratitude for his benefites.

:: Those that dare liue in sinful state, tempting God euen to the last houre, commonly perish therein.

thee:: for the sinne of thy mother, † and in iustice it shal be 17  
 builded to thee, and in the day of tribulation there shal be remembrance of thee: and as yce in the clere weather shal thy sinnes melt away. † Of what an euil fame is he, that forsaketh 18  
 his father: and he is cursed of God, that doth exasperate his mother. † Sonne doe thy workes in meekenes, and thou 19  
 shalt be beloued aboute the glorie of men. † The :: greater 20  
 thou art, humble thy self in al thinges, and thou shalt finde grace before God: † because the might of God onlie is great, 21  
 and he is honoured of the humble. † Seeke not thinges 22  
 higher then thy self, and search not thinges stronger then thy habilitie: but the thinges that God hath commanded thee, thincke on them alwayes, and in manie of his workes be not curious. † For it is not necessarie for thee, to see with thine 23  
 eies those thinges that are hid. † In superfluous thinges 24  
 search not manie wayes, and in manie of his workes thou shalt not be curious. † For verie manie thinges are shewed 25  
 to thee aboute the vnderstanding of men. † Manie also haue 26  
 their suspition supplanted, and haue held their senses in vanitie. † A hard hart shal fare il in the later end: and he:: that 27  
 loueth danger, shal perish in it. † A hart that goeth two 28  
 wayes, shal not haue successe, and the peruerse of hart shal be scandalized in them. † A wicked hart shal be laden with 29  
 sorowes, and the sinner wil adde to commit sinne. † To the 30  
 synagogue of the proude there shal be no health: for the shrubbe of sinne shal be rooted vp in them, and it shal not be perceiued. † The hart of the wise is vnderstood in wisdom, 31  
 and a good eare wil heare wisdom with al desire. † A wise 32  
 hart, and that which hath vnderstanding wil absteyne it self from sinnes, and in the workes of iustice shal haue successe. † Water quenbeth burning fyre, and almes resisteth sinnes: 33  
 † and God is the beholder of him that rendreth grace: he remembreth him afterward, and in the time of his fall he shal finde a sure stay. 34

Philij

Pro.  
7. 2.

Dan.  
7. 24

### CHAP. IIII.

*An exhortation to practise workes of mercie. 12. With commendation of wisdom: 23. (& obseruing due times) not to omitte for anie feare, or shame fastnes, to say the truth, 34. also to be diligent, meke, and liberal.*

**S**ONNE defraude not the almes of the poore, and turne 1  
 not away thine eies from the poore. † Delpise not the 2  
 hungrie

- hungrie soule: and exasperate not the poore in his pouertie.
- 3 † Afflict not the hart of the needie, and deferre not the gift to  
 4 him that is in distresse. † Reiect not the petition of him that  
 is afflicted: and turne not away thy face from the needie.
- 5 † From the poore turne not away thine eies for anger: and  
 :: leaue not to them that aske of thee, to curse thee behinde  
 6 thy backe. † For the prayer of him that curseth thee in the  
 bitterness of his soule, :: shal be heard: and he that made him,  
 7 wil heare him. † Make thyself affable to the congregation of  
 the poore, and to the ancient humble thy soule, and to a great  
 8 man bow thy head. † Bow downe thyne eare to the poore  
 without sadnesse, and render thy debt, and answer him  
 9 peaceable wordes in mildenes. † Deliuer him that suffereth  
 iniurie out of the hand of the proud: and be not faynt harted  
 10 in thy soule. † In iudging be merciful to pupils as a father, &  
 11 as an husband to their mother: † and thou shalt be as the  
 obedient sonne of the Highest, and he wil haue mercie on  
 12 thee more then a mother. † Wisdom inspireth life to her  
 children, and receaueth them that seeke after her, and wil  
 13 goe before them in the way of iustice. † And he that loueth  
 her, loueth life: and they that shal watch to her, shal embrace  
 14 her sweetnes. † They that shal hold her, shal inherite life:  
 15 and whither soeuer he shal enter, God wil blesse him. † They  
 that serue her, shal be seruants to the holie: and them that  
 16 loue her God loueth. † He that heareth her, shal iudge nations:  
 17 and he that beholdeth her, shal remayne confident. † If he  
 beleue her, he shal inherite her, and her :: creatures shal be  
 18 in confirmation: † because in temptation she walketh with  
 19 him, and first of al she chooseth him. † Feare and dread, and  
 probation she wil bring vpon him: and she wil torment him  
 in the tribulation of her doctrine, til she trie him in her cogi-  
 20 tations, and credite his soule. † And she wil establish him,  
 21 and make a direct way vnto him, and reioyce him, † and wil  
 disclose her secretes to him, and wil heape vpon him as trea-  
 22 sures knowlege and vnderstanding of iustice. † But if he goe  
 amis, she wil forsake him, and deliuer him into the handes  
 23 of his enimie. † Sonne obserue time, and avoyd from euil.  
 24 For thy soule be not ashamed to say the truth. † For there is  
 25 :: shame that bringeth sinne, & there is :: shame that bringeth  
 26 glorie and grace. † Accept no face against thine owne face,  
 27 nor against thy soule a lie. † Reuerence not thy neighbour

Geue not  
occasion by  
thy hard dea-  
ling with the  
poore, that  
they curse  
thee.

For if thou  
geue cause,  
God who is  
their prote-  
ctor, wil re-  
venge them  
against thee.

They that  
follow wisdom  
shal be safe.

Through  
shamefastnes  
to yeld vnto  
sinne: or not  
to reprove  
sinne, is vi-  
cious.

But to be  
ashamed, and

to abhorre  
sinne is very  
good and ne-  
cessarie.

∴ Al men are  
bonde to say  
the truth at  
conuenient  
times, ⁊ 23.  
And euer bond  
to auoide vn-  
truthes.  
∴ Euerie one  
is bond rather  
to lose his life,  
then to do a-  
gainst iustice,  
orto denie the  
truth.

in his offence: † nor kepe in a word in time of saluation. 18  
Hide not thy wisdom in the beautie thereof. † For by the 29  
tongue wisdom is discerned: and vnderstanding, and know-  
lege, and doctrine by the word of the wise, and steedfastnes  
in the workes of iustice. † ∴ Doe not gaynesay the word of 30  
truth by any meanes, and be ashamed of the lie of thyne  
vnskillfulnes. † Be not ashamed to confesse thy sinnes, and 31  
submitte not thy self to euerie man for sinne. † Resist not 32  
against the face of the mightie, neither labour against the  
streame of the riuer. † For ∴ iustice contend for thy soule, and 33  
vnto death strue for iustice, and God wil ouerthrow thyne  
enemies for thee. † Be not hastie in thy tongue: and vnpro- 34  
fitable, and remisse in thy workes. † Be not as a lion in thy 35  
house, ouerthrowing them of thy household, and oppressing  
them that are subiect to thee. † Let not thine hand be stret- 36  
ched out to receiue, and closed to geue.

## CHAP. V.

*Let not riches, youth, nor strength hold thee in sinne: 5. but do penance  
for sinnes remitted, and adde not sinne vpon sinne. 6. Neither presume to  
sinne, because God is merciful. 10. Be not couetous, nor vncoustant. 13.  
Be mecke in learning, and careful in teaching. 16. not a batmaker, nor  
duble tongued.*

Though thou  
be so potent,  
that no man  
can hinder thy  
euil design-  
ment; yet do it  
not because  
God wil pu-  
nish it.  
∴ After that  
sinne is for-  
geuen there  
remaineth of-  
tentimes pu-  
nishment for  
satisfaction.

**A**T TEND not to vniust possessions, and say not: I haue 1  
sufficient liuelihood: for it shal nothing profite in the  
time of vengeance & affliction. † Follow not in ∴ thy strength 2  
the concupiscence of thy hart: † and say not: How mightie 3  
am I? and who shal bring me vnder for my factes? for God  
reuenging wil reuenge. † Say not: I haue sinned, and what 4  
sorowful thing hath chanced to me? For the Highest is a pa-  
tient rewarder. † ∴ Of sinne forgeuen be not without feare, 5  
neither adde thou sinne vpon sinne. † And say not: The 6  
mercie of our Lord is great, he wil haue mercie on the multi-  
tude of my sinnes. † For mercie and wrath quickly approach 7  
from God, and his wrath looketh vpon sinners. † Slacke not 8  
to be conuerted to our Lord, and differre not from day to day.  
† For his wrath shal come sodainly, and in the time of ven- 9  
geance he wil destroy thee. † Be not careful in vniust riches: 10  
for they shal not profite thee in the day of \* obduction and  
vengeance. † Tosse not thy self into euerie winde, and goe 11  
not

\* C.  
ring,  
death

VON 10.

4.

not into euerie way: for so euerie sinner is proued by a duple  
 12 tongue. † :: Be stedfast in the way of our Lord, & in the truth :: Constancie  
 of thy vnderstanding and in knowlege, and let the word of in good par-  
 13 peace and iustice accompanie thee. † Be milde to heare the pose, meriteth  
 word, thou maist vnderstand: and with wisdom vter thou the promised  
 14 a true answer. † If thou haue vnderstanding, answer thy peace, and iust  
 neighbour: but if not, let thine hand be vpon thy mouth, reward.  
 lest thou be taken in an vnskilful word, and be confounded.  
 15 † Honour and glorie in the word of the wise, but the tongue  
 16 of the vnwise is his subuersion. † Be not called a whisperer  
 17 and be not taken in thy tongue, & confounded. † For vpon a  
 theefe is confusion & repentance, and a verie euil condemna-  
 tion vpon the duple tongued, but to the whisperer hatred,  
 18 and enmitie, and contumelie. † Iustifie thou the litle one, and  
 the great alike.

CHAP. VI.

*Reproch, enmie, and ferocitie hinder from louing our neighbour, 5. sivetenes  
 norisheth it. 6. A trustie freind is much worth. 8. Seeke and kepe  
 wisdom, with al diligence. 35. Frequent the companie of the wise: and  
 meditate in Gods law.*

1 **B**E not for a frend made an enemie to thy neighbour: for  
 the euil man shal inherite reproch and contumelie, and  
 2 euerie sinner enuious and duple tongued. † Extol not thyself  
 in the cogitation of thy soule as it were a bul: lest perhaps thy  
 3 strength be quashed, † and it eate thy leaues, and destroy thy  
 4 fruites, and thou be least as a drie tree in the wildernes. † For  
 a wicked soule shal destroy him that hath it, and it geueth him  
 to be a ioy to his enemies, and shal lead him into the lot of the  
 5 impious. † :: A sweete word multiplieth frends, & appeaseth  
 enemies, and a gracious tongue in a good man aboundeth. :: So Gedeon  
 6 † Let there be manie at peace with thee, and let one of pacified the  
 thousand be thy counseler. † If thou possesse a frend, in ten- Ephraimites,  
 7 tation possesse him, and not easely credite him. † For he is that were in-  
 8 a frend according to his owne time, and wil not abide in the censed against  
 9 day of tribulation. † And there is a frend that is turned to him. *Iudic. 9.*  
 enmitie: and there is a frend that wil disclose hatred, and  
 10 reproches. † And there is a frend companion at the table, and  
 11 he wil not abide in the day of necessitie. † A frend if he con-  
 tinew stedfast, shal be to thee as an equal, and in them of thy  
 12 household shal deale confidently: † if he humble himself

against thee, and hide himself from thy face, thou shalt haue  
 friendship of one accord for good. † Be seperated from 13  
 thine enemies, & take heede of thy frends. † A faithful frend, 14  
 is a strong protection: and he that hath found him, hath found  
 a treasure. † To a faythful frend there is no comparifon, and 15  
 there is no poysse of gold and siluer able to counteruaile the  
 goodnes of his fidelitie. † A faythful frend, is the medecine of 16  
 life & immortalitie: & they that feare our Lord, shal finde him.  
 † He that feareth God, shal likewise haue good friendship: 17  
 because according to him shal his frend be. † Sonne, from 18  
 thy youth receiue doctrine, and euen to thy hoare heares thou  
 shalt finde wisdom. † As he that ploweth, and that soweth, 19  
 goe to her, and expect her good fruites. † For in her worke 20  
 thou shalt labour a litle, and shalt quickly eate of her gene-  
 ration. † How exceding sharpe is wisdom to the vnlearned 21  
 men, and the vnwise wil not continew in her. † As the ver- 22  
 tue of a stone she shal be a probation in them, and they wil  
 not stay to cast her forth. † For :: the wisdom of doctrine is 23  
 according to her name, and she is not manifest to manie, but  
 to whom she is knowen, she contineweth euen to the sight of  
 God. † Heare my sonne, and take counsel of vnderstanding, 24  
 and cast not away my counsel. † Thrust thy foote into her 25  
 fetters, and thy necke into her cheynes: † put vnder thy 26  
 shoulder, and carie her, and be not wearie of her bands.  
 † Withal thy minde goe to her, and withal thy strength keepe 27  
 her wayes. † Search her out, and she shal be made manifest 28  
 to thee, and hauing obteyned her, forsake her not: † for in 29  
 the later end, thou shalt finde rest in her, and she shal be turned  
 vnto delectation. † And her fetters shal be to thee for a pro- 30  
 tection of strength, and foundation of powre, & her cheynes  
 for a stole of glorie: † For the beautie of life is in her, and her 31  
 bands are a healthful bynding. † Thou shalt put on her a stole 32  
 of glorie, and as a crowne of gratulation thou shalt set her  
 vpon thee. † Sonne, if thou attend to me, thou shalt learne: 33  
 and if thou wilt applie thy minde, thou shalt be wise. † If 34  
 thou wilt incline thine eare, thou shalt receiue doctrine: and  
 if thou loue to heare, thou shalt be wise. † Stand in the mul- 35  
 titude of wise ancients, and be ioyned to their wisdom from  
 thy hart, that thou maist heare al the narration of God, and  
 the prayse may not escape thee. † And if thou see a wise man, 36  
 watch after him, and let thy foote weare the steppes of his  
 doores.

:: Manie pre-  
 ferre learning  
 before pietie,  
 which S. Au-  
 gustin repro-  
 ueth, prefer-  
 ring the godlie  
 before the  
 lerned that  
 are lesse ver-  
 tuous: The  
 vnlearned rise  
 (sayth he) and  
 take the king-  
 dom of hea-  
 uen, and we  
 with our ler-  
 nings without  
 hart, loe how  
 we tumble in  
 the durt. *ls. 8.*  
*c. 8. Confess.*



27 doores. † Haue thy cogitation in the precepts of God, and in his commandements most of al be dayly conuerfant: and he wil geue thee hart, and the desire of wisdom shal be geuen thee.

## CHAP. VII.

*Flie from al euil things, 4. as ambition, presumption, scandal, pusillanimitie, lying, and babling. 16. Husbandrie of the ground, 21. a good wife, and good seruantes are to be cherished, 25. kepe children in discipline. 29. Honour parents, and elders, 36. & pittie the poore. 40. Memorie of the last thinges preserueth from sinne.*

b. 9.  
(al. 142  
ile. 7.)

1 **D**O E :: not euils, and they shal nor apprehend thee.  
2 † Depart from the wicked, & euil shal fayle from thee.  
3 † Sonne, sow not euils in the furrowes of iustice, & thou shalt  
4 not reape them feuenfold. † Seeke not of the lord chiefe  
principalitie, nor of the king the chayre of honour. † Iustifie  
not thyself before God, because he is the knower of the hart:  
6 and before the king desire not to seme wise. † :: Seeke not  
to be made a iudge, vnles thou be able by power to breake  
iniquities: lest perhaps thou feare the face of the mightie, and  
7 put a scandal in thyn equirie. † Sinne not against the multi-  
8 tude of a citie, neither thrust thyself into the people, † nor  
binde together duple sinnes: for neither in one shalt thou be  
9 free from punishment. † Be not faynthearted in thy minde:  
10 † despise not to pray, and to geue almes. † Say not: In the  
11 multitude of my giftes God wil haue respect, and when I  
12 offer to God most high, he wil receiue my giftes. † Laugh  
not a man to scorne in the bitternes of his soule: for there is  
13 that humbleneth and exalterh, God the ouerseer of al. † Plowe  
not a lie agaynst thy brother: neither doe thou likewise  
14 agaynst thy frend. † Be not willing to make any lie: for the  
15 custome therof is not good. † Be not ful of wordes in a mul-  
titude of ancients, and :: iterate not a word in thy speech.  
16 † Hate not laborious workes, and husbandrie created of the  
17 Highest. † Counte not thy selfe in the multitude of men  
18 without discipline. † Be mindeful of wrath, because it wil  
19 nor slacke. † Humble thy spirit very much: because the ven-  
geance of the flesh of the impious, is :: syre and the worme.  
20 † Doe not preuaricate against thy frend differring money, nor  
21 despise thy dearest brother for gold. † Depart not from a wise  
and good woman, which thou hast gotten in the feare of our

:: what soeuer  
anie soweth  
that he shal  
reape, and the  
wicked shal  
eate the frui-  
tes of his  
owne workes.  
:: Great pru-  
dence and for-  
titude are re-  
quired in al  
Iudges spiri-  
tual and tem-  
poral.

:: In hel are  
two punish-  
ments: fire  
burning, and  
the worme of  
conscience  
vexing the  
soule, & both  
are eternal.

Lord :

Lord: for the grace of her bashfulnes is aboute gold. † Hurt 22 *Leuit.*  
 not the seruant that worketh in truth, nor the hyred man that  
 geueth his soule. † Let a wise seruant be beloued of thee as 23  
 thy soule, defraude him not of libertie, nor leaue him needie.  
 † Hast thou cattel? looke wel to them: and if they be profita- 24  
 ble, let them continew with thee. † Hast thou children? 25  
 instruct them, & bowe them from their childehood. † Hast 26  
 thou daughters? keepe their bodie, and shew not thy counte-  
 nance merrie towards them. † Bestow thy daughter, and thou 27  
 shalt doe a great worke, and geue her to a wise man. † If thou 28  
 haue a wife according to thy soule, cast her not of: and to her  
 that is hateful commit not thyself. With thy whole hart  
 † honour thy father, and forget not the gronings of thy 29 *Teb.*  
 mother: † remember that thou hadst not bene borne but by 30  
 them: and recompence them, as they also thee. † In al thy 31  
 soule feare our Lord, and sanctifie his priestes. † With al thy 32  
 strength loue him that made thee: & forsake not his ministers.  
 † Honour God with al thy soule, and honour the priestes, and 33 *Deut.*  
 purge thyself with the armes. † Geue them the portion, as it 34 *Leuit.*  
 is comanded thee, of the first frutes and purgation: and of 35 *Num*  
 thy negligence purge thy self with few. † The gift of thyne  
 armes and the sacrifice of sanctification thou shalt offer to our  
 Lord, and the first of holie thinges: † and to the poore stretch 36  
 out thyne hand, that thy propitiation may be perfected, and  
 thy blessing. † The grace of a gift is in the sight of al the 37  
 liuing, :: and from the dead stay not grace. † Want not in con- 38 *Rom*  
 solation to them that weepe, and walke with them that 39 *7, 15.*  
 moorne. † Be not loth to visite the sicke: for by these thinges  
 thou shalt be confirmed in loue. † In al thy workes :: re- 40  
 member thy later ends, and thou wilt not sinne for euer.

:: VVorkes of  
 mercie are  
 also profitable  
 to the dead, as  
 prayer, almes,  
 and sacrifice  
 for soules in  
 purgatorie.  
 :: A most espe-  
 cial preserua-  
 tiue from  
 sinne.

#### CHAP. VIII.

*Contend not with a man of powre, rich, ful of tongue, or very ignorant. 6.  
 Despise not the penitent, nor old folke. 8. Reioyce not at an enemies death.  
 9. Lerne of the elder. 13. Obserue discretion in admonishing, lending, and  
 in being suretie. 17. Reproue not Iudges. 18. Conuerse not with the fa-  
 rious, foolish, nor with strangers.*

**S**TRIVE not with a mightie man, lest perhaps thou fall 1  
 into his handes. † Contend not with a rich man, lest 2  
 perhaps he make an action against thee. † For :: gold and 3  
 siluer hath destroyed manie, and hath reached euen to the  
 hart

:: Briberie  
 sometimes  
 corrup·eth

Gal 6.

Rom 16.

Rom 12.  
14.

- 4 hart of kinges, and hath turned them. † Striue not with a man ful of tongue, and thou shalt not heape stickes vpon his fyre.  
 5 † Communicate not with the ignorant man, lest he speake  
 6 il of thy progenie. † Despise not a man that turneth himself from sinne, nor vpbrayde him therwith: remember that we  
 7 are al in state to be blamed. † Despise not a man in his old  
 8 age: for we also shal become old. † Reioyce not of thine enemye dead: knowing that we doe al die, and would not that  
 9 others should ioy therat. † Despise not the narration of wise  
 10 aneients, and in their prouerbes be thou conuersant. † For of  
 11 them thou shalt lerne wisdom, and doctrine of vnderstanding,  
 12 and to serue great men without blame. † Let not the narra-  
 13 tion of the ancients escape thee: for they lerned of their  
 14 fathers: † because of them thou shalt lerne vnderstanding, and  
 15 in time of necessitie to geue answer. † Kindle not the coles of  
 16 sinners rebuking them, and be not kindled with the flame of  
 17 the fire of their sinnes. † Stand not against the face of a con-  
 18 tumelious person, lest he sitte as a spie in wayte for thy mouth.  
 19 † Lend not to a man mightier then thyself, and if thou doest  
 20 lend, count it as lost. † Be not suretie aboute thy power: and  
 21 if thou be suretie, thinke as if thou were to pay it. † Iudge  
 22 not agaynst a iudge: because he iudgeth according to that  
 23 which is iust. † With the audacious goe not on the way, lest  
 24 perhaps he burden thee with his euils: for he goeth according  
 25 to his owne wil, and thou shalt perish together with his  
 26 follie. † With an angrie man make no brawle, and with the  
 27 audacious goe not into the desert: because bloud is as nothing  
 28 before him, and where there is no helpe, he wil ouerthrow  
 29 thee. † Conferre no counfel: with fooles, for they can not  
 30 loue but such thinges as please them. † Before a stranger doe  
 31 no matter of counfel: for thou knowest not what he wil  
 32 bring forth. † Make not thy hart manifest to euerie man:  
 33 lest perhaps he repay thee false kindnes, and speake reproch-  
 34 fully to thee.

kinges more other  
 ferior iudge  
 And therfor  
 it is better to  
 suffer damage  
 then to con-  
 tend by law  
 against the  
 rich.

In al consul-  
 tations con-  
 ferre with the  
 skilful; for the  
 blinde can not  
 iudge of col-  
 ours, the  
 deafe of mu-  
 sike, the sicke  
 of taist: nor  
 worldlie men  
 of spiritual  
 thinges.

## CHAP. IX.

*Great prudence is required in conuersation between men and wemen. 14.  
 Esteeme old freindes. 16. Emulate not sinners. 18. Auoide the companie  
 of malicious. 21. Consult with the prudent, hauing God eney before  
 thyn eyes.*

∴ Seing ielousie between man & wife is dangerous, much more vnnecessarie conuersion between other men and women. especially probable occasions of sinne must be auoided.

∴ Constancie in good things namely in frendshippe is very necessarie.

∴ A sinner that prospereth is like to a former floure in the tilde, that is quickly cut downe, and withereth,

**B**E ∴ not ielous ouer the wife of thy bosome, lest she shew  
vpon thee the malice of wicked doctrine. † Gene not to  
a woman the power of thy soule, lest she goe in thy strength,  
and thou be confounded. † Looke not vpon a woman that is  
desirous of manie : lest perhaps thou fal into her snares.  
† With her that is a dauncer be not daily conuersant, nor  
heare her, lest perhaps thou perish in her efficacie. † Behold  
not a virgin, lest perhaps thou be scandalized in her beautie.  
† Geue not thy soule to harlottes in any poynt : lest thou de-  
stroy thyself, and thine inheritance. † Looke not round  
about in the wayes of the citie, nor wander vp and downe in  
the streates therof. † Turne away thy face from a trimmed  
woman, and gaze not about vpon an others beautie. † By the  
beautie of a woman manie haue perished : and hereby concu-  
piscence is inflamed as a fire. † Euerie woman, that is an  
harlot, shal be troden vpon as dung in the way. † Manie  
hauing admired the beautie of an other mans wife, haue be-  
come reprobate. for her communication burneth as fire. † Sit  
not at al with an other mans wife, nor repose vpon the bed with  
her: † and strue not with her at the wine, lest perhapes thy hart  
decline toward her, & with thy bloud thou fal into perdition.  
† ∴ For sake not an old frend : for the new wil not be like to  
him. † A new frend, is as new wine : it shal waxe old, and  
thou shalt drinke it with sweetnes. † ∴ Doe not zelously  
desire the glorie, and the riches of a sinner : for thou knowest  
not what his subuersion shal be. † Let not the iniurie of the  
vniust please thee, knowing that euen to hel the impious shal  
not please. † Be far from the man that hath power to kil, and  
thou shalt not suspect the feare of death. † And if thou come  
to him, committe nothing, lest perhaps he take away thy life.  
† Know it to be communication with death; because thou  
shalt goe in the middes of snarres, and shalt walke vpon the  
weapons of the sorowful. † According to thy powre beware  
thee of thy neighbour; and treat with the wife and prudent.  
† Let iust men be thy ghests, and let thy gloriation be in the  
feare of God, † and let the cogitation of God be in thy vnder-  
standing, & al thine enarration in the precepts of the Highest.  
† Workes shal be praysed in the handes of artificers, and the  
prince of the people in the wisdom of his speach, but the word  
of the ancients in the sense. † A man ful of tongue is terri-  
ble in his citie, and he that is rash in his word shal be odious.

Prou.

## CHAP. X.

*Wise superiors are very necessarie, because the multitude follow their example. 6. Remitte and forget iniuries, detest pride, iniustice, contumelie, and auarice. 12. Life is short. 14. Pride is the roote of al sinnes, 23. Iust power is better then sinful riches. 31. Meekenes and modestie are necessarie in al men.*

- 1 **A** wise iudge shal iudge his people, and the principalitie  
 2 of the wise shal be stable. † :: According to the Iudge :: Example of  
 of the people, so also are his ministers : and what maner of rulers is of  
 man the ruler of a citie is, such also are the inhabitants therein. great efficacie.  
 3 † An vnwise king shal destroy his people : and cities shal be  
 4 inhabited by the vnderstanding of the prudent. † The powre  
 of the earth is in the hand of God, and he wil rayse vp a profi-  
 5 table ruler for a time ouer it. † The prosperitie of man is in  
 the hand of God, & vpon the face of the scribe he wil put his  
 6 honour. † Anie iniurie of thy neighbour remember not, and  
 7 doe nothing by workes of iniurie. † Pride is odious before  
 God and men : and al the iniquitie of the nations is execrable.  
 8 † A :: kingdome is translated from nation vnto nation, † The causes  
 because of iniustices, and iniuries, and contumelies, and di- of translating  
 9 uerse deceites. † But :: nothing is more wicked then the kingdomes, &  
 10 couetous man. Why is earth and ashes proud ? † Nothing is † Couetousnes is  
 more wicked then to loue money. For he hath his soule also the roote of al  
 to sel : because in his life he hath cast forth his most inward euiles, 1. Tim.  
 11 thinges : † Al power is of short life. Long sicknes greueth the 6. in that for  
 12 Physicion. † Short sicknes the Physicion cutteth of at the lucre manie  
 first : so also the king is to day, & to morow he shal die. † For fal into al for-  
 13 when a man shal die, he shal inherite serpents, and beasts, and tes of sinnes,  
 14 wormes. † The beginning of the pride of man, is to aposta- euen into  
 15 tate from God : † because his hart is departed from him that schisme and  
 made him, for :: pride is the beginning of al sinne : he that hol- heresie, erring  
 dereth it, shal be filled with curses, & it shal subuert him in the from the faith.  
 16 end. † Therefore hath our Lord dishonoured the congregations ibidem. v. 10.  
 17 of the euil, & hath destroyed them euen to the end. † God hath † Neuertheles  
 destroyed the seates of proud princes, and hath made the pride is the  
 18 mecke sitte in their stead. † God hath made the rootes of the beginning of  
 proud nations to wither, and hath planted the humble of the al sinne, as this  
 19 nations themselues. † Our Lord hath subuerted the landes of text expresse  
 the gentiles, and hath destroyed them euen to the fundation. selfloue is

the cause of declining from Gods commandments. & they which runne on in that course, cast themselves headlong into the depth of all mischief, and of eternal milerie.

† He hath made of them to wither, and hath destroyed them, 10  
and hath made the memorie of them to cease from the earth.  
† God hath destroyed the memorie of the proud, and hath left 21  
the memorie of them that are humble in vnderstanding.  
† Pride was not created to men: nor wrath to the nation of 22  
women. † That seede of men shal be honoured, which feareth 23  
God: but that seede shal be dishonoured, which transgresseth  
the commandments of our Lord. † In the middes of brethren 24  
their ruler shal be in honour: and they that feare our Lord,  
shal be in his eyes. † The glorie of the rich, of the honou- 25  
rable, and of the poore, is the feare of God: † Despise not 26  
the iust man that is poore, and magnifie not the sinful man  
that is rich. † The great one, and the iudge, and the mightie is 27  
in honour, and there is none greater then he, that feareth  
God. † Free men wil serue a seruant, that is wise: and a man 28  
that is prudent and hath discipline, wil not murmur being re-  
buked, and the ignorant shal not be honoured. † Extol not 29  
thyself in doing thy worke, and linger not in the time of  
distresse: † better is he that worketh, and aboundeth in al 30  
things, then he that glorieth, and lacketh bread. † Sonne in  
mildenes keepe thy soule, and geue him honour according to 31  
his desert. † Him that sinneth agaynst his owne soule who 32  
shal iustifie? and who shal honour him that dishonoureth  
his owne soule? † The poore man is glorified by his discipline 33  
and feare: & there is a man that is honoured for his substance.  
† But he that is glorified in pouertie, how much more in 34  
substance? and he that is glorified in substance, let him feare  
pouertie.

Prou

Prou.

## CHAP. XI.

*Wisdom by humilitie meriteth exaltation. 7. Iudge not before examination.  
16. Trust not in riches. 14. God sendeth both prosperitie and aduersitie,  
for the good of his seruants. 31. Take heede of the deceitful.*

∴ A wiseman humbling himself by penance as Daniel did, or being vnjustly humbled by others, as Io-

THE ∴ wisdom of the humble shal exalt his head, & shal 1  
make him sitte in the middes of great men. † Prayse not 2  
a man in his beautie, neither despise a man by his looke. † The 3  
bee is smal among fowles, and her fruite hath the beginning of  
sweetnes. † In apparel doe not glorie at any time, nor be 4  
extolled in the day of thine honour, because the workes of  
the Highest onlie be meruelous, and his workes are glorious,  
and

5 and secrete, and not seene. † Manie tyrantes haue sitte in the throne, and he whom no man would thincke hath worne  
 6 the crowne. † Manie mightie men haue bene greatly oppressed, and the glorious haue bene deliuered into the hands of  
 7 others. † Before thou enquire, blame no man : and when  
 8 thou hast enquired, chasten thyself. † :: Before thou heare,  
 9 to speake. † Striue not for that thing, which doeth not  
 10 molest thee : and consiste not in the iudgement of sinners.  
 11 † Sonne let not thy doings be in manie thinges : and if thou  
 be rich, thou shalt not be free from sinne. for if thou pursue,  
 thou shalt not attayne : and if thou runne before, thou shalt  
 12 not escape. † There is one that laboureth, and hasteneth, and  
 is a sorowful impious man, and so much the more he shall  
 13 not abound. † There is a lither man that wanteth recouerie,  
 14 more sayling in strength, and abunding in pouertie : † and  
 the eie of God hath respected him in good, and hath erected  
 him from his low estate, and hath exalted his head : and manie  
 15 haue merueled at him, and haue honoured God. † Good  
 thinges and euil, life and death, pouertie and honestie are of  
 16 God. † Wisdom and discipline, and the knowlege of the  
 law are with God. Loue, and the wayes of good thinges are  
 17 with him. † :: Errour and darkenes are created with sinners :  
 and they that reioyce in euils, waxe old in euil. † The gift of  
 God is permanent to the iust, and his prospering shall haue suc-  
 18 cesse for euer. † There is that is enriched by doing sparingly,  
 19 and this is the portion of his reward † in that he sayth : I  
 haue found me rest, and now I wil eate of my goods alone :  
 20 † and he knoweth not that time passeth, & death approacheth,  
 21 and he must leaue also others, and shall die. † Stand in thy  
 couenant, and commen therein, and grow old in the worke  
 22 of thy commandements. † Abide not in the workes of  
 sinners. Bur trust in God, and tarie in thy place. † For it is  
 easie in the eies of God sodainly to enrich the poore man.  
 24 † The blessing of God hasteneth to the reward of the iust, and  
 25 in a swift houre his prospering fructifieth. † Say not : What  
 26 neede I, and what good shall I haue by this ? † Say not : I am  
 sufficient for my self : and what shall I be made worse by this ?  
 27 † :: In the day of good thinges be not vnmindful of euils :  
 and in the day of euils be not vnmindful of good thinges :  
 28 † because it is easie before God in the day of death to reward

seph was shal  
 be exalted by  
 God.

:: Expect the  
 end of an  
 other mans  
 speach, before  
 you beginne  
 to answer.  
 :: Expect also  
 ifanie that is  
 elder, or bet-  
 ter able wil  
 answer first.

:: One punish-  
 ment of sinne  
 is blindness of  
 hart. Especi-  
 ally where is  
 no remorse of  
 conscience.

:: In prosperi-  
 tie is feare,  
 and in aduersi-  
 tie hope of  
 change.

euerie one according to his wayes. † The malice of an houre 29  
maketh obliuion of great voluptuousnes, and in the end of a  
man is the disclosing of his workes. † Before death praye no 30  
man, because a man is known in his children. † Bring not 31  
euerie man into thine house: for there be manie traynes of the  
deceitful man. † For as the stonkes belche of stinking brea- 32  
thes, and as the partriche is brought in the cage, and as the  
doe into the snare: so also the hart of the proude, and as a  
watche man that seeth the fal of his neighbour. † For turning 33  
good thinges into euil he lyeth in wayte, and on the elect he  
wil lay a blot. † For of one sparke fire is increased, and of a 34  
deceitful man bloud is increased: and a sinful man lyeth in  
wayte for bloud. † Take heede to thy self of the pestiferous 35  
person, for he forgeth euils: lest perhaps he bring vpon thee  
derision for euer. † Admitte a straunger to thee, and he shal 36  
ouerthrow thee in an hurlewind, & shal make thee an aliene  
from thine owne.

## CHAP. XII.

*Use beneuolence towards good men. 10. Trust not enemies ouer much.*

:: It is rather  
crueltie then  
mercie to nou-  
rish a wicked  
man persisting  
in sinne: for so  
he runneth stil  
into more  
wickednes,  
and into eter-  
nal damna-  
tion, :: but the  
penitent is to  
be comforted  
and assisted.

**I**F thou wilt doe good, :: know to whom thou doest it, and 1  
there shal be much thanke in thy good deedes. † Doe 2  
good to the iust, and thou shalt finde great rewarde: and if  
not of him, assuredly of our Lord. † For it is not wel with 3  
him, that is euer occupied in euil thinges, and that geueth not  
almes: because the Higheest both hateth sinners, and hath  
mercie on them :: that are penitent. † Geue to the merciful, 4  
and receiue not the sinner: both to the impious, & to sinners  
he wil repay vengeance, keping them vnto the day of ven-  
geance. † Geue to the good, and receiue not a sinner. † Doe 5  
good to the humble, and geue not to the impious: prohibite 6  
to geue him bread, lest therin he be mightier then thou: † for 7  
thou shalt finde duple euils in al the good, whatsoeuer thou  
shalt do to him: because the Higheest hateth sinners, and wil  
repay vengeance to the impious. † A freind shal not be 8  
known in prosperitie, and an enimie shal not be hid in aduer-  
sitie. † In the prosperitie of a man, his enimies are in sorow, 9  
and in affliction a freind is knowne. † :: Credite not thyn 10  
enemie for euer: for as a brasse potte his wickednes rusteth:  
† and if humbling himself he goe crouching, be aduised in thy 11  
mind, and beware of him. † Place him not by thee, neither 12  
let

:: Euerie one  
is bond to  
loue his ene-  
mie of chari-  
tie: but in pru-



let him sitte on thy right hand, lest perhaps turning into thy place, he seke after thy seate : and at the last thou know my wordes, and be pricked in my sayings. † Who wil haue pittie vpon the inchanter stricking of a serpent, or of anie that come nere to beastes ? so also he that kepeth companie with a wicked man, and is wrapped in his sinnes. † For one houre he wil tarie with thee : but if thou decline, he wil not abide it. † In his lippes the enimie speaketh swetely, and in his hart he lyeth in wayte, that he may ouerthrow thee into the pitte. † In his eyes the enimie weepeth : and if he may finde a time, he wil not be satisfied with bloud : † and if euils happen to thee, thou shalt finde him there first † In his eyes the enimie weepeth, and as it were helping thee, he wil vndermine thy feete. † He wil shake his head, and clappe his hand, and whispering manie things he wil change his countenance.

dence it be  
houeth not to  
credite him.  
According to  
our Sauours  
rule : Be wise  
as serpents ;  
and simple as  
dooues. *Mat. 10*

## CHAP. XIII.

*Conuersation with the proud, rich, and potent is dangerous. 9. Relie vpon Gods helpe, 11. Beware of pusillanimitie, & of presumption. 19. A meane is necessarie, and the companie of equals is most secure.*

7. **H**E that toucheth pitch, shal be defiled with it: and he that communicateth with the proud, shal put on pride. † He shal take a burden vpon him that communicateth with one more honorable then himself. And be not companion with one richer then thyself. † What societie shal the caudron haue with the earthen pottle ? for when they shal knock one against the other, it shal be broken. † The rich man hath done vniustly, and he wil fume : but the poore man being hurt wil hold his peace. † If thou geue, he wil take thee : and if thou haue not, he wil forsake thee. † If thou haue, he wil liue with thee, and wil emptie thee, and he wil not be sorie for thee. † If thou be necessarie for him, he wil supplant thee, and smiling wil put thee in hope, telling thee good things, and wil say : What wantest thou ? † And he wil confound thee in his meates, til he emptie thee twise, & thrise, and at the last he wil mocke thee : and afterward seeing he wil forsake thee, and wil shake his head at thee. † Humble thyself to God, and expect his handes. † Take heede lest seduced into follie thou be humbled. † Be not humble in thy wisdom, lest humbled thou be seduced into follie. † Being called of the mightier depart : for by this he wil cal thee the more. † Be

He that con-  
uerfeth with a  
greater man  
then himself  
(except it be  
with vertuous)  
is forced often  
to suffer much  
and to yeld to  
manie incon-  
ueniences.

Pusillanimi-  
tie in a supe-  
rior maketh  
him omite his

no!

dutie, & com-  
mitte errors,  
fearing to do  
that perrey-  
neth to his of-  
fice, & which  
his auctoritie  
requirerh.

nor importune, lest thou be reiected: and be not farre from  
him, lest thou goe into obliuion. † Stay not to speake fellow- 14  
like with him: neither credite his manie wordes. For by much  
take he wil proue thee, and smiling wil examine thee of thy  
secretes. † His cruel mind wil kepe thy wordes: and he wil 15  
not spare for malice, and for bandes. † Take heede to thyself, 16  
and attend diligently to thyn hearing; because thou walkest  
with thy subuersion. † But hearing those thinges see as it were 17  
in sleepe, and thou shalt watch. † Loue God al thy life, and 18  
inuocate him for thy saluation. † Euerie beast loueth the like 19  
to it self: so also euerie man the nerest to himself. † Al flesh 20  
wil match with the like to it self, and euerie man wil associate  
himself to his like. † If the wolfe shal at anie time communi- 21  
cate with the lambe, so the sinner with the iust. † What fellow- 22  
shippe hath an holy man with a dogge, or what part hath  
the riche with the poore? † The wilde asse in the deserte is 23  
the lyons pray: so the poore are also the pastures of the riche.  
† And as humilitie is abomination to the proude: so also the 24  
poore man is the execration of the riche. † The riche man 25  
being moued is confirmed by his frendes: but the humble  
when he is fallen, shal be thrust out euen of his familiars. † To 26  
the rich deceued there are many recouerers: he hath spoken  
proud wordes, and they haue iustified him. † The humble 27  
was deceiued, he moreouer is rebuked also: he hath spoken  
wisely, and place was not geuen vnto him. † :: The rich man 28  
spake, and al helde their peace, and they wil carry his worde  
euen to the cloudes. † The poore man spake and they say: 29  
Who is this? and if he stumble, they wil ouerthrowe him.  
† Substance is good, to him that hath no sinne in his con- 30  
science: and pouertie is most wicked in the mouth of the  
impious. † The hart of a man altereth his countenance, either 31  
into good, or into euil. † The token of a good hart, and a 32  
good countenance thou shalt hardly finde, and with labour.

:: Acception of  
persous hin-  
dereth manie  
good counsels:  
& promoteth  
manie euil  
thinges.

#### CHAP. XLIII.

*Offence of the tongue is a frequent and dangerous sinne. 3. Riches are hurtful  
to a couetous, and to an enuious mind. 11. workes of mercie necessarie. 12.  
and perseverance in Wiselcm.*

**B**LESSED is the man that hath not offended in a worde 1  
out of his mouth, and is not pricked with the sorrow  
of sinne.

- 2 of sinne. † Happie is he, that hath not had heauines of his  
 3 minde, and hath not fallen from his hope. † Substance is  
 without reason to the couetous man and niggard, and for  
 4 the spiteful enuious man to what purpose is gold? † He that  
 heapeth together from his hart vniustly, gathereth for others,  
 5 and in his goodes an other wil kepe riote. † He that is wicked  
 to himselfe, to what other man wil he be good? and he shal  
 6 haue no pleasure in his goodes. † :: He that enuieth himselfe,  
 nothing is worse then he, and this is the reward of his malice:  
 7 † and if he doe good, he doth yt ignorantly, and not willing:  
 8 and at the last he manifesteth his malice. † The eye of the  
 enuious is wicked, and turneth away his face, and despiseth  
 9 his owne soule. † The eye of the couetous man insatiable in  
 a portion of iniquitie, wil not be satisfied til he consume  
 10 his owne soule withering it. † An euil eye is towards euil  
 thinges: & he shal haue his fil of bread, needie & in heauines  
 11 shal he be at his table. † Sonne, if thou haue it, doe good to  
 12 thyselfe, and offer to God worthe oblations. † Be mindful  
 that death slacketh not, and that :: the couenant of hel hath  
 bene shewed thee: for the couenant of this world shal dye  
 13 the death. † Before death do good to thy freind, and accord-  
 ing to thine abilitie stretching out thy hand, geue to the  
 14 poore. † Be not defrauded of thy good day, and let not a litle  
 15 portion of a good gift ouerpasse the. † Shalt thou not leaue  
 to others thy sorrowes, & labours in the deuision of the lorre?  
 16 17 † Geue and take, and iustifie thy soule. † Before thy death  
 18 worke iustice: for in hel there can not meat be found. † Al  
 flesh shal waxe olde as grasse, and as the leafe fructifying on  
 19 a greene tree. † Some grow, and some are shaken of: so the  
 generation of flesh and bloude, one is ended, and an other is  
 20 borne. † Al corruptible worke shal faile in the end: and he  
 21 that worketh it shal goe therewith. † And :: euerie excellent  
 worke shal be iustified: and he that worketh it, shal be  
 22 honoured therein. † Blessed is the man that shal continew  
 in wisdom, and that shal meditate in his iustice, and in vnder-  
 23 standing shal consider the prouidence of God. † He that  
 considereth her wayes in his hart, and hath vnderstanding  
 in her secrets, going after her as a searcher, and consistig in  
 24 her wayes: † He that looketh through her windowes, and  
 25 heareth in her gates: † He that resteth by her house, & in her  
 walles fastening a stake wil set vp his corage beside her handes,  
 and

:: He that can  
 not afforde  
 nourishment  
 to his owne  
 bodie by such  
 meanes as he  
 hath, sinneth  
 against God,  
 abusing his  
 benefices, a-  
 gainst himself  
 whom he vn-  
 iustly afflicteth  
 and against  
 his neighbour  
 whom he  
 scandalizeth.  
 :: In the old  
 testament al  
 descended  
 into some part  
 of hel.

:: There shal  
 be particular  
 reward of  
 euerie good  
 worke.

and good thinges shal rest in his cottage for euer. † He shal 16  
set his children vnder her couering, and shal abide vnder her  
boughes : † he shal be protected vnder her couering from 17  
the heate, and shal rest in her glorie.

## CHAP. XV.

*The fruites of fearing God; 7. Which fooles, and liers reape not, but the  
wise only. 11. God is no way auctor of sinne, 14. but sinners themselues  
are the auctors, abusing their freewil.*

¶ VVho soeuer **H**E that feareth God, shal doe good thinges, and he that  
shal resolue hath :: iustice shal apprehend her, † and she wil meete  
with himself him as an honourable mother, and as a wife from virginie  
to liue iustly, she wil receiue him. † She shal fede him with the bread of  
shal be sure to haue grace, for God pre- 3  
uenteth our wisdom to drinke : and she shal be made sure in him, and he  
weakenes and shal not be bowed : † and she shal hold him fast, and he 4  
so continueth shal not be confounded : and she shal exalt him before his  
to helpe al neighbours, † and in the middest of the Chutch she shal open 5  
that accepte his mouth, and shal fil him with the spirite of wisdom and  
his grace. vnderstanding, and shal clothe him with a stole of glorie.  
¶ He doth in- † Ioy & exultation she shal heape vpon him, & shal make him 6  
iurie to God, inherite an euerlasting name. † Foolish men shal not apprehend 7  
& to his word, her, & wise men shal meete her, foolish men shal not see  
that prea- her: for she is far from pride and deceite. † Lying men shal not 8  
cheth wel and be myndful of her: and true men shal be found in her, and shal  
liueth euil. haue successe, euen to the beholding of God. † ¶ Prayse is not 9  
¶ Beza sayeth, done. in refut. 2. calumnia, ad  
God ordained Adams fall, but to a good end : and that  
from God. For prayse shal be with the wisdom of God, & shal  
God iustly abound in a faithfull mouth, & the dominator wil giue praise  
decreed that to yt. † Say not : :: It is by God, that she is absent : for doe not 11  
which men thou the thinges that he hateth. † Say not : He hath made me 12  
vniustly haue erre : for impious men are not necessarie for him. † Our Lord 13  
done. in refut. hateth al abomination of error, and it shal not be amiable to  
2. calumnia, ad them, that feare him. † God from the beginning made man, 14  
Castel. But this and left him in the hand of his owne counsel. † He added his  
holie Scrip- commandmentes and precepts. † If thou wilt keepe the 16  
ture teacheth the contrarie, commandment, and keepe acceptable fidelitie for euer, they  
that God gaue shal preferue thee. † He hath set before thee water and fire : 17  
man both to which thou wilt, stretch forth thine hande. † Before 18  
freewil, and man there is life and death, good and euil : what pleaseth him  
sufficient shal be geuen him : † Because the wisdom of God is much, 19  
grace, that he  
and

Gen.

Mat. 7. 17

Ier. 2. 8.

and he is strong in mighte, seing al men without inter-  
 20 million. † The eies of our Lord are towards them that feare  
 21 him, and he knoweth al the worke of man. † He hath com-  
 manded no man to do impiouſly, and he hath geuen no man  
 22 ſpace to ſinne: † for he deſireth not a multitude of faithleſſe  
 and vnprofitable children.

might if he  
 would haue  
 kept his pre-  
 cepts. The ſame  
 is alſo clerely  
 taught *Deut. 7.  
 11, 30. and other  
 places.*

CHAP. XVI.

*A few good children, yea none at al, are better then manie wicked. 9. Gods  
 wrath falleth vpon the euil, and his mercie on the good. 14. workes  
 of mercie merite great reward. 15. Nothing is hid from God, 20. but  
 manie thinges from men.*

1 **R**EIOICE not in impious children, if they be multiplied:  
 2 neither be delighted vpon them, if the feare of God be  
 3 not in them. † Credite not their life, and reſpect not their  
 4 labours. † For better is one fearing God, then a thouſand  
 5 impious children. † And it is more profitable to die without  
 6 children, rather then to leaue impious children. † By one  
 7 wife a countie ſhal be inhabited, and the tribe of the impious  
 8 ſhal be made deſolate. † Manie ſuch thinges hath mine eie  
 9 ſene, and myne eare hath heard thinges of more force then  
 10 theſe. † In the ſynagogue of ſinners: a fire ſhal flame, and in  
 11 an incredulous nation wrath ſhal waxe hotte. † The old  
 12 giantes did not obtaine for their ſinnes, who were deſtroied  
 13 truſting to their owne ſtrength: † and he ſpared not the pere-  
 14 grination of Lot, and he deſtoted them for the pride of their  
 15 word. † He had not pitie on them, deſtroying the whole  
 16 nation, and extolling themſelues in their ſinnes. † And as the  
 17 ſix hundred thouſand foote men, which were gathered toge-  
 18 ther in the hardnes of their hart: and if one had bene ſtiſſe  
 necked, it is metuel if he had bene vnpuniſhed. † For there  
 is mercie and wrath with him. Mightie exoracion, & powring  
 out wrath: † according to his mercie, ſo his chaſtiſement  
 iudgeth a man according to his workes. † The ſinner ſhal  
 not eſcape in robberie, and the ſufferance of him that doth  
 mercie ſhal not ſlacke. † Al mercie ſhal make a place to  
 euerie man according to: the merite of his workes, & accord-  
 ing to the vnderſtanding of his peregrination. † Say not; I  
 ſhal be hid from God and from on high who ſhal remember  
 me? † In a great people I ſhal not be known: for what is  
 my ſoule among ſo innumerable creatures? † Behold heauen,

Fire of con-  
 cupiſcence, if  
 it be not ouer-  
 come in this  
 life, wil pro-  
 cure the fire of  
 Gods wrath,  
 which ſhal ne-  
 uer be extin-  
 guiſhed.

Euen a diſh  
 of colde water  
 geuen in almes  
 ſhal be rewar-  
 ded. *Mat. 10.*

and the heauens of heauens, the depth, and al the earth, & the things that are in them, in his sight shal be moued, † the 19  
 mountaines together, and the litle hilles, & the fundations of  
 the earth: & when God shal behold them, they shal be shaken  
 with trembling. † And in al these things the hart is senseles: 20  
 and euerie hart is vnderstood of him: † and his wayes who 21  
 doth vnderstand, and the storme, which neither the eie of man  
 shal see: † For manie of his workes are in secretes: but the 22  
 workes of his iustice who shal declare? or who shal susteine?  
 For the testament is far from some, and the examination of al  
 is in consummation. † He that is lesse of hart, thinketh vaine 23  
 things: and the vnwise, and erring man, thinketh folish  
 things. † Heare me my sonne, and lerne the discipline of 24  
 vnderstanding, and attend to my wordes in thy hart, † and I 25  
 wil speake discipline in equitie, and wil searce to declare  
 wisdom, and to my wordes attend in thy hart, and I speake  
 in equitie of spirit the vertues, that God hath put vpon his  
 workes from the beginning, and in truth I shew forth his  
 knowlege. † In the iudgement of God are his workes from 26  
 the beginning, and from the institution of them he distinguish-  
 ed their partes, and their beginniges in their nations.  
 † He adorned their workes for euer, neither haue they hun- 27  
 gred, nor laboured, and they haue not ceased from their  
 workes. † Euerie one shal not vex his neighbour for euer. 28  
 † Be not incredulous to his word. † After this God looked 29  
 vpon the earth, & filled it with his good things. † And the 30  
 soule of euerie liuing thing shal shew before the face thereof,  
 and into it againe is their returne. 31

Reasonable  
 soules (if they  
 folow reason)  
 and al sensible  
 soules doe (in  
 their maner)  
 praise the pro-  
 uidence of  
 God, in vsing  
 al creatures  
 to that end  
 for which  
 they were  
 created.

## CHAP. XVII.

*God creating man to his owne image, gaue him giftes, 9. and precepts. 14.  
 chose the Israelites for his peculiar people. 18. Workes of mercie are  
 commended to al men. 20. Repentance to sinners. 28. mercie is offered  
 to al.*

Man at first  
 receiued ori-  
 ginal iustice,  
 by losing  
 wherof we al  
 fel into origi-  
 nal sinne.

**G**OD created man of the earth, and after his owne image 1  
 he made him. † And againe he turned him into it, and 2  
 conformable to himselfe clothed him with strength. † He 3  
 gaue him a number of daies and time, and gaue him power of  
 those things, that are vpon the earth. † He put his feare ouer 4  
 al flesh, and he had dominion of beastes and fowles. † He 5  
 created of him an helper like to himselfe: he gaue them counsel,  
 and

- and tongue, and eies, & eares, and hart to deuise : and he filled  
 6 them with the discipline of vnderstanding. † He created in  
 them the knowlege of the spirit, he filled their hart with  
 7 vnderstanding, and euil and good he shewed them. † He set  
 his eie vpon their hartes to shew them the great thinges of his  
 8 workes : † that they might praise the name of sanctification :  
 and glorie in his meruelous workes, that thy might declare  
 9 the glorious thinges of his workes. † He added :: discipline  
 10 vnto them, and made them inherite the lawe of life. † He  
 made an euerlasting testament with them, & he shewed them  
 11 iustice and his iudgementes. † And their eie saw the glorious  
 thinges of his honour, and their eares heard the honour of his  
 voice, and he said to them : Beware of euerie vniust thing.  
 12 † And he gaue them commandment euerie one concerning  
 13 his neighbour. † Their wayes are before him alwaies, they  
 14 are not hid from his eies. † Ouer euerie nation he appointed  
 15 a ruler. † And Israel was made the manifest portion of God.  
 16 † And al their workes as the sunne in the sight of God : and  
 17 his eies without intermission looking on their wayes. † The  
 18 testamentes were not hid by their iniquitie, and al their ini-  
 19 quities are in the sight of God. † The almes of a man is as a  
 scale with him, and shal preferue the grace of a man as the  
 20 apple of the eie : † And afterward he shal arise, and shal  
 render them reward, to euerie one vpon their head, and shal  
 21 turne into the inner partes of the earth. † But to the penitent  
 he hath geuen the way of iustice, and he hath confirmed them  
 that faile to susteine, and hath appointed to them the lot of  
 22 truth. † Turne to our Lord, and forsake thy sinnes : † pray  
 23 before the face of our Lord, and diminish offences. † Returne  
 to our Lord, and turne away from thine iniustice, and hate  
 24 exceedingly abomination : † and know the iniustices and  
 iudgementes of God, and :: stand in the lot of thy purpose, and  
 25 :: of praier of the most high God. † Goe into the partes of the  
 holie world, with the liuing, and them that geue praise to  
 26 God. † Tarie not in the error of the impious, before death  
 confesse. From the dead as nothing, confession perisheth.  
 27 † Thou shalt confesse liuing, aliue and in health thou shalt  
 confesse, and shalt praise God, and shalt glorie in his mercies.  
 28 † How great is the mercie of our Lord, and his propitiation  
 29 to them that turne to him ! † For al thinges can not be in men,  
 because the sonne of man is not immortal, and they haue  
 B b b 3 delighted

God gaue a  
 precept to  
 man to be ob-  
 served for ex-  
 ercise of his  
 obedience, &  
 so to be re-  
 warded, and  
 vnder paine of  
 punishment  
 if he trans-  
 gressed. Gen. 2.

Perseueran-  
 ce in vertue to  
 the end is ne-  
 cessarie which  
 none can me-  
 rite:  
 But must stil  
 pray for it.

delighted in the vanitie of malice. † What is brighter then the 30  
sunne? & it shal faile. Or what more wicked then that which  
flesh and bloud hath inuented? and this shal be reprobued.  
† He beholdeth the powre of the height of heauen: and al 31  
men be carth and ashes.

## CHAP. XVIII.

*Gods wonderful workes exceed mans capacitie. 7. Our weaknes is streng-*  
*thened by grace. 15. wherto man must cooperate, 19. by purging his*  
*conscience, 22. by prayer, 24 by meditating Gods iudgements, 30. and*  
*by mortifying his owne concupiscence.*

¶ Al creatures according to their substantial forme in general, were created together, though they were afterwards formed in particular kindes, as they are distinctly recited in Genesis, with the order & ornaments of the world. *S Aug. li. 4. c. 33 & 34. de Gen. ad litter.* Where he expressly affirmeth that this Scripture was written by inspiration of the same spirit of truth, whereby Genesis was written.

**H**E that liueth for euer, created al things together. God 1  
onlie shal be iustified, and remaineth an inuincible king  
for euer. † Who is sufficient to declare his workes? † For 2 3  
who shal search out his glorious things? † and who shal 4  
shew forth the powre of his greatnesse? or who shal adde to  
declare his mercie? † It is not possible to diminish, nor adde, 5  
neither is it possible to finde the glorious workes of God:  
† When a man shal haue done, then shal he beginne: and 6  
when he shal rest, he shal worke. † What is man, and what is 7  
his grace? and what is his good, or what his euil? † The num- 8  
ber of the daies of men at the most an hundred yeares: as  
dropes of the water of the sea they are reputed: and as the  
grauel stone of the sand, so a few yeares in the day of eternitie.  
† For this cause God is patient toward them, and powreth 9  
out his mercie vpon them. † He hath senne the presumption 10  
of their hart that it is naught, and hath knowen their subuer-  
sion that it is euil. † Therefore hath he fulfilled his propi- 11  
tiation toward them, and hath shewed them the way of equi-  
tie. † Mans compassion is touching his neighbour: but the 12  
mercie of God is vpon al flesh. † He that hath mercie, tea- 13  
cheth, and instructeth, as a pastour his flocke. † He hath 14  
mercie on him that receiueth the doctrine of compassion, and  
he that hasteneth in his iudgementes. † Sonne in good dedes 15  
geue no blame, and in euerie gift geue not the sadnes of an  
euil word. † Shal not the dew coole heate? so also a word 16  
better then a gift. † Is not a word about a good gift? but 17  
both are with a iustified man. † A foole wil vpbraide bitterly: 18  
and the gift of one vntaught maketh the eies to drie away.  
† Before iudgement prepare thee iustice, and before thou 19  
speake lerne. † Before sickenes take medicine, and before 20  
iudgement

*Psal.*  
*7. 10*



Cor. 11.

iudgement examine thyself, and in the sight of God thou shalt

21 finde propitiation. † Before sickenes humble thy self, and in

22 time of infirmitie shew thy conuersation. † Be not hindered

e. 18. 1.

Ches. 5.

:: to pray alwayes, &amp; feare not to be iustified euen to death: :: They pray

23 because the reward of God abideth for euer. † Before praier

24 prepare thy soule: and be not as a man that tempteth God.

25 † Remember the wrath in the day of consummation, and the

26 pouertie in the time of abundance, and the necessities of

27 pouertie in the day of riches. † From morning vnto euening

28 time shal be changed, &amp; al these are sowne in the eies of God.

29 † A wise man in al things wil feare, &amp; in the daies of offences

30 wil beware of sloth. † Euerie subtile man knoweth wisdom,

31 and to him that findeth her he wil geue prayse. † The wise in

32 wordes, and they also haue done wisely: and haue vnder-

33 stood truth and iustice, and haue rayned prouerbes &amp; iudge-

34 mentes. † Go not after thy concupiscences, and turne away

35 from thy wil. † If thou geue to thy soule her concupiscences,

36 she wil make thee a ioy to the enemies. † Be not delighted

37 in multitudes, nor in few: for their concertation is continual.

38 † Be not poore in contention of borowing, and thou hast

39 nothing in thy purse: for thou shalt be enuious to thine

40 owne life.

## CHAP. XIX.

*An admonition against drunkennes, luxurie, 4. light suspicion, 7. and detraction. 13. Freindlie correption is necessarie, 23. and sincere humilitie. 27. Exterior carege is a signe of internal disposiſion.*

1 **A** workman that is a drunkard shal not be rich: and he  
 2 :: that contemneth smal thinges, shal fall by litle and litle.

eg. 11.

2 † Wine and women make wisemen to apostatate, and shal

3 reprove the prudent: † and he that ioyneth himself to har-

4 lottes, shal be naught. Rottennes and wormes shal inherite

5 him, and he shal be lifted vp for a greater example, and his

6 life shal be taken out of the number. † He that geueth credite

12. b.

7 quickly, is light of hart, and shal be lessened: and he shal more

8 ouer be counted one that sinneth against his owne soule.

9 † He that reioyceth in iniquitie, shal be reprehended, and he

10 that hateth chastisement, shal be diminished of life: and he

11 that hateth babbling, extinguishteth malice. † He that sinneth

12 against his owne soule, shal repent: and he that is delighred in

naughtines,

13 The best remedie against great finnes is to auoide smal ones, and not to contemne the least, but diligently to amend al.

That this document pertyeth to common conuersation with worldlie men, appeareth by the next verse. But to reuele secrete finnes to a spiritual father, in sacramental confession, is necessarie vvhole some and secure. It is also very commendable and most lawfull in holie religious Societies, vvhether they willingly for their owne spiritual good submitte themselves to such a godlie rule.

False pretence of pietie is hypocrisie.

And in a Superior, to oppen his owne secrete fault to his subiects is pusillanimitie.

Discretion avoideth both: by concealing and reueling faultes as reason directeth and iustice requireth.

naughtinesse, shal be reprehended. † Iterate not a wicked 7  
and hard word, and thou shalt not be lessened. † To freind 8  
and foe tel not thy minde: and if thou haue sinne, disclose it  
not. † For he wil heare thee, and wil watch thee, and as it 9  
were defending the sinne he wil hate thee, and so wil he be  
present with thee alwaies. † Hast thou heard a word against 10  
thy neighbour? let it die together in thee, trusting that it wil  
not burst thee. † At the presence of a word the foole traue- 11  
leth, as the growing of the child birth of an infant. † An arrow 12  
stickt in the thigh of flesh: so is a word in the hart of a foole.  
† Rebuke a freind, lest perhapes he hath not vnderstood, and 13  
say: I did it not: or if he did it, that he doe it not againe.  
† Rebuke thy neighbour, lest perhaps he said it not: and if 14  
he said it, lest perhaps he iterate it. † Rebuke thy freind: for 15  
there is often a fault committed. † And beleue not euerie  
word. There is that offendeth with the tongue, but not from 16  
his hart. † For who is there that hath not offended in his 17  
tongue? Rebuketh thy neighbour before thou threaten. † And 18  
geue place to the feare of the Highest: because the feare of  
God is al wisdom, and to feare God is in it, & the disposition  
of the law is in al wisdom. † And the discipline of wickednes 19  
is not wisdom: and the cogitation of sinners is not prudence.  
† There is wickednes, and in it execration: and there is a 20  
foole that hath lesse wisdom. † Better is a man that hath lesse  
wisdom, and lacketh vnderstanding, in feare, then he that 21  
abundeth in vnderstanding, and transgresseth the law of the  
Highest. † There is an assured subtilitie, & the same wicked. 22  
† And there is that vttereth an exact word telling the truth. 23  
There is that wickedly humbleth himselfe, and his inner  
partes be ful of deceite: † and there is a iust man: that sub- 24  
mitteth himselfe ouermuch of great humilitie: and there is a  
iust one: that boweth his face, and feyneth himself not to  
see that which is vnknown: † and if he be forbidden to sinne 25  
for imbecillitie of power, if he shal finde a time to do euil, he  
wil do euil. † A man is known by the sight, and a wiseman 26  
is known by the shew of his face. † The clothing of the 27  
bodie, and the laughing of the teeth, and the going of the  
man tel of him. † There is a lying chastisement in the anger of 28  
a contumelious person: and there is a iudgement, that is not  
allowed to be good: and there is that holdeth his peace, and  
he is wise.

Lew

M41

14c

## CHAP. XX.

*Correction ought to be without passion of anger. 5. much discretion is required in speech, and in silence. 14. Also in geuing, 20. & promising, 29. and in uttering knowlege, where and when is behoueth.*

1 **H**ow good a thing is it to rebuke, rather then to be angrie, and not to hinder him that confesseth in prayer!

2 † The concupiscence of an eunuch shal defloure a young maide: † so he that by violence doth vniust iudgement.

3 *He 3.* 4 How good a thing is it :: being rebuked to shew repentance!

5 for so thou shalt auoid wilful sinne. † There is that holdeth his peace, which is found wise: and there is that is odious, he

6 which is malepert to speake. † There is that holdeth his peace hauing not vnderstanding to speake: and there is that holdeth

7 his peace, knowing the time of fitte opportunitie. † A wise man wil hold his peace vntil a time: but a wanton, and the

8 vnwise wil not obserue time. † He that vseth manie wordes, shal hurt his owne soule: & he that taketh authoritie to him-

9 self vniustly, shal be hated. † There is proceeding in euils to a man without discipline, and there is finding to losse. † There

10 is a gift, that is not profitable: and there is a gift, the reward whereof is duple. † There is debasing because of glorie: and

11 there is that from humilitie shal lift vp the head. † There is that redemeth manie thinges for a smale price, and restoreth

12 the same seuen fold. † A man wise in wordes shal make him selfe beloued: but the graces of fooles shal be powred out.

13 † The gift of the vnwise shal not be profitable for thee: for his eies are :: seuenfold. † He wil geue few thinges, and vp-

14 braide manie: and the opening of his mouth is an inflammation. † To day a man lendeth, and to morow he asketh it a-

15 gaine: such a man is odious. † A foole shal haue no freind, and there shal be no thanke to his goodes. † For they that

16 eate his bread, are of a false tongue. How often, and how manie wil laugh him to scorne? † For he doth not distribute

17 with right vnderstanding, that which was to be had: in like manner also that which was not to be had. † The slipping

18 of a false tongue, as he that falleth on the pauement: so the falles of the euil shal come hastily. † A man without grace

19 is as a vaine fable, it shal be continual in the mouth of them that are without discipline. † A parable out of a fooles

20 mouth

He that taketh reprehension in good part when he is faulty meriteth pardon, and when he is not faultie he satisfieth for his other sinnes and meriteth reward.

His intention is full of guile that flattereth by shew of loue and of praise, but he wil detract so much the more, & in the end reproch thee when he may gette profitable aduantage against thee.

mouth shal be reiected: for he doth not speake it in his time.  
 † There is that is forbid to sinne for pouertie, and in his rest 23  
 he shal be pricked. † There is that wil destroy his soule for 24  
 shamfastnes, and by an vnwise person he wil destroy it: and by  
 acception of person he wil destroy himself. † There is that 25  
 for shamfastnes promisseth to his freind, and hath gotten an  
 enemy of him for naught. † Lying is a wicked reproch in a 26  
 man, and in the mouth of men without discipline it shal be  
 continually. † Better is a theefe, then the continual custome 27  
 of a lying man, but both shal inherite perdition: † The maners 28  
 of lying men are without honour: and their confusion is with  
 them without intermission: † A wiseman in his wordes shal 29  
 utter himself, and a prudent man shal please great persons.  
 † He that tilleth his land, shal make an high heape of corne: 30  
 and who so worketh iustice, he shal be exalted: and he that  
 pleaseth great men, shal auoide iniquitie. † Presentes, & giftes 31  
 blind the eyes of iudges, and as one dumbe in the mouth turneth  
 away their chastisements. † Wisdom hid, and treasure 32  
 not sene: what profit is there in both? † Better is he that 33  
 contealeth his foolishnes, then the man that hideth his  
 wisdom.

Prou

Ecc  
Deu.

:: Wisdom is  
 to be shewed  
 in wordes and  
 deedes when  
 it may profite  
 others.  
 :: To conceale  
 faultes, so they  
 be amended, is  
 most conue-  
 nient.

## CHAP. XXI.

*An inuestiue against sinne in general, and diuers in particular.*

Sonne hast thou sinned? doe so no more: but for the 1  
 sold also pray that they may be forgeuen thee. † As from 2  
 the face of a serpent flee from sinnes: and if thou approch to  
 them, they wil receiue thee. † The teeth of a lion the teeth 3  
 thereof, killing the soules of men. † All iniquitie is as a two 4  
 edged sword, there is no remedie for the wound thereof.  
 † Brawling and iniuries shal bring the substance to nothing: 5  
 and the house that is verie rich, shal be made nothing by  
 pride: so the substance of the proude shal be rooted out.  
 † The prayer of the poore out of the mouth shal come to his 6  
 eates, and iudgement shal come for him speedily. † He that 7  
 hateth chastisement, is the trace of a sinner: and he that  
 feareth God, wil turne to his owne hart. † The mightie in 8  
 a bold tongue is knowne a far off, and a wiseman knoweth  
 himself to fal by him. † He that buildeth his house at other 9  
 mens charges, is as he that gathereth his stones in the  
 winter. † The synagoge of sinners is as now gathered toge- 10  
 ther,

:: As a serpent  
 deceitfully  
 approcheth &  
 stingeth the  
 bodie, so all  
 sinnes inuegle  
 and hurt the  
 soule.

:: It is a signe  
 that he is guiltie,  
 who contemneth freindly  
 admonition.

:: He that truly  
 feareth God  
 wil diligently  
 examine his

- 11 thet, and their consummation a flame of fire. † The way of  
 12 sinners is paved with stones; & in their end, hel, & darkenes,  
 13 and paines. † He that keepeth iustice, shal containe the  
 14 vnderstanding therof. † The consummation of the feare of  
 15 God wisdom and vnderstanding. † He shal not be taught, that  
 16 is not wise in good. † But there is wisdom that aboundeth in  
 17 euil: and there is no vnderstanding where bitterness is. † The  
 18 knowlege of the wise shal abound as an inundation, and his  
 19 counsels permanent as a fountaine of life. † The hart of a  
 20 foole is as a broken vessel, and al' wisdom it shal not hold.  
 21 † A man of knowlege wil praise whatsoeuer wise word he  
 22 shal heare, and wil applie it to himself: the riotous man hath  
 23 heard it, and it shal displease him, and he wil cast it behind his  
 24 back. † The narration of a foole is as a burden in the way:  
 25 for in the lippes of the wise grace be found. † The  
 26 mouth of the prudent is sought in the Church, and they wil  
 27 thinke vpon his wordes in their hartes. † As a house destroyed,  
 28 so is wisdom to a foole: & the knowlege of the vnwise inex-  
 29 plicable wordes. † Fetters on the feete, doctrine to a foole,  
 30 and as mattes vpon the right hand. † A foole in laughter  
 31 exalteth his voice: but a wiseman wil scarce laugh secretly.  
 32 † Doctrine to the prudent is a golden ornament, and as it  
 33 were a bracelet on the right arme. † The foote of a foole  
 34 goeth easely into his neighbours house: & a cunning man wil  
 35 be abashed at the person of the mightie. † A foole wil looke  
 36 from the window into the house: but the nurtered wil stand  
 37 without. † It is the follie of a man to harken by the dore:  
 38 and a wiseman wil be greued with the contumelie. † The  
 39 lippes of the vnwise shal tel foolish thinges: but the wordes  
 40 of the wise shal be pondered in balance. † The hart of fooles  
 41 is in their mouth: and the mouth of wisemen is in their hart.  
 42 † Whiles the impious curseth the diuel, he curseth his  
 43 owne soule. † The whisperer shal defile his soule, and shal be  
 44 hated in al: and he that shal abide with him, shal be odious:  
 45 the stil man and wife shal be honored.

## CHAP. XXII.

*An other admonition against sloth, 3. dissolute children, 6. and mirth out  
 of season. 7. Fooles are hardly corrected, 18. more to be bewayled then  
 the deid. 14. Much talke doth not profite them. 14. Offend not, nor feare  
 not a freind. 33. Kepe alwayes guard of thy tongue.*

ovne actes, &  
 defectes when  
 he is vvarned.  
 :: As walles of  
 stone built in  
 the frost, so  
 riches or good  
 name vnjustly  
 gotten wil not  
 continue long.

:: Senseles, or  
 bad talke is  
 tedious to al  
 good men.  
 :: VVordes  
 that may edi-  
 fic are grateful  
 to al godlie  
 cares.

:: VVicked  
 men condem-  
 ning the diuel  
 or anie other  
 wicked, do in  
 dede condemne  
 themselves.  
 And to them  
 agreeth that  
 sentence: of  
 our Sauour.  
 By thyne  
 owne mouth I  
 iudge thee,  
 naughty ser-  
 uant. Luc. 19.

∴ Contempt & ignominie is the worldlie punishment of the slouthful, besides his eternal damnation at the day of iudgement. *Mat. 23. 30.*

∴ In this and other places is not vnderstood a foole that by defect of natural vvirte is ignorant, or an idleote, but he that is voide of grace, full of malice, and wickednes. For the wicked life of such a one is worse then his death. *2. 12.*

**T**HE sluggard is stoned ∴ with a durtie stone, & al men wil speake of his disgrace. † The sluggard is stoned with the dung of oxen : and euerie one, that shal touch him, wil shake his handes. † The confusion of the father is of a sonne without discipline : and the daughter shal be made of lesse account. † A wise daughter is an inheritance to her husband. for she that confoundeth, is made a contumelie to her father. † She that is bold shameth father and husband, and shal not be inferiour to the impious : but of them both she shal be dishonored. † Muslike in mourning is a tale out of time : scourges and doctrine are at al time wisdom. † He that reacheth a foole, is as he that gleweth together a potshard. † He that telleth a word to him that heareth not, is as he that raiseth vp a man sleepeing out of an heauie sleepe. † He speaketh with him that sleepeth, which vttereth wisdom to a foole : and in the end of the narration he saith : Who is this ? † Weepe vpon the dead, for his light hath failed : and weepe vpon ∴ a foole, for he faileth in vnderstanding. † Weepe a little vpon the dead, because he is at rest. † For the wicked life of the very wicked, aboute the death of a foole. † The moorning of the dead is seuen daies : but of a foole and of the impious, al the daies of their life. † Speake not much with a foole, and goe not with the vnwise. † Keepe thy selfe from him, that thou haue no molestation, and thou shalt not be defiled with his sinne. † Turne aside from him, and thou shalt finde rest, and shalt not be wearied with his follie : † What shal be heauier then lead ? and what other name hath it but foole. † It is easier to beare sand and salt, and a masse of yron, then an vnwise man, and a foole, and impious. † A frame of wood bound together in the fundation of a building, shal not be dissolued : so also the hart confirmed in the cogitation of counsel. † The cogitation of the wise at al time, yea by feare shal not be depraued. † As stakes in high places, and plaisteringes laid without cost, shal not abide against the face of the winde : † so also a feareful hart in the cogitation of a foole shal not resist against the violence of feare. † As a trembling hart in the cogitation of a foole, al time wil not feare, so also he that continueth alwaies in the preceptes of God. † He that pricketh the eie, bringeth forth teares : and he that pricketh the hart, bringeth forth feeling. † He that casteth a stone

stone at fowles, and shal throw them downe: so he that spea-  
 26 keth reprochefully to his freind, dissolueth freindship. † :: Al  
 though thou drowest a sword at a freind, despaire not: for  
 27 there is returning to a freind. † If thou open a sad mouth,  
 feare not. for there is agreement: :: except taunt, and reproch  
 and pride, and reuealing of secret, and a traitorous wound: in  
 28 al these thinges a freind wil flee away. † Possesse fidelitie  
 with a freind in his prouertie, that in his goodes also thou  
 29 maist reioyce. † In the time of his tribulation contine  
 faithful to him, that in his inheritance also thou maist be heire  
 30 with him. † Before the fire the vapour of the chimney, and  
 the smoke of the fire riseth on high: so also before bloud euil  
 31 wordes, and contumelies, & threatens. † I wil not be ashamed  
 to salute a freind, from his face I wil not hide myself: and if  
 32 there chance euiles to me by him, I wil beare it. † Euerie one  
 33 that shal heare, wil beware of him. † Who wil geue a gard  
 to my mouth, and a sure seale vpon my lippes, that I fal not  
 140. by them, and my tongue destroy me?

## CHAP. XXIII.

*A prayer against pride, 6. gluttonie, and luxurie. 7. Beware of offending  
 in speech. 9. especially of unlawful swearing 15. blasphemie, 17. irreuerent  
 and reprocheful wordes. 21. Also of auarice, 24. fornication, and adul-  
 trie, 30. at which God seeth, and wil seuerly punish. 33. With other sinnes  
 that follow therof.*

1 **O** Lord father, and dominatour of my life :: leaue me not  
 2 in their counsel: nor suffer me to fal in them. † Who  
 laieth on stripes in my cogitation, and in my hart the doctrine  
 of wisdom, and in their ignorances they spare me not, and  
 2 their offences appeare not, † and my ignorances increase not,  
 and my offences be multiplied, and my sinnes abound, and I  
 fal in the sight of mine aduersaries, & mine enemies reioyce.  
 4 † O Lord father, and God of my life, leaue me not in their co-  
 gitation. † Hautines of mine eies geue me not, and al desire  
 6 turne away from me. † Take from me the concupiscences of  
 the bellie, and let not the concupiscences of copulation take  
 hold of me, and geue me not ouer to a shamelesse and foolish  
 7 minde. † O children heare :: the doctrine of the mouth: and  
 he that wil keepe it, shal not perish by his lippes, nor be scan-  
 8 dalized in most wicked workes. † A sinner is taught in his  
 Ccc 3

:: A true  
 freind wil not  
 be lost for tem-  
 poral damage  
 nor danger.  
 :: But the vices  
 of derision, re-  
 proch, and the  
 like violate al  
 freindshipe  
 with wife and  
 good men.

:: Man being  
 weake and the  
 enimie subtle  
 & strong, he is  
 not able to re-  
 sist tentations  
 without Gods  
 special grace,  
 for which the  
 wiseman ther-  
 fore prayeth,  
 instructing al  
 by his example  
 to do the  
 same.  
 :: Precepts  
 how to go-  
 uerne the  
 mouth, and  
 tongue.

∴ Against rash,  
vntrue, & vn-  
lawful swea-  
ring. Iere. 4.

∴ In oathes  
God is called  
to witnes as  
he that can  
not lie, but  
blasphemie  
attributeth  
that to God  
which per-ey-  
neth not him,  
or attributeth  
to some crea-  
ture that  
which only  
belongeth to  
God, and so is  
a contrarie  
sinne to vnlaw-  
ful swearing.  
∴ Both are  
mortal sinnes.  
∴ Admonition  
against sinnes,  
of the tongue.  
∴ Reproch to  
parents, and  
other neigh-  
bours.  
∴ Against co-  
uetousnes.  
∴ Fornication.  
∴ Adultrie.

vanitie, and the proud and the euil speaker shal he scandalized  
in them. † Let not thy mouth be accustomed ∴ to swearing; 9  
for there be manie falles in it. † But let not the naming of 10  
God be vsual in thy mouth, and meddle not with the names  
of Saintes, because thou shalt not scape free from them. † For 11  
as a seruant daily examined, lacketh not the marke therofe  
so euerie one that sweareth, and nameth, shal not be wholly  
purged from sinne. † A man that sweareth much shal be 12  
filled with iniquitie, and plague shal not depart from his  
house. † And if he frustrate it, his sinne shal be vpon him: 13  
and if he dissemble, he offendeth double: † and if he sweare 14  
in vaine, he shal not be iustified: for his house shal be filled  
with retribution: † There is another ∴ contrarie speech, also 15  
∴ to death, be it not found in the inheritance of Iacob:  
† For of the merciful al those thinges shal be taken away; 16  
and they wil not wallow in sinnes. † Let not thy mouth be 17  
accustomed to ∴ vnurtered speech: for there is in it a word  
of sinne. † Remember thy father and thy mother, for thou 18  
sittest in the midst of greate men: † lest perhapes God 19  
forget thee in their sight, and being sortted with thy daile  
custome, thou suffer reproch, and hadst better not haue bene  
borne; and curse the day of thy natiuitie. † A man accustomed 20  
to the wordes of reproch, wil not be instructed in al his daies.  
† Two sortes abound in sinnes, and the third bringeth wrath 21  
and perdition. † An ∴ hote soule as a burning fire wil not be 22  
quenched, til it swallow somewhat. † and a wicked man in 23  
the mouth of his flesh wil not cease til he kindle a fire. † To a 24  
man that is ∴ a fornicatour al bread is sweete, he wil not be  
wearie transgressing vnto the end. † Euerie man that passeth 25  
∴ beyond his owne bed, contemning against his owne soule,  
and saying: Who seeth me? † Darkenes compasseth me, and 26  
the walles couer me, and no man beholdeth me: whom do  
I feare? the Highest wil not be mindful of my sinnes. † And 27  
he vnderstandeth not that his eye seeth al thinges, for that  
such feare of man expelleth from him the feare of God, & the  
eies of men fearing him: † and he knoweth not that the eies 28  
of our Lord are much more brighter then the sunne, behol-  
ding round about al the waies of men, and the botome of the  
depth, and the hartes of men looking into the hidden partes.  
† For al thinges were knowen to our Lord God, before they 29  
were created: so also after it is perfected he beholdeth al  
thinges.

Mat.

I/a.



- wi 10. 30 things: † Reuenge shal be taken on this man in the streates : Seing carnal  
 168.22. of the cittie, and as an horse colt he shal be chased: and where adultrie shal  
 31 he expected not, he shal be apprehended. † And he shal be in be seuerely  
 dishonour with al men, for that he vnderstood not the feare punished,  
 32 of our Lord. † So euerie woman also that forsaketh her much more  
 33 husband, & getteth inheritance by mariage of an other, † For spiritual: as  
 first she hath bene vnfaithful in the law of the Highest: and schisme here-  
 fecondly she hath sinned against her husband: thirdly she hath sie, and apo-  
 fornicated in adulterie, and hath gotten her children of an stasie from  
 34 other man. † This woman shal be brought into the Church, Catholique  
 35 and vpon her children there shal be examination. † Her Religion.  
 children shal not take roote, and her boughes shal not yeld  
 36 fruite. † She shal leaue her memorie to be cursed, and her  
 37 dishonour shal not be wiped out. † And they that are leaft  
 shal know, that nothing is better then the feare of God: and  
 nothing sweeter, then to haue regard to the commandmentes  
 38 of our Lord. † It is great glorie to folow our Lord: for length  
 of daies shal be taken of him.

## CHAP. XXIII.

*True and laudable Wisdom 5. proceeding from God, 6. shinerh in his workes:*

*12. especially in his Church; where she bringeth forth al vertues. 26. She  
 inniteth al vnto her. 44. and lighteneth her folowers with splendore of  
 doctrine.*

- 1 **W**ISDOM shal praise: her soule, & shal be honoured: Diuine wis-  
 in God, and shal glorie in the middes of her people, dom the Se-  
 2 † and shal open her mouth in the churches of the Highest, and cond Person  
 3 shal glorie in the sight of his power, † and in the middes of her of the B. Tri-  
 people she shal be exalted, and in the holie assemblie she shal nitie begotten  
 4 be admired, † and in the multitude of the elect she shal haue not created  
 praise, and among the blessed, she shal be blessed, saying: praifeth it self.  
 5 † I come forth from the mouth of the Highest, the first be: According to  
 6 gotten before al creatures. † I made that in the heauens there the phralse of  
 should rise light that faileth not, and as a cloud I couered al speach Iere. 51.  
 7 the earth. † I dwelt in the highest places, and my throne is in v. 14. The Lord  
 8 the pillar of a cloude. † I alone haue gone round about the of hostes hath  
 compasse of heauen, and haue penetrated into the bottoime sworne by his  
 9 of the depth, and haue walked in the waues of the sea, † and soule, that is, by  
 10 stood in al the earth: and in al people, † and in euetie nation himself.  
 11 I haue had the primacie: † and I haue by strength troden  
 downe

∴ God offereth his grace, but forcerh not anie to accept it.

∴ Creation is nothere taken in the strict signification, but for diuine production, in that God the Father by vnderstanding begetteth God the Sonne. As likewise the Father and the Sonne by loue produce the Holie Ghost. ∴ in the Church only is effectual grace.

∴ The more grace any hath the more he desireth and receiueth.

∴ In Dauids progenie God preferred the

downe the hartes of al the excellent, and the base; and in al these things ∴ I sought rest, & I shal abide in the inheritance of our Lord. † Then the creatour of al commanded, and said to me: & he that ∴ created me, rested in my tabernacle, † and he said to me: Inhabite ∴ in Iacob, and inherite in Israel, and take roote in myne elect. † From the beginning and before the worlds was I created, and vnto the world to come I shal not cease, and in the holie habitation I haue ministred before him. † And so in Sion was I established, and in the sanctified cittie likewise I rested, and my power was in Ierusalem. † And I tooke roote in an honorable people, and in the portion of my God his inheritance, and my abiding is in the ful assemblie of saintes. † I am exalted as a cedar in Libanus, and as a cypres tree in mount Sion. † As a palme tree in Cades am I exalted, and as a rose plant in Iericho: † As a faire oliue tree in the fieldes, and as a plane tree by the water in the streates am I exalted. † I gaue an odour as cinnamon, & aromatical balme: as chosen myrrhe haue I geuen the sweetenes of odour: † and as storax, and galbanum, and onyx, and aloes, and as Libanus not cut, haue I perfumed myne habitation, and myne odour is as baulme, non mingled. † I haue spred out my boughes as the terebinth, and my boughes are of honour and grace. † I as a vine haue fructified sweetenes of odour: and my flowers are fruite of honour and honestie. † I am the mother of beautiful loue, and of feare, and of knowlege, and of holie hope. † In me is al grace of way and truth, in me al hope of life and vertue. † Passe to me al ye that desire me, and be filled of my generations. † For my spirit is sweete aboute honie, and myne inheritance aboute honie and the honie combe. † My memorie is vnto generations of worldes. † They that ∴ eate me, shal yet hunger: and they that drinke me, shal yet thirst. † He that heareth me, shal not be confounded: and they that worke in me, shal not sinne. † They that explicate me, shal haue life euerlasting. † Al these things are the booke of life, and the testament of the Highest, & the knowlege of truth. † Moyse commanded a law in the preceptes of iustices, and an inheritance to the house of Iacob, and the promises to Israel. † He appointed to Dauid his seruant for to raise vp a king of him most strong, and sitting in the throne of honour ∴ for euer. † Who filleth wisdom as Phison, and as Tigris in the daies of new fruites. † Who repleni-

P/a.

v. 3.

replenisheth vnderstanding as Euphrates, who multiplieth it  
 37 as Iordan in the time of haruest. † Who sendeth discipline as  
 38 the light, and assisting as Gehon in the day of vintage. † Who  
 first hath perfect knowledge of it, & a weaker shal not searche  
 39 it out. † For her cogitation shal abound aboute the sea, and  
 40 her counsels aboute the greate depth. † I wisdom haue  
 41 powred out riuers. † I as a fluse of a mightie water out of the  
 riuier, I as the riuier Dioryx, & as a water coundite I came out  
 42 of paradise. † I said: I wil water my garden of plantes, and  
 44 wil inebriate the fruite of my medow. † And hehold my  
 fluse was made abundant, and my riuier came neere to a sea.  
 44 † Because I illuminated doctrine to alas the morning light,  
 45 & I wil declare it far. † I wil penetrate al the inferiour partes  
 of the earth, and wil behold al that sleepe, and wil illuminate  
 46 al that hope in our Lord. † I wil yet poure out doctrine as  
 prophecie, and will leaue it to them that seeke wisdom, and  
 47 wil not cease vnto their progenies euen to the holie age. † See  
 ye that I haue not laboured for myself only, but for al that  
 seeke out the truth.

kinglie state  
 til the captiui-  
 tie: and the  
 estimation of  
 the royal  
 bloud vnto  
 Christ. But in  
 al this David  
 was a figure of  
 Christ. ¶ Who  
 sitteth in the  
 Throne of  
 honour abso-  
 lutly for euer.

## CHAP. XXV.

*Concord between bretheren, neighbours, and man and wife, much pleaseth  
 God. 3. A poore man proud, a richman a liar, and an old man doting in  
 carnal, or worlatie thinges, are very hateful. 9. He that seeth his children  
 good; and his enemies ouerthrowne; hath a good wife; offenderth not in  
 speach; consenteth not to sinne; hath a true freind; teacheth good doctrine;  
 hath sacred; and humane knowlege: hath undoubtedly nine happie  
 thinges: but to feare God conteyneth 14. and excelleth al. 17. A wicked  
 woman (hereſie) is very detestable, 30. and most intolerable, if she haue  
 supreme dominion.*

1 **I**N three thinges my spirit is pleased, which are approued  
 2 before God, and men: † The concord of bretheren, and  
 the loue of neighbours, and man and wife wel agreeing  
 3 together. † Three sortes my soule hateth, and I am greatly  
 4 greeued at their life; † A poore man proud: & a rich man a  
 5 lyer: an old man a foole, and doting. † The thinges that thou  
 hast not gathered in thy youth, how shalt thou find them in  
 6 thy old age? † How beautiful is iudgement for a grey head,  
 7 and for ancientes to know counsel! † How beautiful is  
 wisdom for the aged, & vnderstanding glorious, and counsel!  
 8 † Much cunning is the groune of old men, and the feare of

∴ Three very  
 commendable  
 thinges.

∴ Other three  
 detestable.

D d d

God

∴ Nine happie  
things in this  
life.

∴ All happines  
in this life is  
grounded in  
the feare of  
God.

∴ The de-  
scription of  
heresie vnder  
the figure of  
a wicked wo-  
man: whose  
malice is  
secretly co-  
uered vnder  
pretence of  
truth and pie-  
tie.

∴ Layhead-  
shine in spiri-  
tual causes is  
so vnreason-  
able and  
absurde, that  
few heretikes  
wil iadure it.

God is their glorie. † ∴ Nine things not to be imagined of 9  
the hart haue I magnified, and the tenth I wil tel vnto men  
with my tongue: † A man that hath ioy in his children; liuing 10  
and seeing the subuersion of his enemies. † Blessed is he that 11  
dwelleth with a wife woman; & that hath not offended with  
his tongue; and that hath not serued such as are vnworthie of  
him. † Blessed is he that findeth a true freind; and that decla- 12  
reth iustice to an eare that heareth: † How great is he, that 13  
findeth wisdom; and knowlege; but he is not about him ∴ that  
feareth our Lord. † The feare of God hath set it self about al 14  
things: † blessed is the man, to whom is geuen to haue the 15  
feare of God: he that holdeth it, to whom shal he be re-  
sembled? † The feare of God is the beginning of his loue: 16  
and the beginning of faith is to be fast ioyned vnto it. † The 17  
heauines of the hart is al plague: & al malice, ∴ the wickednes  
of a woman. † And he wil see al plague, and not the plague of 18  
the hart: † & al wickednes, & not the wickednes of a woman: 19  
† and al obduction, and not the obduction of them that hate 20  
him: † and al reuenge, and not the reuenge of the enemies. 21  
† There is no head worse then the head of a serpent: † and 22  
there is no anger about the anger of woman. It shal be more 23  
pleasant to abide with a lyon and dragon, then to dwell with a  
wicked woman. † The wickednes of a woman changeth her 24  
face: and darkeneth her countenance as a beare: and wil shew  
it as a sacke. In the middes of her neighbours, † her husband 25  
groned, and hearing he sighed a litle. † Al malice is short to 26  
the malice of a woman, the lot of sinners fal vpon her. † As 27  
the going vp a grauelie way in the feete of the aged, so a  
woman ful of tongue to a quiet man. † Looke not vpon a 28  
womans beautie, and desire not a woman for beautie. † A 29  
womans anger, and impudencie, and confusion is great. † A 30  
woman ∴ if she haue superioritie, is contrarie to her husband.  
† An humbled hart, and heauie countenance, and plague of 31  
hart, is a wicked woman. † Feeble handes, and disointed 32  
knees, a woman that doth not make her husband happie.  
† From woman came the beginning of sinne, and by her we 33  
doe al die. † Geue not issue to thy water, no not a litle: nor 34  
to a wicked woman leaue, to goe forth. † If she walke not 35  
at thine hand, she wil confound thee in the sight of thyn  
enemies. † Cut her off from thy flesh, lest she alwaies abuse 36  
thee.

## CHAP. XXVI.

*The praises of a good woman. 5. The betraying of a citie, mutenie of people, and false accusation are terrible, but a ielous woman is more greivous. 10. Divers ill qualities of a bad woman. 16. More commendations of a good woman. 25. A doleful thing to see a valiant warier wanting liuelihood, a wiseman not regarded, and greatest griefe to see a iust man become wicked. 28. A man full of busines hardly careth for his soule: and an Inns keeper often sinneth in wordes.*

- 1 **T**HE husband of a good wife is happie: for the number of  
 2 his yeares is :: duble. † A strong woman delighteth her :: An vnquiet  
 husband, and shal accomplish the yeares of his life in peace. life deprieth  
 3 † A good woman is a good portion, in the good portion of a man of much  
 them that feare God shal she be geuen to a man for good comfort: and  
 4 deedes: † And the hart of rich and poore is good, at al time continual peace is  
 5 their countenance is merie. † Of three thinges my hart hath as a duble life.  
 6 bene afraid, and at the fourth my face hath trembled: † The  
 betraying of a citie, and a gethering together of the people:  
 7 8 † false calumnie, al more greivous then death. † A ielous  
 9 woman, is the sorow and moorning of the hart. † In a ielous  
 woman is a scourge of the tongue, communicating with al.  
 10 † As :: a yoke of oxen, that is moued, so also a wicked woman: :: As when  
 he that holdeth her, is as he that taketh hold of a scorpion. oxen moue,  
 11 † A woman geuen to drunkennes is great anger: & her con- the yoke on  
 12 tumelie and turpitude shal not be hid. † The fornication of a their neckes  
 woman shal be known in the lifting vp of her eies, and in doleth moue  
 13 her eieliddes. † On thy daughter that turneth not away her withal: so  
 self, set sure watche: lest occasion found she abuse herself. a wicked wo-  
 14 † Take heede of the impudencie of her eies, and meruel not man (to witte  
 15 if she contemne thee. † As a wayfaring man that thirsteth, here) can  
 wil she open her mouth to the fountaine, and wil drinke of not rest, nor  
 euerie water that is next, and wil sit against euerie hedge, and let others rest,  
 16 open her quiuer against euerie arrow, vntil she faile. † :: The Catho-  
 grace of a diligent woman shal delight her husband, and shal lique faith is  
 17 18 fatte his bones. † Her discipline is the gift of God. † A wife the ground al  
 and stil woman, there is no exchange for a soule instructed. al vertues.  
 19 20 † A holie, and shamefast woman, is grace vpon grace. † And  
 21 al weight is not worthie a continent soule. † As the sunne  
 ryng to the world in the highest places of God, so is the  
 22 beautie of a good woman for an ornament of her house.

† A lampe shynig vpon the holie candlestick, & the beautie 12  
of the face vpon stayed age. † Pillars of gold vpon feete of 13  
siluer, and stable feete vpon the soules of a stayed woman. 14  
† Eternal fundations vpon a sound rocke, and the command-  
ments of God in the hart of a holie woman. † At two thinges 15  
my hart is greued, and at the third anger is come vpon me :  
† A man of warre decaying by pouertie : and a wise man con- 16  
temned : † and he that transgresseth from iustice to sinne, 17  
God hath prepared him to the sword. † Two sortes haue 18  
appeared vnto me hard and dangerous, a merchant is hardly  
rid of negligence : and :: a viteler shal not be iustified from the  
sinnes of the lippes.

Those that  
kepe innes  
or ailehouses  
are alwayes  
talking, as  
willing to  
please al, but  
in much talke  
wanteth not  
sinne. *Prov. 10.*

7. 19.

# CHAP. XXVII.

*For want, and desire of riches, manie committe sinne. 4. from which the feare  
of God preserveth. 6. Tentation proueth, Who is iust, 12. constant, and  
modest. 17. Freindes are bond to secrecie, 25. and fidelitie.*

**T**HROUGH pouertie manie haue offended : and he that 1 1. Tim  
seeketh to be made rich, turneth away his eie. † As a 2  
stake is fastened in the middes of stones compact together, so  
also in the middes of selling and buying, sinne shal be stray-  
tened. † Sinne shal be destroyed with the sinner. † If thou 3  
hold not thyself instantly in the feare of our Lord, :: thy house 4  
shal quickly be subuerted. † As in the shaking of a sieue the 5  
dust wil remaine : so :: the perplexitie of a man in his cogita-  
tion. † The fornace tryeth the potters vessels, and the tenta- 6 *Prov.*  
tion of tribulation iust men. † As the husbandrie about a tree 7  
sheweth the fruite thereof, so a word out of the thought of  
the hart of man. † Prayse not a man before sul discourle, for 8  
this is the trial of men. † If thou folow iustice, thou shalt 9  
apprehend it : and shalt put it on as a long robe of honour, and  
thou shalt dwel with it : and it shal protect thee for euer, and  
in the day of knowleging thou shalt finde stedfastnes. † The 10  
soules flocke together to their like : and truth shal returne to  
them, that worke it. † The lion alwayes lyeth in wayte for a 11  
pray : so sinnes for them that worke iniquities. † A holie man 12  
continueth in wildom :: as the sunne : for a foole is changed  
as :: the moone. † In the middes of the vnwise keepe the word 13  
til his time : but in the middes of deepe considerers be conti-  
nually. † The narration of sinners is odious, & their laughter 14  
is in the delighthes of sinne. † Speech that sweareth much 15  
shal

The soules  
kept in good  
state by fear-  
ing God.  
After that  
sinne is purged  
there remaine  
reliques in the  
soule, as dust  
in a siene,  
when the  
chaffe is cast  
out, til it be  
more purged  
or washed.  
*Psal. 50. v. 4.*

VWhether the  
sunne shineth  
forth or not, it  
is alwayes  
light : so is a  
wise man al-

- shal make the heare of the head to stand vpright: and his  
 16 lacke of reuerence is the stopping of the eares. † Shedding of  
 bloud is in the brawling of the proud: and their cutting is a  
 17 greuous hearing. † He that discloseth the secretes of a freind,  
 loseth credite, and he shal not finde a freind to his minde.  
 18 † Loue thy neighbour, and be ioyned with him in fidelitie.  
 19 † But if thou discover his secretes, thou shalt not pursue after  
 20 him. † For as a man that loseth his freind, so also he that  
 21 loseth the freindshipe of his neighbour. † And as he that  
 letteth a bird goe out of his hand, so hast thou leaft thy  
 22 neighbour, & shalt not take him. † Follow him not, because  
 he is far absent, for he is fled, as a doe out of the snare: because  
 23 his soule is wounded. † Thou canst no more blinde him, and  
 24 of a curse there is reconciliation: † but to disclose the secretes  
 25 of a freind, is the desperation of an unhappie soule. † He that  
 winketh with the eie, forgeth wicked thinges, and no man  
 26 wil cast him of: † in the sight of thine eyes he wil sweete his  
 mouth, and wil be in admiration vpon thy wordes: but at the  
 last he wil peruert his mouth, and in thy wordes he wil lay a  
 27 scandal. † I haue heard manie thinges, & haue not esteemed  
 28 them equal to him, and our Lord wil hate him. † He that  
 casteth a stone on high, it wil fal vpon his head: and the  
 29 deceitful stroke wil diuide the woundes of the deceitful. † He  
 30 that diggeth a pit, shal fal into it: and he that setteth a stone for  
 his neighbour, shal stumble on it: & he that layeth a snare for  
 31 an other, shal perish in it. † To a man that doth most wicked  
 countel, it shal be turned vpon himself, and he shal not know  
 32 from whence it cometh to him. † Derision & reproch of the  
 proud, and vengeance as a lyon shal lie in waite for him.  
 33 † They shal perish in a snare that are delighted with the fal of  
 the iust: and sorow shal consume them before they die.  
 † Anger and furie, both are execrable, and the sinful man shal  
 be subiect to them.

vayes ver-  
 tuous, vhe-  
 ther it appeare  
 outvvardly  
 or no.

:: A foole, or  
 vicked man,  
 hath no light  
 of vertue in  
 himself (like  
 the moonē)  
 but sometimes  
 semeth to  
 haue more  
 light, some-  
 times lesse,  
 sometimes  
 none at al. S.  
 BERNARD.

:: He that  
 expresse doth  
 inturie to an  
 other is iustly  
 punished also  
 in this vworld.  
 :: How se-  
 cretly soeuer  
 anie hurteth  
 an other, he  
 vvoundeth his  
 owne con-  
 science, and  
 cannot escape  
 Gods iudge-  
 ment.

## CHAP. XXVIII.

*Abstaine from reuenge, 8. and strife, 15. from making debate, 28. from  
 hearing, and speaking euil.*

- 1 **H**E that wil be reuenged, shal finde reuenge of our  
 2 Lord, and keepinge he wil keepe his sinne. † Forgeue  
 thy neighbour hurting thee: & then shal thy sinnes be loosed  
 to thee.

:: He that  
 seeketh re-  
 uenge contra-  
 rie to the

course of iustice, or of euil intention, or of rancor of mind, sinneeth grievously. Charitie requireth that we remitte iniuries with three conditions, if the offender be truly penitent, if the remission of punishment be not against iustice, nor against necessarie discipline.

:: Vndiscrete reporte to one what another hath saide, is often cause of much discontentment, and of dissention.

to thee when thou prayest. † Man to man referueth anger, 3  
and doth he seeke remedie of God? † He hath not mercie on 4  
a man like vnto himself, and doth he increate for his owne  
sinnes? † Himself whereas he is flesh, referueth anger, and 5  
doth he aske propitiation of God? Who by prayer shal  
obteyne for his sinne? † Remember the last things, & cease 6  
to be at enmitie: † for consumption and death are imminent 7  
in his commandementes. † Remember the feare of God, and 8  
be not angrie with thy neighbour. † Remember the testa- 9  
ment of the High, & contemne the ignorance of thineighbour.  
† Refraine thyself from strife, and thou shalt diminish thy 10  
sinnes: † for an angrie man kindleth strife, and a sinful man 11  
wil trouble his freindes, and in the middes of them that are at  
peace he wil cast in enmitie. † For according to the wood of 12  
the forest, so the fire burneth: and according to the power of  
a man, so shal his anger be, and according to his substance he  
wil increase his anger. † Hastie contention kindleth a fire: 13  
and hastie strife shedeth bloud: and an ill rectifying tongue  
bringeth death. † If thou blow vpon a sparck, it wil burne as 14  
a fire: and if thou spitte thereon, it shal be quenched: both  
proceede out of the mouth. † The whisperer & duple tounge 15  
is accurst: for he hath troubled manie that were at peace. † A 16  
third tongue hath moued manie, and disperfed them from  
nation into nation. † It hath destroyed the walled citie of the 17  
rich, and hath digged downe the houses of great men. † It 18  
hath cut the forces of peoples, and vndone strong nations.  
† A third tongue hath cast out manlie women, and depriued 19  
them of their labours. † He that regardeth it, shal not haue rest, 20  
neither shal he haue a freind in whom he may repose. † The 21  
stroke of a whippe maketh a blew marke: but the stroke of  
the tongue wil breake the bones. † Manie haue fallen by 22  
the edge of the sword, but not so as they that haue perished by  
their tongue. † Blessed is he that is couered from a wicked 23  
tongue, that hath not passed into the anger therof, and that  
hath not drawen the yoke therof, and hath not bene tyed in  
the bandes therof: † for the yoke of it, is a yoke of yron: and 24  
the band of it is a band of brasse. † The death of it, is a most 25  
wicked death: and hel is more profitable then it. † The conti- 26  
nuance of it shal not be permanent, but it shal obteyne the  
waies of the vniust: and it shal nor burne the iust in the flame  
therof. † They that forsake God, shal fall into it, and it shal 27  
burne

Prou



burne in them, and shal not be quenched, and it shal be sent in vpon them as a lion, and as a leopard it shal hurt them.  
 28 † :: Hedge thine eares with thornes, and heare not a wicked  
 29 tongue, and make doores to thy mouth, and locks. † Lay together thy siluer, and make balance to thy wordes, and right  
 30 bridles to thy mouth: † and take heede lest perhaps thou slippe in thy tongue, & fall in the sight of the enemies, that lie in wayte for thee, and thy fall be vncurable vnto death.

:: To heare detraction is as bad as to speake it.

## CHAP. XXIX.

*Lend charitably, 3. and restore faithfully. 10. For the fault of il debtiers, omitte not to helpe the honest. 12. rather geue almes where nede is. 19. Be thankfull for suretiship, 28. Liue frugally. 32. Goe not a ghestning for delicate chere.*

1 **H**E that :: lendeth to his neighbour, doth mercie: and  
 2 he that preuayleth with hand, keepeth the command-  
 3 ments. † Lend to thy neighbour in the time of his necessitie,  
 4 and :: againe repay thy neighbour in his time. † Confirme thy word, and doe faithfully with him: & thou shalt finde at al  
 5 time, that which is necessarie for thee. † Manie haue esteemed a thing lent as a thing found, and haue geuen molestation to  
 6 them that did helpe them. † Til they receiue, they kisse the handes of the lender, and in promises they humble their  
 7 voice: † and in the time of repaying they wil aske a time, and wil speake wordes of tediousnes and murmurings, and wil  
 8 make the time an excuse: † and if he be able to pay, he wil resist, he wil pay scarce halfe of the whole, and wil account  
 9 it as a thing found: † but if not, he wil defraude him of his money, and possesse him an enemy without cause: † and wil repay him reproches and curses, and for honour and benefite  
 10 wil repay him contumelie. † Manie haue not lent, not because of wickednes, but they were afraid to be defrauded  
 11 without cause. † But yet vpon the humble be stronger of minde, & for almes differre him not. † Because of the commandment receiue the poore: and because of his pouertie,  
 12 send him not away empty. † Lose money for thy brother and  
 13 thy freind: and hide it not vnder a stone vnto perdition. † Put thy treasure in the precepts of the Highest, :: & it shal profite  
 14 thee more then gold. † Shut vp almes in the hart of the poore,  
 15 and the same shal obteyne for thee against al euil. † About the shilde of the mightie, & about the speare, it shal fight against  
 16 thyne

:: Lending is a worke of mercie, & a kinde of almes. To repay that is borrowed is a worke of iustice, wittingly not to restore is as bad as theft.

:: Great fruite of workes of mercie.

thyne enemy. † A good man becometh suretie for his  
neighbour: and he that hath lost shame, wil leaue him to  
himself. † Forget not the kindnes of a suertie: for he hath  
geuen his life for thee. † The sinner and vncleane person  
fleeth from his suretie. † A sinner counteth the goodes of  
his suretie to himself: and vnthankful in minde wil forsake  
him that deliuered him. † A man is suretie for his neigbour:  
and when he hath lost shame, he shal be forsaken of him.  
† Naughtie suretieshippe hath vndone manie, that were  
in good case, and hath tossed them as a waue of the sea.  
† Whirling round about, it hath made mightie men to re-  
moue, and they haue wandred in strange nations. † A sinner  
that trangresseth the commandment of our Lord, shal fal  
into naughtie suretieshippe: and he that endeouureth to doe  
manie thinges, shal fal into iudgement. † Recouer thy  
neighbour according to thy power, and take heede to thy  
self that thou fal not. † The beginning of mans life water &  
bread, and garment, and house couering his turpitude.  
† Better is the poore mans sayre vnder a roofof bordes, then  
sumptuous cheere in a strange place without a house. † Let  
the least thing please thee in steede of a great, and thou shalt  
not heare the reproach of peregrination. † It is a naughtie  
life to change lodging from house to house: and where he  
shall lodge, he shal not deale boldely, nor open his mouth.  
† He shal lodge, and feede, and make the vnthankful  
drinke, and beside these thinges he shal heare bitter wordes.  
† Passe thou stranger, & furnish the table, & with the thinges  
thou hast in thy hand, feede the rest. † Depart from the  
presence of the honour of my freindes: for the necessitie of my  
house my brother is to be lodged with me. † These thinges  
be greuouse to a man that hath vnderstanding: rebuke for the  
house, and the reproch of the lender.

∴ Prudence  
requireth that  
by helping an  
other, thou  
doest not  
ouerthrow  
thyself.

### CHAP. XXX.

*Chastisement of children is necessarie, and indulgence very dangerous.*

14. *Health is better then riches.* 17. *A trouble some life is worse then death.*

21. *Be not pensieue but chereful in mind.*

**H**E that loueth his soune, doth accustome him to stripes,  
that he may reioyce in his later end, and not grope after  
the doores of his neighbour. † He that teacheth his sonne,  
shal be praised in him, & in the middes of them of his household  
he shal glorie in him. † He that teacheth his sonne, doth cast  
the

Prov.  
13. 24

Deut. 6.

- the enemy into emulation, and in the middes of his freindes  
 4 he shal glorie in him. † His father is dead, & he is as it were  
 not dead: for he hath left behind him the like to himself.  
 5 † In his life he sawe and reioyced in him: in his death he was  
 not made sorie, neither was he confounded before the ene-  
 6 mies. † For he left a defender, of his house against the enemies,  
 7 & one that should render thanck to his freindes. † ¶ For the  
 soules of his sonnes he wil binde vp his woundes, & at euerie  
 8 voice his bowels shal be troubled. † An vntamed horse be-  
 cometh stubburne, and a dissolute childe wil become headie.  
 9 † Pamper thy sonne, and he wil make thee afraid: play with  
 10 him, and he wil make thee sorrowful. † Laugh not with him,  
 lest thou be sorie, and at the last thy teeth shal be on edge.  
 11 † Geue him not power in his youth, and contemne not his  
 12 cogitations. † Curbe his necke in youth, and knock his  
 sides whiles he is a childe, lest perhaps he be hardened, and  
 beleue thee not, and he shal be sorrow of minde to thee.  
 13 † Teach thy sonne, and worke in him, that thou offend not  
 14 in his dishonestie. † Better is a poore man whole, and strong  
 of force, then a rich man weake and scourged with miserie.  
 15 † The health of the soule in holines of iustice, is better  
 then al gold and siluer: and a sound bodie, then infinite re-  
 16 uenewes. † There is no riches about the riches of the health  
 of the bodie: and there is noe delight about the ioy of the  
 17 hart. † Better is death then a bitter life: and euerlasting rest,  
 18 then continual sicknes. † Good things hid in a mouth that  
 19 is shut, are as melles of meates set about a graue. † What shal  
 sacrifice profite an idol: for neither shal he eate, nor smel:  
 20 † so he that is chased away of our Lord, beareth the rewardes  
 21 of iniquitie: † seing with his eyes, & groning, as an eunuch  
 22 embracing a virgin and sighing. † ¶ Geue not heuines to thy  
 23 soule, & afflict not thyself in thy counsel. † Ioyfulness of the  
 hart, this is the life of a man, and a treasure without defect  
 24 holines: and the ioy of a man is long life. † Haue mercie on  
 thine owne soule, ¶ pleasing God, and refraine: and comfort  
 25 thy hart in his holines: and expel sorrow far from thee. † For  
 sorrow hath killed manie, and there is noe profite in it.  
 26 † Enuie and anger diminish the daies, and thought wil bring  
 27 old age before the time. † A magiical hart, is good in  
 banquettes: for his banquettes are made diligently.

¶ The eldest  
 sonne being  
 heyre to his  
 father, is to  
 haue special  
 care of the o-  
 ther children,  
 euen to the ad-  
 uenturing of  
 his owne hurt  
 for their sines.  
 ¶ Teeth on  
 edge or gna-  
 shing of teeth,  
 is a part of hel  
 paines. Mar. 8.  
 & 13 & some-  
 times begin-  
 neth in this  
 life.

¶ Pietie is a-  
 boue al riches,  
 and honour.

¶ Suffer not  
 vnnecessarie  
 penituenes to  
 afflict thy  
 mind, through  
 pusillanimitie.  
 ¶ But relie  
 wholly vpon  
 Gods wil and  
 prouidence,  
 resigning thy  
 wil vnto his.

*By seeking vertue, and laboring for necessities, the flesh is subdued to the spirit. e. 8. Moderate riches are best, 12. with temperance in diette, 30. especially in drinking.*

6. They that imploy al their studie to gette vertues, shal be more free from tentations of the flesh.

7. And from drawlines of mind: whereupon S. Ierom admonisheth: *Euge the studies Philie Scrip- tures, and thou wilt not loue the vices of the flesh. Epist. ad Rusticum Monach.*

8. It is in mans free wil to transgresse, & therefore they are happie, that through Gods grace do not breake his commandments.

**W**ATCHING :: after honestie shal pine the flesh, & the thought thereof :: taketh away sleepe. † The thought of foreknowledge turneth away the vnderstanding, & greuous infirmities maketh a sober soule. † The riche man hath laboured in gathering of substance together, & in his rest he shal be replenished with his goodes. † The poore man hath laboured in the diminishing of his liuing, and in the end he is made poore. † He that loueth gold shal not be iustified: & he that foloweth after corruption, shal be replenished of it. † Manie haue bene geuen into falles for gold, and their perdition hath come by the beautie thereof. † The gold of them that sacrifice is a wood of offence: wo to them, that folow after it, and euerie vnwise man shal perish in it. † Blessed is the rich man that is found without spot: and that hath not gone after gold, nor hoped in money and treasures. † Who is this, & we wil praise him, for he hath done meruelous things in his life. † Who is proued therein, & perfect, shal haue eternal glorie. He that could transgresse, and hath not transgressed: and doe euils, and hath not done: † therefore are his good things stablished in our Lord, & al the church of saintes shal declare his almes. † Art thou set at a great table? open not thy iawe therevpon first. † Say not this: There be manie things which are vpon it. † Remember that a naughtie eye is euil. † What is created worse then the eye? therefore shal it weepe at euerie face. When it shal see, † stretch not out thy hand first, and so contaminated with enuie thou be ashamed. † Be not oppressed in a feast. † Vnderstand by thyself what thy neighbours things are. † Vse as a frugal man those things, that are set before thee: lest thou be hated when thou eatest much. † Leue of first, for manners sake, and exceede not, lest thou perhaps offend. † And if thou be set in the middes of manie, stretch not forth thy hand before them: neither doe thou first aske to drinke. † How sufficient is a little wine for a man wel taught, and in sleeping thou shalt not be pained with it, and thou shalt feele no griefe. † Watching, & choler, & torment to an vn-satiablen man: † sleepe of health is in a man of spare diet: he shal

he shal sleepe vntil morning, and his soule with him shal be  
 25 deliged. † And if thou hast bene forced with eating much,  
 rise from the middes, and vomite, and it shal refresh thee, and  
 26 thou shalt not bring infirmitie to thy bodie. † Heare me my  
 sonne, and despise me not: and in the end thou shalt finde my  
 27 wordes. † In al thy workes be quicke, and al infirmitie shal  
 28 not chance vnto thee. † The lippes of manie shal blesse him  
 that is magnifical in breads, and the testimonie of his truth is  
 29 faithful. † In naughtie bread the cittie wil murmur, and the  
 30 testimonie of the naughtines thereof is true. † Prouoke not  
 them that loue wine: for wine hath destroyed very manie.  
 31 † Fire tryeth hard yron: so wine drunken in drunkennes  
 32 shal rebuke the hartes of the proud. † Equal life to al men,  
 wine in sobrietie: if thou drinke it moderately, thou shalt be  
 33 sober. † What is the life that is diminished with wine? † What  
 34 defrauderh life? death. † Wine was created for ioyfulnes, and  
 35 not for drunkenes from the beginning. † Wine drunken mo-  
 36 derately is the ioy of the soule, and the hart. † Sober drink-  
 37 ing is health to soule and bodie. † Much wine drunken ma-  
 38 keth prouocation, & wrath, & manie ruines. † Much wine  
 39 drunken is bitternes of the soule. † The couragiousnes of  
 40 drunkennes, is offence of the vnwise, lessening the strength,  
 41 and making woundes. † In a banquet of wine rebuke not  
 thy neighbour: and despise him not in his mirth. † Speake nor  
 42 to him wordes of reproch: and presse him not in demanding  
 againe.

## CHAP. XXXII.

*Supriours must rule with mekenes, 4. teaching those wisdom that are capable thereof. 7. Be moderate in musike, and in wine. 9. Let yongmen be diligent to heare, and sparing to speake. 13. especially before their betters. 15. Be alwayes wel occupied. 17. Serue, and feare God. 21. admitte correction. 24. do nothing without counsel.*

1 **H**A V E they made thee Ruler? :: be not extolled: be  
 2 among them as one of them. † Haue care of them, and  
 so sitte thou stil, and al thy care being dispatched, repose.  
 3 † That thou maist reioyce for their sakes, & receiue a crowne  
 as an ornament of grace, and obteyne the dignitie of the con-  
 4 tribution. † Speake thou that art elder: for it becometh thee,  
 5 † the first word to him that loueth with knowlege, & hinder  
 6 not musike. † Where there is no hearing, power not out  
 speache,

:: As bread is the chiefe substance of the bodie, so doctrine is of the minde, which being good nourisheth, & if it be bad corrupteth them that receiue it

:: Humilitie is necessarie in al, but most especially in men of auctoritie. The greatest art in his life is to contemne vaine glorie in height of auctoritie. S. Greg. de cura pastorali

speache, and extol not thyself out of time in thy wisdom.  
 † A litle pearle of the carbuncle in an ornament of gold, and  
 the comparison of musicians in a banquet of wine. † As a  
 signet of the emerauld is in the working of gold: so the melo-  
 die of musike in ioyful and moderate wine. † Heare holding  
 thy peace, & for thy reuerence good grace shal come to thee.  
 † Yong man speake in thine owne cause scarsely. † If thou  
 be asked twise, let thine answer haue an head. † In manie  
 thinges be as it were ignorant, and heare holding thy peace  
 and withal asking. † In the middes of greate men presume  
 not: and where ancients are, speake not much. † Before  
 haile there shal goe lightning: & grace shal goe before sham-  
 fastnes, & for thy reuerence good grace shal come to thee.  
 † And at the houre of rysing slacke not thyself: but runne  
 before first into thy house, and there withdraw thyself, and  
 there play, † and doe thy conceites, and not in sinnes and  
 proud word. † And aboue al these thinges blesse our Lord,  
 that made thee, & that doth replenish thee with al his goodes.  
 † He that feareth our Lord, shal receiue his doctrine: and  
 they that wil watch after him, shal finde blessing. † He that  
 seeketh the law, shal be replenished with it: and he that  
 doth deceitfully, shal be scandalized by it. † They that  
 feare our Lord, shal finde iust iudgement, and shal kindle  
 iustices as light. † A sinful man wil flee reprehension, and  
 according to his wil, wil finde excuse. † A man of counsel  
 wil not destroy vnderstanding, an aliene and proud man wil  
 not dread feare: † Yea after he hath done with feare without  
 counsell, he shal be controuled euen by his owne pursuities.  
 † Sonne: doe nothing without counsell, and after the fact  
 thou shalt not repent. † Goe not in the way of ruine, and  
 thou shalt not stumble at stones: committe not thyself to a  
 laborious way, lest thou set a scandal to thy soule. † And  
 beware of thy children, and take heede of them of thy house-  
 hold. † In al thy worke beleue thy soule: by faith: for this is  
 the keeping of the commandmentes. † He that beleueth God,  
 attendeth to the commandmentes: and he that trusteth in  
 him, shal not be lessened.

∴ God directeth mens resolutions, and actions, when they vse the meanes of consultation, as he hath appointed: for vhen two or three are gathered in his name, he is in middes of them. Mat. 18

∴ Doe not a gainst thy conscience.

#### CHAP. XXXIII.

*Fear of God defendeth from al aduersaries. 5. Follie is vnconstant. 8. God disposeth al to the best. 13. Man is in Gods hand, as clay in the potters. 20. Superiors must keepe their auctoritie: and their subiectes in discipline.*

To him

1. **T**O him that feareth our Lord euils shal not happen, but  
 2 in tentation God wil keepe him, and deliuer him from  
 3 euils. † A wise man hateth not the commandments and  
 4 iustices, and he shal not be shaken as a shippe in a storme.  
 5 † A man of vnderstanding beleueth the law of God, and the  
 6 law is sure to him. † He that repeteth an interrogation,  
 7 shal better prepare his answer, and so shal be heard, and  
 8 shal keepe discipline. † The hart of a foole is as a wheele  
 9 of a carte: & his cogitation as a turning axeltree. † A stalion  
 10 horse neyeth vnder euerie one that sitteth vpon him, so  
 11 a freind that is a scorner. † Why doth one day excel an other,  
 12 and one light an other, and one yeare an other yeare of  
 13 the sunne? † By the knowlege of our Lord they were sepe-  
 14 rated, the sunne being made, and keeping the precept: † And  
 15 he changed times, and the festiual daies thereof, and in the  
 16 same they celebrated the festiual daies at an houre. † Of  
 17 them God exalted and magnified, and of them he put into the  
 18 number of daies. And al men are of the ground, and of the  
 19 earth, from whence Adam was created. † In the multitude  
 20 of the discipline of our Lord he separated them, and changed  
 21 their waies. † Of them he blessed, and exalted: and of them  
 22 he sanctified, and applied to himself: and of them he cursed  
 23 and humbled, and conuerted them from their separation.
- 7.9. 13 † As potters clay is in his hand, to fashion and dispose it.  
 14 † Al his wayes according to his disposition: so man is in the  
 15 hand of him, and he wil render to him according to his iudge-  
 16 ment. † Against euil is good, and against death life: so also  
 17 against a iust man a sinner. † And so looke vpon al the workes  
 18 of the Highest. Two against two, and one against one. † And  
 19 I awaked last, and as he that gathereth bearies after the grape  
 20 gatherers. † In the blessing of God I also haue hoped: and as  
 21 he that gathereth grapes, haue I filled the wine presse. † See  
 22 that I haue not laboured for myself only, but for al that seeke  
 23 out discipline. † Heare me ye great men, and al peoples, and  
 24 ye rulers of the Church karken with your eares. † To sonne  
 25 and wife, brother and freind, geue not power ouer thee in thy  
 26 life: and geue not thy possession to an other: lest perhaps  
 27 thou repent thee, and thou entreate for them. † Whiles thou  
 28 art yet aliue and takest breath, al flesh shal not change thee.  
 29 † For it is better that thy children aske of thee, then that thou  
 30 looke toward the hands of thy children. † In al thy workes

Men ledde  
with passions  
runne from  
one vice into  
an other with-  
out ceasing.  
Especially he-  
retikes runne  
into manie ex-  
cesses, Against  
which S. Paul  
prescribeth  
this rule. It is  
best that the  
law be establi-  
shed with grace.  
Heb. 13. v. 9.

be exquisite. † Geue no staine to thy glorie. In the day of the 14  
 consummation of the dayes of thy life, and in the time of thy  
 decease distribute thine inheritance. † Fodder, and wande, 25  
 and burden for an asse: bread, and discipline, and worke for a  
 seruant. † He worketh in discipline, and seeketh to rest: 26  
 release him his handes, and he seeketh libertie. † The yoke 27  
 and the reyne bend a stiff necke, and continual workes do  
 bowe a seruant. † For a malicious seruant torment & fetters, 28  
 send him into worke, that he be not idle. † For idlenes hath 29  
 taught much naughtines. † Set him to worke: for so it be- 30  
 cometh him. And if he be not obedient, bow him with fet-  
 ters, and exceede not ouer al flesh: but without iudgement  
 doe no greuous thing. † If thou haue a faithful seruant, let 31  
 him be vnto thee as thy soule: as a brother so entreate him: be-  
 cause in the blood of thy soule thou hast gotten him. † If 32  
 thou hurt him vniustly, he wil runne away: † if rising vp he 33  
 depart: thou knowest not whom to aske, and what way to  
 seeke him.

## CHAP. XXXIII.

*Trust not vaine dreames, southsayings, nor lies. 9. Much good is got by  
 experience: 14. and more by fearing God. 21. God reiecteth the oblations  
 of the wicked. 24. Defrauding the poore is like to manslaughter. 28.  
 Destroy not that an other buildeth. 30. Repentance without amendment  
 is nothing worth.*

∴ Vaine dreames  
 are not to  
 be regarded:  
 but some are  
 good, & from  
 God. Gen 37.  
 40. 41. Dan. 2.  
 4. Mat. 1.

∴ Whatsoeuer  
 is written in  
 holy Scripture  
 is vndoubtedly  
 true: and no  
 iote of the law  
 shal perish.  
 ∴ God also  
 prouideth that  
 alwayes there  
 be somewhat  
 truly explicate  
 his lawe.

**V**AINE hope, & lying is to a foolish man: & ∴ dreames 1  
 extol the vnwise. † As he that apprehendeth a shadow, 2  
 and pursueth the winde: so is he also that attendeth to lying  
 visions. † According to this is the vision of dreames: as a 3  
 mans similitude before the face of a man. † Of the vncleane 4  
 what shal be made cleane? and of a lyer what truth shal be  
 said? † Dimination of errour, and lying southsayings, and the 5  
 dreames of them that do euil, are vanitie. † And as a woman 6  
 that traueleth thy hart suffereth phantasies: vnlesse it be a  
 vision sent forth from the Higheft, let not thy hart vpon them.  
 † For dreames haue made manie to erre, and they that hoped 7  
 in them haue failed. † ∴ The word of the law shal be fulfilled 8  
 without lying, and ∴ wisdom in the mouth of the faithful  
 shal be made plaine. † He that hath not bene proued, what 9  
 knoweth he? A man expert in manie thinges, shal thinck  
 manie thinges: and he that hath lerned manie thinges, shal  
 declare vnderstanding. † He that is not tryed, knoweth 10  
 few



- few things : and he that hath bene in manie things, multiplyeth wickednes. † He that hath not bene proued, what manner of thinges knoweth he ? He that is deceiued, shal abound with wickednes. † I haue seene manie thinges in wandring to and fro, and very manie fashions of words.
- 13 † Some times I haue bene in danger vnto death for these thinges, and I was deliuered by the grace of God. † The spirit of them that feare God is sought, & at his sight shal be blessed.
- 15 † For their hope is on him that saueth them, and the eies of God vpon them that loue him. † He that feareth our Lord shal tremble at nothing, and shal not dread: because he is his hope. † His soule is blessed that feareth our Lord. † To whom doth he looke, and who is his strength ? † The eies of our Lord are vpon them that feare him, a protectour of might, a stay of strength, a couer from the heate, and shadow for the
- 20 noone time, † a sauing from offence, and helpe from falling, exalting the soule, and illuminating the eies, geuing health, and life, and blessing. † The oblation of him that immolatieth of an vniust thing is spotted, and the scorninges of the vniust are not acceptable. † Our Lord is onlie theirs that expect him
- 22 in the way of truth and iustice. † The Highest alloweth not the giftes of the wicked: neither hath he regard to the oblations of the vniust, neither wil he be made propitious for
- 24 sinnes by the multitude of their sacrifices. † He that offereth sacrifice of poore mens substance, is as he that sacrificeth the sonne in the presence of his father. The bread of the needie, is the life of the poore: he that defraudeth it, is a man of bloud.
- 26 † He that taketh away bread in swet, is as he that killeth his neighbour. † He that sheddeth bloud, and that defraudeth the hired man, are bretheren. † :: One building, and an other
- 28 destroying: what profite haue they but the labour ? † One praying, and an other cursing: whethers voice wil God heare? † He that is washed from the dead, :: and toucheth him againe, what doth his washing profit ? † So a man that fasteth in his sinnes: and doing the same againe, what doth he profite in humbling himself? who wil heare his prayer?

:: He that destroyeth that an other buildeth bringeth tyvo mens labours to nothing.  
:: Reciduation into sinne maketh the former repentance frustrate.  
Mat. 18. v. 33.

## CHAP. XXXV.

*Observation of the commandments, 4. and sacrifice of the iust please God, 12. not the sacrifice of the wicked. 14. God prospereth the poore and desolate, 19. heareth the prayer of the humble, and rendereth to al as they deserue.*

He

∴ Sacrifices of  
penance, *Psal.*  
50. of iustice  
*Psal.* 4. and of  
praise, *Psa.* 49.  
are better then  
external sacri-  
fices.

∴ Neuertheles  
external sacri-  
fice is also ne-  
cessarie.

∴ Often times  
to much. *As*  
*Prou.* 24. *Seven*  
*times shal the*  
*iust sal, & shal*  
*rise againe.*

**H**E ∴ that keepeth the law, multiplieth oblation. † It is 1  
an holosome sacrifice to attend to the commandments, 2  
and to depart from al iniquitie. † To depart from iniquitie 3  
is a thing that pleaseth our Lord wel: and to depart from in-  
iustice is an intreating for sinnes. † ∴ Thou shalt not appeare 4  
before the sight of our Lord emptie. † For al these things 5  
are done because of the commandment of God. † The obla-  
tion of the iust maketh a fatte altar, and is an odour of 6  
sweetenes in the sight of the Highest. † The sacrifice of the 7  
iust is acceptable, and our Lord wil not forget the memorie  
thereof. † Render glorie to God with a good minde: and 8  
diminish not the first frutes of thine handes. † In euerie gift 9  
make thy countenance chereful, and in ioyfulnes sanctifie thy  
riches. † Geue to the Highest according to his gift, and with 10  
a good eie, doe according to the abilitie of thine handes:  
† because our Lord is a rewarder, and wil repay thee ∴ seuen 11  
times so much. † Offer not wicked giftes, for he wil not 12  
receiue them. † And looke not vpon an vniust sacrifice, 13  
because our Lord is iudge, and there is not with him the  
glorie of person. † Our Lord wil not accept person against 14  
the poore, and he wil heare the prayer of him that is hurt.  
† He wil not despise the prayers of the pupil: nor the widow, 15  
if she power out speech of mourning. † Do not the widows 16  
teares runne downe to the cheeke, & her exclamation vpon  
him that causeth them to runne? † For from the cheeke they 17  
goe vp euen to heauen, and our Lord the hearer wil not be  
delighted in them. † He that adoreth God in delectation, shal 18  
be receiued, & his petition shal approach euen to the cloudes.  
† The prayer of him that humbleth himself, shal penetrate 19  
the cloudes: and til it approach he wil not be comforted: and  
he wil not depart til the Highest behold. † And our Lord wil 20  
not be long, but wil iudge the iust, and wil do iudgement: and  
the strongest wil not haue patience in them, that he may crush  
their backe: † and he wil repay vengeance to the Gentiles, til 21  
he take away the multitude of the proude: & breake the scept-  
ters of the vniust, † til he reward men according to their do- 22  
ings: and according to the workes of man, and according to  
his presumption, † til he iudge the iudgement of his people, 23  
and shal delight the iust with his mercie: † The mercie of God 24  
is beautiful in the time of tribulation, as a cloude of raine in  
the time of drought.

## CHAPTER XXXVI.

*A prayer for conversion of nations: 14, and for conseruation of the Israelites. 20: Discretion is necessarie in al actions, and desires.*

1 **H**A V E mercie vpon vs o God of al, and respect vs, and  
 2 shew vs the light of thy mercies: † and send in thy feare  
 vpon :: the nations, that haue not sought after thee, that they  
 may know that there is no God but thou, and that they may  
 3 shew forth thy glorious things. † Lift up thy hand ouer the  
 4 strange Nations, that they may see thy might: † For as in  
 their sight thou art sanctified in vs, so in our sight thou shalt  
 5 be magnified in them, † that they may know thee, as we  
 6 also haue knowen, that there is no God beside thee o Lord.  
 7 † Renewe signes, and change meruels. † Glorifie thy hand,  
 8 and thy right arme. † Raise vp furie, and power out wrath.  
 9 † Take away the aduerfarie, and afflict the enemy. † Hasten  
 10 the time, and remember the end, that they may declare thy  
 11 meruels. † Let him that is saued be deuoured in the wrath of  
 12 flame: and let them that euil intreate thy people, finde perdition.  
 13 † Breake the head of princes of the enemies, that saie:  
 14 There is none other beside vs. † Gather together al the tribes  
 of Iacob: and let them know that there is no God but thou,  
 15 that they may declare thy great workes: & thou shalt inherite  
 16 them as from the beginning. † Haue mercie on thy people,  
 vpon which thy name is inuocated: and vpon Israel, whom  
 17 thou hast made equal to thy first begotten. † Haue mercie on  
 the citie of thy sanctification Ierusalem, the citie of thy rest.  
 18 † Replenish Sion with thy wordes that can not be vttered,  
 19 & thy people with thy glorie. † Geue the testimonie to them,  
 that are thy creatures from the beginning, and raise vp the  
 prophecies, which the former prophets spake in thy name.  
 20 † Geue reward to them that patiently expect thee, that thy  
 prophets may be found faithful: and heare the prayers of thy  
 21 seruants, † according to Aarons benediction of thy people,  
 and direct vs into the way of iustice, and let al knowe that  
 22 inhabite the earth, that thou art God the beholder of the  
 23 worldes. † The :: bellie wil eate al meate, and one meate is  
 better then an other meate. † The iawes taist venison, & :: the  
 wise hart lying wordes, † A peruerse hart wil geue sorrow, and  
 24 a cunning man wil resist it. † Some woman wil receiue euerie  
 man: and one daughter is better then an other daughter.

∴ This prayer  
 implieth also  
 a prophecie  
 of the con-  
 uersion of the  
 Gentiles, as  
 the like very  
 often in the  
 Psalmes. 58. 64.  
 65. &c.

∴ As there is  
 difference of  
 meates: ∴ so  
 there ought  
 to be discre-  
 tion in wor-  
 des, in choo-  
 sing a wife, &  
 in al actions,  
 and desires.

F f f

† The

† The beautie of a woman chereth the face of her husband, 24  
and increaseth the desire aboue al mans concupiscence. † If 25  
there be a tongue of curing, there is also of mitigating and of  
mercie: her husband is not according to the sonnes of men.  
† He that possesseth a good woman, beginneth riches: she 26  
:: In concord is an helpe like vnto him, & a pillar as :: rest. † Where there is 27  
smal thinges  
increase, by  
discord al  
thinges goe  
to hauocke.  
no hedge, the possession shal be spoiled: and where there is no  
wife, he mourneth wanting. Who doth credite him that hath  
no nest, and turning aside wheresoeuer it waxeth darke, as a  
robber girded, leaping from citie to citie.

## CHAP. XXXVII.

*Beware of a feaned, & loue à sure freind, 7. consult with the wise, trustie,  
15. and vertuous, 19. especially relying upon God. 21. The tongue is cause  
of much good, or much euil. 30. Be temperate in diet.*

:: As freind-  
shippe is a  
most necessa-  
rie thing in  
humane life;  
so fained frēd-  
shippe is most  
dangerous.

**E**VERIE freind wil say: I also haue ioyned freindshippe: 1  
:: but there is a freind, in name only a freind. Doth there  
not sorow remaine euen to death? † But a companion and 2  
freind wil be turned to enmitie. † O most wicked presump- 3  
tion, whence wast thou created to couer the drie land with ma-  
lice, and with the deceitfulness thereof? † A companion is 4  
pleasant with his freind in delectations, and in the time of tri-  
bulation he wil be an aduersarie. † A companion is sorie with 5  
his freind for his bellies sake, and he wil take a shield against  
the enemy. † Forgete not thy freind in thy minde, and be 6  
not vnmindeful of him in thy riches. † Consult not with him 7  
which betraieith, and hide thy counsel from them that enuie  
thee. † Euerie counseler vttereth counsel, but there is a coun- 8  
seler in him selfe. † From such a counseler keepe thy soule. 9  
First know what his necessitie is: for he wil deuise to his owne  
minde: † lest perhaps he thrust a sharpe stake into the ground 10  
and say to thee: † Thy way is good; and stand ouer against 11  
thee to see what wil besal thee. † With an irreligious man 12  
treate not of holines, and with the vniust of iustice, and with a  
woman of the thing whereof she is ielous: with a feareful  
man of warre, with a marchant of traficke, with a byer of  
selling, with an enuious man of geuing thanks, † with the 13  
impious of pietie, with the vn honest of honestie, with the  
field labourer of al worke, † with him that worketh by the 14  
yeare of the ending of the yeare, with a slothful seruant of  
much working: attend not to these in al counsel. † But be 15  
continual

- continual with a holie man, whomsoeuer thou shalt know to  
 16 obserue the feare of God, † whose soule is according to thine  
 owne soule: and who when thou shalt stumble in the darke,  
 17 wil be soe for thee. † And establish with thy self an hart of  
 good counsel: for there is none other thing more worth to  
 18 thee then it. † The soule of a holie man vttereth sometime  
 true things, more then seuen watchmen that sitte in a high  
 19 place to watch. † And in al these :: beseech the Highest, that  
 20 he direct thy way in truth. † Before al workes let a true word  
 21 goe before thee, and stable counsel before euerie act. † A  
 wicked word shal change the hart: out of which rise foure  
 partes, good, and euil, life, and death: and the tongue is a con-  
 tinual ruler of them. There is a subtile man teacher of manie,  
 22 and to his owne soule he is vnprofitable. † A cunning man  
 23 hath taught manie, and is swete to his owne soule. † He that  
 speaketh sophistically, is odious: in euerie thing he shal be  
 24 defrauded. † Grace is not geuen him of our Lord: for he is  
 25 defrauded of al wisdom. † There is a wise man, wise to his  
 owne soule: and the fruite of his vnderstanding is laudable.  
 26 † A wise man teacheth his people, and the fruites of his  
 27 vnderstanding are faithful. † A wise man shal be filled with  
 28 blessings, and they that see wil praise him. † The life of a man  
 is in the number of dayes: but the dayes :: of Israel are in-  
 29 numerable. † A wise man in the people shal inherite honour,  
 30 and his name shal liue for euer. † Sonne in thy life :: proue  
 31 thy soule: & if it be wicked, geue it not power: † for al thinges  
 are not expedient for al, and euerie kinde pleateth not euerie  
 32 soule. † Be not greedie in al feasting, and power not out thy  
 33 self vpon al meate: † for in manie meates there shal be infir-  
 34 mitie, and greedines shal approach euen to choler. † Because  
 of surter manie haue died: but he that is abstinent, shal adde  
 life.
- :: Man is bound to vse al prudent endeavour & withal most especially to pray for Gods direction.  
 :: The dayes of the Blessed in heauen, who see God, are eternal.  
 :: The same which S. Paul admonisheth (1. Cor. ii.) let euerie one proue him self, by examining & rectifying his conscience.

## CHAP. XXXVIII.

*God hath ordained corporal, 9. and spiritual medicines. 16. Use moderate, not excessive sorrow for the dead. 26. Tradesmen and artificers are necessary, much more spiritual pastors.*

- 1 **H**ONOUR the phisition :: for necessitie: for the Highest  
 2 hath created him. † For al medicine is of God, & it shal  
 3 receiue gift of the king. † The knowledge of the phisition shal  
 exalt his head, and in the sight of great men he shal be praised.
- :: Mans bodie naturally needeth sustenance & sometimes phisike, and so

doth his soule;  
which as it is  
more excel-  
lent, so it  
ought to be  
more regard-  
ed.

:: Spiritual in-  
firmities requi-  
reth spiritual  
phisike.

:: To auoide  
euil speech,  
shew that  
thou art truly  
sorie for the  
death of thy  
freind But  
moderate thy  
sorrow, lest it  
hurt thyself.

:: VVhen pa-  
stors haue le-  
sure from pre-  
aching they  
may then pro-  
fite others by  
writing So S.  
Paul, not only

† The Highest hath created medicines of the earth, and a wise man wil not abhorre them. † Was not bitter water made sweete by wood? † The vertue of these things is come to the knowlege of men, and the Highest hath geuen knowlege to men, for to be honoured in his meruelous things. † Curing with these things he shal mitigate paine, and the apothecarie shal make confections of sweetenes, and shal make ointments of health, and his workes shal not be consummated. † For the peace of God is vpon the face of the earth. † Sonne :: in thine infirmities contemne not thy self, but pray our Lord, and he wil cure thee. † Turne away from sinne, and direct thy handes, and from al offence cleanse thy hart. † Geue sweetenes and a memorial of fine floure, and make a fat oblation, and geue place to the phisition. † For our Lord created him: and let him not depart from thee, because his workes be necessarie. † For there is a time when thou maist fall into their handes: † and they shal beseech our Lord, that he direct their rest, and healing; for their conuersion. † He that sinneth in his sight, that made him, shal fall into the handes of the phisition. † Sonne vpon the dead shed teares, and beginne to weepe as hauing suffered doleful things, and according to iudgement couer his bodie, and neglect not his burial. † But :: for detraction beare bitterly the mourning of him one day, and be comforted for the heauines; † and make mourning according to his desert one day, or two, because of detraction. † For by heauines death hasteneth, and it couereth the strength, and sorow of the hart boweth the necke. † In abstraction sorow is permanent: and the substance of the poore is according to his hart. † Geue not thine hart into heauines, but expel it from thee: and remember the latter endes, † and forget not: for neither is there returne, and him thou shalt profit nothing, and thou shalt hurt thy self. † Be mindful of my iudgement: for thine also must be so: to me yesterday, and to thee to day. † In the repose of the dead make the memorie of him to rest, and comfort him in the departing of his spirit. † :: The wisdom of a scribe in the time of vacance: and he that is lesse in action, shal receiue wisdom. † With what wisdom shal he be replenished, that holdeth the plough, and glorieth in the goade, driueth oxen with the prickle, and conuertieth in their workes, and his talke is in the breede of bulles? † He wil geue

- geue his hart to turne vp furrowes, and his watching in the  
 18 feeding of kine. † So euery craftsman and workemaster that  
 passeth the night as the day, that maketh grauen scales, and  
 his continual diligence varieth the picture: he wil geue his  
 hart to the similitude of the picture, and his watching wil  
 29 perfect the worke. † So the yronsmith sitting by the anvil and  
 considering the worke of yron. The vapour of the fire wil  
 parche his flesh, and he strueth in the heate of the founnace:  
 30 † The noyse of the hammer reneweth his eare, and his eye is  
 31 against the similitude of the vessel. † He wil geue his hart to  
 the finishing of the workes, and his watching wil polish to  
 32 perfection. † So the potter sitting at his worke, turning the  
 wheele with his feete, who is alwayes set in carefulnes for his  
 33 worke, and al his working is in number: † With his arme  
 he wil fashion the clay, and before his feete he wil bend  
 34 his strength: † He wil geue his hart to finish the vernishing  
 35 thereof, and his watching wil make cleane the founnace. † Al  
 these haue hoped in their handes, and euery one is wise in his  
 36 owne art. † Without these a citie is not built. † And they  
 37 shal not inhabite, nor walke therein, and they shal not leape  
 38 high into the congregation. † Vpon the iudges seate they  
 shal not sitte, and the ordinance of iudgement they shal not  
 vnderstand, neither shal they declare discipline and iudge-  
 39 ment, and in parables they shal not be found: † but they  
 shal confirme the creature of the world, and their prayer shal  
 be in the worke of their art, applying their soule, & searching  
 in the law of the Highest.

## CHAP. XXXIX.

*Godlie knowledge, 16. puritie of soule, 20. humble conceipt of our selues, 27.  
 and consideration of eternal reward, are good dispositions to spiritual  
 contemplation.*

- 1 **T**HE wise man wil search out the wisdom of al the  
 2 ancientes, and wil be occupied in the prophetes. † He  
 wil keepe the narration of famous men, and wil enter withal  
 3 into the subtilities of parables. † He wil search out the hidden  
 senses of proverbes, and wil conuerse in the secretes of para-  
 4 bles. † In the middes of great men he wil minister, and in the  
 5 sight of the president he shal appeare. † He shal passe into the  
 land of strange nations: for he shal trie good and euil in men.  
 6 † He wil geue his hart to watch early vnto our Lord, that

besides a  
 fine life com-  
 mended in the  
 former chap.  
 it is necessarie  
 that vertuous  
 men vse also  
 meditation, &  
 contemplation.  
 Vnto which  
 foure disposi-  
 made

tions are requisite, described in this chapt.

1. True knowledge of holie Myſteries: without the which meditation will be erroneous.

2. Puritie of ſoule free from greuous ſinnes, and endowed with vertues.

3. Humilitie is eſpecially required in contemplatiue perſons.

4. Hope of eternal reward comforteth, & encoerageh the ſeruants of God.

5. In the meane time God geueth neceſſaries for this

made him, and he wil pray in the ſight of the Higheſt. † He 7  
 wil open his mouth in prayer, and wil entreate for his ſinnes.  
 † For if it ſhal pleaſe our great Lord, he wil fil him with: the 8  
 ſpirit of vnderſtanding: † and he wil power forth the wordes 9  
 of his wiſdom as ſhowres, and in prayer wil confeſſe to our  
 Lord. † And he wil direct his counſel, and diſcipline, and in 10  
 his ſecretes he wil conſult. † He wil open the diſcipline of 11  
 his doctrine, and wil glorie in the law of the teſtament of our  
 Lord. † Manie wil praiſe his wiſdom, and it ſhal not be 12  
 abolished for euer. † The memorie of him ſhal not depart, 13  
 and his name ſhal be required from generation to generation.  
 † Nations ſhal declare his wiſdom, and the church wil ſhew 14  
 forth his praiſe. † If he continew, he ſhal leaue a name more 15  
 then a thouſand: and if he reſt, it ſhal profite him. † I wil yet 16  
 conſult that I may declare: For as with furie I am replenished.  
 † In voice he ſaith: Heare me ye diuine fruites, and as the 17  
 roſe planted vpon the riuers of waters fructiſie ye. † As Li- 18  
 banus :: haue ye the odours of ſweetnes. † Floriſh ye 19  
 flowres, as the lilie, and geue forth an odour, and bring forth  
 leaues in grace, and praiſe with ſongue, and bleſſe our Lord in  
 his workes. † :: Geue magnificence to his name, and confeſſe 20  
 vnto him in the voice of your lippes, and in ſongues of the  
 lippes, and harpes, & thus ſhal ye ſay in conſeſſion: † Al the 21  
 workes of our Lord are exceeding good. † At his word the 22  
 water ſtood as an heape: and at the word of his mouth as it  
 were receptacles of waters: † becauſe in his commandment 23  
 placabilitie is made, and there is no diminishing of his ſalu-  
 tion. † The workes of al fleſh are before him, and there is 24  
 nothing hid from his eyes. † From world to world he behol-  
 deth, and nothing is meruelous in his ſight. † It is not to be 25  
 ſaied: What is this, or what is that? for al things ſhal be  
 ſought in their time. † :: His bleſſing hath overflowed as a 27  
 ſtreame. † And as a flood hath watered the drie land, ſo his 28  
 wrath ſhal inherite the nations, that haue not fought him: 29  
 † euen as he turned waters into drught, and the earth was  
 made drie: and his waies are direct to the waies of them: ſo to  
 ſinners ſtumbling blockes in his wrath. † Good things were 30  
 created for the good from the beginning, ſo for the wicked,  
 good things and euil. † :: The beginning of the thing ne- 31  
 ceſſarie for the life of men, water, fire, and yron, ſolt, milke,  
 and bread of flower, and honie, and the cluster of grape, and  
 oyle,

Gen

Exe

Gen



32 oyle, & clothing. † Al these shal be conuerted to saintes into life. ¶ Which  
 33 good, so also to the impious and to sinners into euil. † There the good vse  
 are spirites, that were created :: for vengeance, and in their rightly to  
 34 furie they haue confirmed their tormentes: † in the time of their merite &  
 consummation they shal power out strength: and they shal the wicked vse  
 35 accomplish the furie of him, that made them. † Fire, haile, euil to their  
 36 famine, and death, al these were created for vengeance: † the damnation.  
 teeth of beastes, and scorpions, and serpentes, and sword re- :: Diuels were  
 37 uenging the impious vnto destruction. † In his command- created in  
 mentes they shal make merrie, and on the earth they shal be state of grace,  
 prepared when nede is, and in their times they shal not pre- and of their  
 38 mitte a word. † Therefore from the beginning I was con- owne wil fel  
 firmed, and I haue consulted, and thought, and least written from God, &  
 39 † Al the workes of our Lord are good, & he wil geue euerie consequently  
 40 worke in his houre. † It is not to be said: This is worse then are eternally  
 41 that: for al shal be approued in their time. † And now with punished.  
 al hart and mouth praise ye, and blesse the name of our Lord.

## CHAP. XL.

*The first matter of spiritual meditation may be mans miserie, contracted by  
 original sinne, 4. and increased by actual, 17. relined by Gods grace:  
 22. which geneth manie benefites, 27. man adding his voluntarie  
 cooperation.*

1 GREAT trauel is created to al men, and an heauie yoke  
 vpon the children of Adam, from :: the day of their  
 2 coming forth of their mothers wombe, vntil the day of their  
 burying, into the mother of al. † Their cogitations, and  
 3 feares of the hart, imagination of thinges to come, and the  
 day of their ending: † from him that sitteth vpon the glo-  
 4 rious seate, vnto him that is humbled in earth & ashes. † From  
 him that weareth hyacinth, and beareth the crowne, euen  
 to him, that is couered with rude linen: furie, enuie, tumult,  
 wauering, and the feare of death, anger persecring, and  
 5 contention, † and in the time of repose in bed, the sleepe  
 of night changeth his knowlege. † A litle is as nothing  
 6 in rest, and afterward in sleepe, as in the day of watche.  
 7 † He is troubled in the vision of his hart, as he that hath escaped  
 in the day of battel. In the time of his safetie he rose vp, and  
 8 merueleth at noe feare: † With al flesh, from man euen to  
 9 beast, and vpon sinners seuenfold. † Beside these thinges,  
 death, bloud, contention, and sword, oppressions, famine,  
 and

:: The penal-  
 ties which al  
 meneuen new  
 borne infants  
 suffer, do shew  
 that al in ge-  
 neral are guiltie  
 of original  
 sinne, for if  
 they were not  
 guiltie their  
 punishment  
 were not iust.  
 That Christ  
 also would be  
 subiect to the  
 same penalties  
 was for the  
 sinnes of o-  
 thers. And  
 though his B.

mother was  
preserued  
from this sinne  
yet she was  
not exempted  
from the ge-  
neral penaltie  
of al man-  
kinde.

and contrition, and scourges: † for the wicked al these were 10  
created, and for them the flood was made. † Al things that 11  
are of the earth, shal turne into the earth, and al waters shal  
returne into the sea. † Al bribing, and iniquitie shal be cleane 12  
taken away, and fidelitie shal stand for euer. † The riches of 13  
the vniust shal be dried vp as a riuer, and they shal sound as  
great thunder in rayne. † In opening his handes he shal re- 14  
ioyce: for transgressors shal pine away in consumption. † The 15  
nephewes of the impious shal not multiple boughes, nor vn-  
cleane rootes sound vpon the toppe of a rocke. † Ouer al water 16  
grennes, and at the brinke of the riuer it shal be plucked vp  
before al grasse. † Grace is as paradise in blessings, and mercie 17  
remayneth for euer. † The life of a workeman that is suffi- 18  
cient for himself shal be sweete, and in it thou shalt finde a  
treasure. † Children, and building of a citie shal confirme the 19  
name, and an vnspotted woman shal be counted aboue this.  
† Wine and musicke make a ioyful hart: and the loue of wife- 20  
dom is aboue both. † Shalmes, and Psalterie make sweete 21  
melodie, and a sweete tongue is aboue both. † Thine eye wil 22  
desire grace and beautie, and :: greene sowerne fieldes are a-  
boue this. † A freind and companion meeting together in 23  
time, and aboue them both is a woman with her husband.  
† Bretheren are an helpe in the time of tribulation, and mercie 24  
shal deliuer more then they. † Gold and siluer are the establi- 25  
shing of the feete: and counsel is wel accepted aboue them  
both. † Riches and strength exalt the hart, and aboue these is 26  
the feare of our Lord. † There is no diminution in the feare 27  
of our Lord, and in it there is no neede to seeke for helpe.  
† The feare of our Lord is as a paradise of blessing, and they 28  
haue couered it aboue al glorie. † Sonne in thy life time :: want 29  
not: for it is better to die then to want. † A man that looketh 30  
toward an other mans table, his life is as no life, thinking how  
to liue, for he feedeth his soule with an other mans meates.  
† But a man nurtered, and taught wil looke to him selfe. 31  
† Pouertie wil be sweete in the mouth of the vnwife, and in 32  
his bellie a fire wil burne.

:: The Societie  
of Christs  
Church flori-  
shing in al ver-  
tues excelleth  
the benefites  
of the old Te-  
stament.

:: Euerie one  
is bound to la-  
bour that he  
want not ne-  
cessaries.

## CHAP. XLI.

*An other matter of meditation is death, 8. Wherof sinne is the cause. 15.  
Care of a good fame is necessarie. 19. Let shamfastnes be a bridle to  
auoide fornication, 22. iniquitie, 24. thefts, and other sinnes.*

O DEATH

- 1 **O** DEATH how bitter is thy memorie to a man that hath  
 2 peace in his riches : † to a man that is at rest, and whose  
 3 wayes are prosperous in al thinges, and that is yet able to take  
 4 meate ! † O death, thy iudgement is good to a needy man, and  
 5 him that is diminished in strength, † and fayleth in age, and  
 6 that is careful of al thinges, and to the incredulous, that loseth  
 7 patience ! † Feare not the iudgement of death. Remember  
 8 what thinges haue bene before thee, and what come after  
 9 thee : this is the iudgement from our Lord to al flesh : † and  
 10 what shal come vpon thee by the good pleasure of the  
 11 Highest ? whether it be ten, or an hundred, or a thousand  
 12 years. † For in hel there is no :: accusing of life. † The  
 13 children of sinners be come children of abominations, and  
 14 they that conuerse neere the houses of the impious. † The  
 15 inheritance of the children of sinners shal perish, and with  
 16 their seede shal be continuance of reproch. † The children  
 17 complaine of an impious father, because for him they are in  
 18 reproch. † Woeto you ye impious men, which haue forsaken  
 19 the law of our Lord the Highest. † And if ye be borne, ye  
 20 shal be borne in malediction : and if ye die, in malediction  
 21 shal be your portion. † Al thinges that are of the earth, shal  
 22 returne into the earth : so the impious from malediction to  
 23 perdition. † The moorning of men is in their bodie, but the  
 24 name of the impious shal be cleane wyped out. † Haue care  
 of a good name : for this shal be more permanent to thee,  
 then a thousand treasures precious and great. † There is a  
 number of the daies of a good life : but a good name shal con-  
 tinue for euer. † Children, keepe ye discipline in peace. For  
 wisdom hid, and treasure not seene, what profite is there in  
 them both ? † Better is the man that hideth his follie, then  
 the man that hideth his wisdom. † But yet :: haue reue-  
 rence to these thinges, which proceede from my mouth.  
 † For it is not good to obserue al shamfastnes : & :: al thinges  
 do not please al men in opinion. † Be ashamed before father &  
 before mother, of fornication : and before the president and  
 before the mightie, of lying : † before the prince, and before  
 the iudge, of offence : before the sinagogue and the people, of  
 iniquitie : before companion and freind, of iniustice : and  
 before the place where thou dwellest, † of theft, of the  
 truth of God, and his testament : of leaning on the bread, and  
 of reproofe for the thing geuen and taken : † before them that

:: It is to no  
 purpose after  
 death to ac-  
 cuse the shor-  
 nes, or length  
 of life, preten-  
 ding the same  
 to haue bene  
 cause of sinne.  
 For God doth  
 al iustly, yea  
 and for the  
 best, if men  
 would so vse  
 his benefites.

:: It behoueth  
 children, and  
 scholars to  
 esteeme that  
 which their  
 elders teach :  
 :: though the  
 same doth not  
 seme reason-  
 able in their  
 owne opinion.

salute thee, of silence: of beholding a woman that is an harlot:  
and of turning away thy countenance from thy kinsman.  
† Turne not away thy face from thy neighbour, & of taking 16  
away part and not restoring. † Behold not an other mans 27 *Mat. 7, 18.*  
wife, and search not his handmayde, neither stand by her bed.  
† Before freindes of opprobrious wordes: and when thou 28  
hast geuen, vpbrayde not.

## CHAP. XLII.

*Further admonition to auoide sinnes in wordes, and deedes. 6. with care  
that others offend not by our negligence. 15. In other matter of medita-  
tion is Gods excellencie, appearing in his workes.*

∴ It is not  
lawful to re-  
ueale that,  
which we  
iustly promise  
to conceale.

**R**EPEATE not the word: which thou hast heard, neither 1  
reueale thou of a secret word, & thou shalt in deede be  
without confusion, and shalt finde grace in the sight of al  
men: be not ashamed for al these thinges, and accept not per-  
son therby to sinne. † Of the law of the Highest, and his 2 *Leuit*  
testament, and of iudgement to iustifie the impious, † of the 3 *Deu.*  
word of companions and wayfaring men, and of the geuing 4 *Prou.*  
of the inheritance of freindes, † of the equalitie of balance 5 *Iacob*  
and weightes, of the getting of manie thinges and few, † of  
the corruption of bying, and of marchantes, and of much  
discipline of thy children, and to make bloudie the side of a  
wicked seruant. † Ouer a naughtie woman a seale is good. 6  
† Where there are manie handes, shut vp, and what soeuer 7  
thou shalt deliuer, number, and weigh it: and write euerie  
thing geuen and receiued. † Of the discipline of the vnwife 8  
and foolish, and of ancientes, that are iudged of young men:  
and thou shalt be wel instructed in al thinges, and approued  
in the sight of al the liuing. † A daughter is the secret warch of 9  
the father, and the care of her takerh away sleepe, lest perhaps  
in her youth she become past age, & abiding with an husband  
she become odious: † lest at anie timeshe be corrupted in 10  
her virginie, and in her fathers house she be found with  
childe: lest perhaps abyding with her husband she transgresse,  
or at the least become barren. † Ouer a dissolute daughter 11  
keepe sure watch: lest at anie time she make thee come into  
reprooche with thine enemies, because of detraction in the  
citie, and the obiection of the people, and she confound thee  
in the multitude of the people. † Looke not on euerie bodie 12  
for

- 13 for beautie sake: & among women rare not. † For out of garments cometh forth the moth, and from a woman the iniquitie of a man. † For :: better is the iniquitie of a man, then a woman doing a good turne, and a woman shaming vnto reproche. † I therefore wil be mindeful of the workes of our Lord, and I wil shew forth which I haue seene. By the words of our Lord are his workes. † The sunne illuminating hath looked through out al, and ful of the glorie of our Lord is his worke. † Hath not our Lord made the sainctes to declare al his meruelous things, which our Lord the omnipotent confirmed to be established in his glorie? † He hath searched out the depth, and the hart of men: and in their subtiltie he hath considered. † For our Lord hath knowen al knowlege, and hath beheld the signe of age, declaring what things are past, and what are to come, reueling :: the tokens of secret things. † No cogitation escapeth him, and no word hideth it self from him. † The glorious workes of his wisdom he hath beautified: who is before the world and world without end, neither is there added, † nor diminished, and he needeth not anie mans counsel. † How are al his workes to be defined, and which is as it were a sparke to consider! † Al these liue, and remaine for euer, and in al necessitie al things obey him. † Al things duple, one against one, and he hath made nothing to want. † He hath confirmed the good things of euerie one. And who shall be filled seeing his glorie?

There is lesse danger in conuersing familiarly with a wicked man, then with a freindlie woman. In which conuersation, much prudence is required, as is before admonished. chap. 9. The excellencie of God, which cannot be seene with mortall eye (Exo. 33.) is proposed to our meditation in his workes. The like in, 1ob. 38. 39. 40. 41. and in manie places of holie Scripture.

## CHAP. XLIII.

*Gods incomparable excellencie appeareth in the heauens; 2. in the sunne, 6. moone, 9. other starres, 12. rainebow, 14. snow, 15. cloudes, 16. hayle, 17. winde, 18. thunder, 21. frost, 22. christal, 24. dew, 26. the sea, and innumerable things therein. 29. No man is able to praise God sufficiently.*

- 1 THE firmament of height is his beautie, the beautie of  
2 heauen is in the vision of glorie. † The :: sunne in sight  
3 declaring at his coming forth, a meruelous instrument, the  
4 worke of the Highest. † At noone it burneth the earth, and  
5 who can abide in the presence of the heate thereof: keeeping  
a forname in the workes of heate: † the sunne three times so  
much burning the mountaines, casting out syrie beames, and  
shining with his beames blindeth the eyes. † Great is our

Of al senses creatures, yea & of sensible also, that haue not reason, the sunne is most excellent. Of which al corporal crea-

tures receiue  
their light: &  
by whose in-  
fluence al ge-  
neration of  
creatures pro-  
ceedeth: wher-  
of is this  
Maxime in  
Philosophie,  
that the sunne  
and man begette  
a man, And  
Aristorel cal-  
leth the sunne  
the father of  
men and of  
goddess. li. 2.  
de anima But  
the faithful  
know it is a  
creature in-  
ferior to man,  
in respect of  
his reasonable  
soule, and in  
them both &  
in al other  
creatures,  
acknowledge  
superexcel-  
lent & infinite  
Maiestie in  
God.  
:: V Which al-  
so appeareth  
euen in the  
least creatures  
whose natural  
substances &  
qualities, with  
other acci-  
dents, the  
more anie  
man confide-  
reth the more  
he shall ad-  
mire God, the  
oulie Creator  
of al.

Lord that made it, and by his wordes it hath hastened his  
course. † And the moone in al in her time, is the shewing of 6  
season and the signe of age. † By the moone is the signe of a 7  
festiual day, a light that diminisheth in consummation. † The 8  
moneth is according to her name, increasing meruelously in  
consummation. † An instrument of the campe on high, 9  
shining gloriously in the firmament of heauen. † The glorie 10  
of the starres is the beautie of heauen, our Lord illuminating  
the world on high. † In the words of the holie one they shal 11  
stand to iudgement, and shal not faile in their watches. † See 12  
the bow, and blesse him that made it: it is very beaultiful in his  
brightnes. † It hath compassed heauen in the circuite of his 13  
glorie, the handes of the Highest haue opened it. † But by 14  
his commandement he hath hastened snow, & he hasteth to  
send forth the lightnings of his iudgement. † Therefore are 15  
the treasures opened, and the cloudes flie forth as birdes. † By 16  
his greatnes he hath set the cloudes, and the hailestones are  
broken. † In his sight the mountaines shal be moued, and at 17  
his wil the south winde hath blowen. † The noyse of his 18  
thunder shal beate the earth, the tempest of the northwind,  
and the gathering together of wind: † and as the bird lighting 19  
downe to sitte, he scatereth snow, and the falling thereof, is  
as the locust dying downeward. † The eye shal admire the 20  
beautie of the whitenes thereof, and the hart quaketh at the  
shower thereof. † He shal power out frost vpon the earth as 21  
salt: and when it freeseth, it shal be made as the toppes of a  
chistle. † The cold north winde blewe, & of water there frose 22  
chrystal, vpon al gathering together of waters it shal rest, & as a  
breast plate it shal put it self vpon the waters. † And it shal de- 23  
uoure the mountaines, & burne the desert, & extinguish that  
which is grene as fire. † The remedie of al is in the hastie co- 24  
ming of a cloude, and a dew meeting it by the heate that co-  
meth, shal make it quaille. † At his word the wind was still, and 25  
with his thought he appeased the depth, and our Lord planted  
Ilandes therein. † They that saile on the sea, tel the perils ther 26  
of: & hearing with oure eares we shal meruel. † There are 27  
goodly workes, & meruelous: diuers kindes of beastes, & of al  
cattel, & the creature of mightie beastes. † Through him is the 28  
end of their iourney confirmed, and by his word al thinges are  
set in order. † We shal say manie thinges, & shal faile in wor- 29  
des; but the summe of our wordes is, he is in al. † Glorifying 30  
him

him how far shal we be able? for the omnipotent himselfe  
 31 aboue al his workes. † Our Lord is terrible, & exceeding great,  
 32 & his might is meruelous. † Glorifying our Lord as much as  
 euer you can, he shal yet surpasse, and his magnificence is  
 33 meruelous. † Blessing our Lord, exalt him as much as you  
 34 can: for he is greater then al praise. † Exalting him beye re-  
 plenished with strength. Labour not: for you shal not com-  
 35 prehend. † Who shal see him, and shal declare him? and who  
 36 shal magnifie him as he is from the beginning? † Manie  
 thinges hid are greater then these: for we haue seene few of  
 37 his workes. † But our Lord made al thinges, and to them that  
 liue piouly he hath geuen wisdom.

## CHAP. XLIIII.

*Praises of holie fathers in general: 16. and in particular of Enoch, 17. Noe,  
 20. Abraham, 24. Isaac, and Iacob.*

The 2. part.  
 Examples and  
 praises of  
 holie men:  
 with praise &  
 thanks to  
 God.

1 **L**ET vs praise glorious men, and our fathers in their gene-  
 2 ration. † Much glorie hath our Lord made by his magni-  
 3 fidence from the beginning of the world. † Ruling in their  
 :: dominions, men great for force, and endued with their  
 wisdom, declaring in the prophetes the dignitie of prophetes,  
 4 † and ruling in the people that was present, and by the vertue  
 5 of wisdom most holie wordes to the peoples. † In their kil  
 seeking out musical melodies, & vttering songnes of scriptures.  
 6 † Rich men in force studying beautifulnes: liuing at peace in  
 7 their houses. † Al these in the generations of their nation  
 8 haue obreynd glorie, and in their daies are praised. † They  
 that were borne of them haue leaft a name to tel their praises:  
 9 † and there are some of whom there is no memorie: they are  
 perished, as they that neuer were; & are borne, as not borne at  
 10 al, & their children with them. † But they are men of mercie,  
 11 whose godlie deedes haue not failed: † good things con-  
 12 tinew with their seede, † their nephewes are an holie inheri-  
 13 tance, and their seede hath stooode in the testaments: † and  
 their children because of them abide for euer: their seede and  
 14 their glorie shal not be forsaken. † Their bodies are buried  
 in peace, and their name liueth vnto generation and genera-  
 15 tion. † :: Let peoples tel their wisdom, and the Church de-  
 16 clare their praise. † Enoch pleased God, and was translated  
 into paradise, that he may geue repentance to the nations.

:: Vertuous  
 men are  
 rightly called  
 Lordes, and  
 Princes, so the  
 children of  
 Heth sayde  
 to Abraham.  
*My Lord, thou  
 art a prince of  
 God among vs.*  
 Gen. 23.

:: Enoch shal  
 preach pe-  
 nance in the  
 time of Anti-  
 christ.

Ggg 3

Noe

∴ Noe was  
perfect.

∴ Abraham  
father of al  
the beleuers  
in Christ.

∴ Isaac, and  
Jacob were  
blessed in A-  
braham.

† Noe was found ∴ perfect, iust, and in the time of wrath he 17  
was made a reconciliation. † Therefore was there a remnant 18  
least to the earth, when the flood was made. † The testaments 19  
of the world were made with him, that all flesh should no  
more be destroyed with the flood. † Abraham the great 20  
∴ father of the multitude of the nations, and there was not  
found the like to him in glorie, who kept the law of the  
Highest, and was in couenant with him. † In his flesh he 21  
made the couenant to stand, and in tentation he was found  
faithful. † Therefore by an oath he gaue him glorie in his 22  
nation, that he should encrease as an heape of earth, † and 23  
that he would exalt his seede as the starres, and they should  
inherit from sea to sea, and from the riuer to the endes of the  
earth. † And he did in like manner in Isaac for Abraham his 24  
father. † Our Lord gaue him the ∴ blessing of al nations, and 25  
confirmed his couenant vpon the head of Iacob. † He knew 26  
him in his blessings, and gaue him an inheritance, & diuided  
him his portion in twelue tribes. † And he preserued vnto 27  
him men of mercie, and found grace in the eyes of al flesh.

#### CHAP. XLV.

*Praises of Moyſes, 7. Aaron, 16. and his priestlie progenie. 22. Against  
whom Chore with his complices rebelling, were destroyed.*

∴ Moyſes saw  
Gods workes  
more clerely  
then other  
Prophets, yet  
saw not his  
substance, as is  
noted. Exo. 33.  
∴ Aarons  
priesthood  
continued so  
long as Moy-  
ses law: that  
was til Christ.  
And now the  
priesthood ac-

**M**OYSES beloued of God, and men: whose memorie is 1  
in benediction. † He made him like in the glorie of 2  
saintes, and magnified him in the feare of his enemies. And  
with his wordes he appeased monsters. † He glorified him in 3  
the sight of kinges, and gaue him commandment before his  
people, & shewed him his glorie. † In his faith and meekenes 4  
he made him holie, and chose him of al flesh. † For he heard 5  
him, and his voice, and brought him into a cloude. † And 6  
he gaue him precepts ∴ face to face, and a law of life and disci-  
pline, to teach Iacob his testament, and Israel his iudgements.  
† He exalted Aaron his brother high, and like to himself of the 7  
tribe of Leui. † He established vnto him ∴ an euerlasting 8  
testament, and gaue him the priesthood of the nation, and  
made him blessed in glorie, † and he girded him about with a 9  
girdle, and put vpon him a robe of glorie, and crowned him in  
furniture of power. † Garments to the feete, and breeches, 10  
and an Ephod he put vpon him, and compassed him with little  
belles



according to  
the order of,  
Melchisedech  
continueth to  
the end of the  
world.

iii. 8.

ii. 16.

15.

- 11 belles of gold very manie round about, † to geue a sound in  
his going, to make sound heard in the temple for a memorie  
12 to the children of his nation. † An holie robe, of gold, and  
hyacinthe, and purple, a wouen worke, of a wiseman,  
13 indued with iudgement and truth: † Of twisted scarlet the  
worke of an artificer, with precious stones figured in the clo-  
14 sure of gold, and grauen by the worke of a lapidarie for a me-  
morial, according to the number of the tribes of Israel. † A  
crowne of gold vpon his miter grauen with a seale of holines,  
and the glorie of honour: a worke of power, and the adorned  
15 desires of the eies. † There were none such so faire before  
16 him, euen from the beginning. † No stranger was clothed  
with them, but only his children alone, and his nephewes for  
17 euer. † His sacrifices were consumed with fire euerie day.  
18 † Moyfes filled his handes, & anoynted him with holie oile.  
19 † It was made vnto him for an euerlasting testament, and to  
his seede as the daies of heauen, to doe the function of  
priesthood, and to haue praise and to glorifie his people in his  
20 name. † He chose him of al that liued, to offer sacrifice to  
God, incense, and good odour, for a memorial to pacifie for  
21 his people: † and he gaue them power in his preceptes, in the  
testaments of his iudgements, to teach Iacob his testimo-  
22 nies, and in his law to geue light to Israel. † Because strangers  
stood against him, and for enuie men compassed him about in  
the desert, they that were with Dathan and Abiron, and the  
23 congregation of Core in anger. † Our Lord God saw, and it  
pleased him not, and they were consumed in the violence of  
24 wrath. † He did prodigious thinges vnto them, and consu-  
25 med them in flame of fire. † And he added glorie to Aaron,  
and gaue him an inheritance, and diuided vnto him the  
26 first frutes of the increase of the earth. † He prepared them  
bread in the first vnto satietie: for the sacrifices also of our  
Lord they shal eate, which he gaue to him, and to his seede.  
27 † But :: he shal not inherite the nations in the land, and he  
hath no part in the nation: for himself is his portion & inhe-  
28 rance. † Phinees the sonne of Eleazar is the third in glorie,  
29 in imitating him in the feare of our Lord: † and to stand in  
the reuerence of the nation: in the goodnes and alacritie of  
30 his soule he pacified God for Israel. † Therefore did he esta-  
blish vnto him a couenant of peace, to be the prince of the  
holics, and of his nation, that the dignitie of priesthood should  
be to

:: The tribe of  
Leui had not a  
portion of in-  
heritance se-  
parate from  
the rest, but  
had tithes, first  
frutes, and  
oblations for  
their tempo-  
ral prouision.

∴ King David  
gaue special  
assistance to  
the Priestes,  
and greatly  
advanced  
Gods seruice  
1. Paral. 23. &c.

be to him and to his seede for euer. † And the testament to  
∴ David king, the sonne of Iesse of the tribe of Iuda, and inhe-  
ritance to him and to his seede, that he might geue wisdom  
into our hart to iudge his nation in iustice, that their good  
things might not be abolished, & their glorie in their nation  
he made euerlasting.

## CHAP. XLVI.

*Praises of Iosue, 9. Caleb, 13. the Iudges of Israel, 16. Namely of Samuel  
Iudge and Prophet.*

∴ Iosue succe-  
ded in the  
temporal go-  
uernment: for  
the (spiritual  
perceyning to  
the successors  
of Aaron.  
Num. 27.

**S**T R O N G in battel was Iesus the sonne of Naue, ∴ succe- 1  
ssour of Moyse among the prophets, who was great accord- 2  
ing to his name, † most great in the saluation of Gods elect, 3  
to ouerthrow the enemies rising vp, that he might get the in-  
heritanc of Israel. † What glorie obteyned he in listyng vp his 4  
handes, and casting swordes against the cities? † Who before  
him did so resist? for our Lord himself brought the enemies.  
† Whether was not the sunne hindered in his anger, and one 5  
day was made as two? † He inuocated the mightie soueraine 6  
in assaulting of the enemies on euerie side, and the great and  
holie God heard him in haile stones of exceeding great force.  
† He made violent assault against the nation of his enemies, 7  
and in the goeing downe he destroyed the aduersaries, † that 8  
the nations might know his might, that it is not easie to fight  
against God. And he folowed at the back of the mightie.  
† And in the daies of Moyse did mercie, and Caleb the sonne 9  
of Iephone, did stand against the enemy, and stayed the nation  
from sinnes, and appeased the murmuring of malice. † And 10  
they two being appointed, were deliuered out of danger from  
among the number of six hundred thousand footemen, to bring  
them into their inheritance, into the land that yeldeth milke  
and honie. † And our Lord gaue strength to Caleb himself, 11  
and his strength continued euen vntil old age, so that he went  
vp into the high place of the land, & his seede obteyned inhe-  
ritance. † That al the childten of Israel might see, that it is 12  
good to obey the holie God. † And ∴ al the iudges by their 13  
name, whose hart was not corrupted: which were not turned  
away from our Lord, † that their memorie might be blessed, 14  
and their bones spring out of their place, † and their name 15  
continew for euer, the glorie of the holie men remayning  
vnto their children. † The beloued of our Lord his God 16

Samuel

∴ Only Iosue  
and Caleb re-  
mained of  
those which  
came out of  
Ægypt, al the  
rest dyed in  
the desert, and  
their children  
entered into  
Chanaan.  
Num 14.  
∴ Though  
some of the  
Iudges were  
sometimes  
great sinners,  
yet they were  
finally iust &

Samuel the prophet of our Lord, renewed the empire, and for their good  
 17 anoynted princes in his nation. † By the law of our Lord aſtes much  
 he iudged the congregation, and the God of Iacob ſaw, and renowned.  
 18 in his fidelitie was proued a prophet. † And he was knowne Samuel an-  
 19 faithful in his wordes, becauſe he ſaw the God of light, † and nointed Saul,  
 inuocated our Lord omnipotent, in aſſaulting the enemies and Dauid  
 beſetting him on euerie ſide, in the oblation of an immaculate kinges.  
 128.7. 20 lambe. † And our Lord thundered from heauen, and in great  
 21 ſound he made his voice heard, † and he deſcomfited the  
 128.12. 22 † and before the time of the end of his life, and the world, he  
 gaue teſtimonie before our Lord, and his Chriſt, money and  
 what ſoeuer beſides vnto the verie ſhoes he tooke not of al  
 23 fleſh, and no man accuſed him. † And after this he ſlept, and  
 he notified to the king, and ſhewed him the end of his  
 128.28. life, and he exalted his voice out of the earth in prophetic to  
 take cleane away the impietic of the nation.

128.

## CHAP. XLVII.

*Praises of Nathan, 2. Dauid, 14. and Salomon; in whose progenie (21. not-  
 withstanding his fal) 27. the royal ſcepter remained for Dauids ſake,  
 though for his and the peoples finnes, tenne tribes were cut of, and ſet into  
 ſchiſme.*

128.11. 1 A FTER theſe things aroſe Nathan the Prophet in the  
 2 daies of Dauid. † And as the fatre ſeparated from the  
 128.17. 3 fleſh, ſo was Dauid from the children of Iſrael. † He plaid  
 with lyons as it were with lambes: and with beares he did in  
 128. 4 like maner as with lambes of ſheepe in his youth. † Did not  
 he kil the giant, and tooke away reproch from his nation?  
 5 † In liſting vp his hand, with a ſtone of the ſling he ouerthrew  
 6 the boaiſting of Goliah: for he inuocated our Lord the omni-  
 potent, and he gaue in his right hand, to take away the man  
 128. 7 ſtrong in battel, and to exalt the horne of his nation. † So  
 in ten thouſand did he gloriſie him, and praiſed him in the  
 bleſſinges of our Lord, in offering to him a crowne of glorie:  
 8 † for he deſtroyed the enemies on euerie ſide, and rooted out  
 the Philithijns the aduerſaries euen vntil this preſent day:  
 9 he brake their horne for euer. † In euerie worke he gaue  
 confeſſion to the Holie one, and to the Higheſt, in the word  
 10 of glorie. † From al his hart he praiſed our Lord, & loued  
 H h h Among al  
 God, the renowned

actes of Dauid  
his pure and  
sincere hart:  
most pleased  
God.

:: For Dauid  
saie God gaue  
wisdom to  
Salomon, and  
peace in his  
kingdom.  
:: By Apostro-  
phe the auctor  
turneth his  
speech to Sa-  
lomou.

:: Salomons  
sinnes were  
punished, but  
Gods mercie  
continued in  
conseruing  
his posteritie.  
*Psal. 88.*

God that made him: and gaue him might against his enemies:  
† and he made singes to stand before the altar, and by their 11 *3. Par. 2*  
found he made sweete tunes. † And in the solennities he gaue 12  
honour, and adorned the times euen to the end of his life, that  
they should praise the holie name of our Lord, and magnifie  
the holines of God in the morning. † Our Lord purged his 13 *2. Reg. 1*  
sinnes, and exalted his horne for euer: and he gaue him a testa-  
ment of the kingdom, and the seate of glorie in Israel. † After 14  
him arose a wise sonne, and for :: him did he ouerthrowe al  
the might of the enemies. † Salomon reigned in dayes of 15 *3. Reg.*  
peace, to whom God subdewed al his enemies, that he might  
build an house in his name, and prepare holines for euer: as  
:: thou art instructed in thy youth. † And thou art replenished 16 *3. Reg.*  
as a riuer with wisdom, and thy soule discovered the earth.  
† And thou didst multiplie darke sayings in comparisons: 17  
thy name was bruited to the ilandes far of, and thou wast  
beloued in thy peace. † The landes merueled at the songes 18  
and prouerbes, and comparisons, and interpretation. † and 19  
at the name of our Lord God, whose name is, God of Israel.  
† Thou didst gather gold as copper, and filledst siluer as lead, 20 *3. Reg.*  
† and bowdest thy thighes to women: thou hast had power 21  
on thy bodie, † thou :: hast made a blotte in thy glorie, and 22 *3. Reg.*  
profaned thy seede to bring wrath to thy children, and thy  
follie to be kindled, † to make the kingdom diuided, and a 23  
stubburne kingdom to reigne of Ephraim. † But God wil not 24 *Psal. 7. 34.*  
leauē his mercie, and he wil not corrupt, nor abolish his  
owne workes, neither wil he destroy from the stocke the  
nephewes of his elect: and he wil not corrupt the seede of  
him, that loueth our Lord. † But he gaue a remnant to Iacob, 25  
and to Dauid of the same stocke. † And Salomon had an end 26  
with his fathers. † And he leaft after him of his seede, the follie 27  
of the nation, † and Roboam hauing litle wisdom, who 28 *3. Reg.*  
turned away the nation by his counsel, † and Ieroboam the  
sonne of Nabat, who made Israel to sinne, and made a way  
of sinning to Ephraim, and their sinnes did abound very  
manie. † They remoued them away from their land very far. 30  
† And he sought al iniquities, til there came defense vnto 31  
them, and he rid them from al sinnes.

## CHAP. XLVIII.

*Praises of Elias, 13. Eliseus, 19. Ezechias, 23. and Isaias.*

And

REG 17

1 **A**ND there arose Elias the prophet, as it were fire, and  
 2 his word burnt as a litle torch. † Who brought famine  
 vpon them, and they prouoking him in their enuie, were  
 made fewe. for they could not abide the preceptes of our  
 3 Lord. † By the word of our Lord he stayed heauen, and he  
 brought downe fire from heauen :: thise. † So was Elias  
 4 magnified in his meruelous workes. And who can so glo-  
 5 rie like vnto thee? † Who didst rayse vp the dead from hel,  
 from the lotte of death, in the word of our Lord God.  
 6 † Who didst cast downe kinges to destruction, and didst  
 easily breake their might, and the glorious from their bed.  
 7 † Who hearest iudgement in Sina, and in Horeb iudgements  
 8 of defence. † Who anoyntest kinges to repentance, and  
 9 makest prophetes successours after thee. † Who wast re-  
 ceiuied in a whirlewind of fire, in a chariot of fierie horses.  
 10 † Who art written in the iudgements of times, to appeale  
 the wrath of our Lord, to reconcile the hart of the father to  
 11 the sonne, and to restore the tribes of Iacob. † Blessed are  
 they, that saw thee, and were honored in thy freindshipe.  
 12 † For we liue by life only, but after death our name shal not  
 13 be such. † Elias was in dede hid in the whirlewind, & his spirit  
 was complete in Eliseus: in his daies he feared not the prince,  
 14 and no man ouercame him by might. † Neither did any word  
 15 ouercome him, and his bodie :: prophesied being dead. † In  
 his life he did wonders, and in death he wrought meruelous  
 16 thinges. † In al these thinges the people repented not, and  
 they departed not from their sinnes, til they were cast out of  
 17 their land, and were disperfed into al the earth. † And there  
 was leaft a verie smal nation, and a prince in the house of  
 18 Dauid. † Some of them did that which pleased God: but  
 19 others committed manie sinnes. † Ezechias fenced his citie,  
 and brought in water into the middes thereof, and digged a  
 20 rocke with yron, and built a wel for water. † In his daies  
 came vp Sennacherib, and sent Rablaces, and lifted vp his  
 hand against them, and put forth his hand vpon Sion, and  
 21 became proude by his mightines. † Then were their harts,  
 and hands moued: and they were in sorow as traouailing  
 22 women. † And they inuocated our merciful Lord, and spread-  
 ding their handes, they lifted them vp to heauen: and the  
 23 holie Lord God :: quickly heard their voice. † He was not  
 mindful of their sinnes, neither did he geue them to their

:: Elias procu-  
 red fire from  
 heauen to  
 burne his sa-  
 crifice, 3. Reg.  
 18 and twice  
 more to burne  
 an hundred  
 men which  
 persecuted  
 him. 4. Reg. 1.

:: The miracle  
 wrought by  
 his dead bodie  
 shewed that  
 he was an  
 holie prophet.  
 4. Reg. 13.  
 See the mira-  
 cles of Elias,  
 and Eliseus.  
 Ro. 1. pag. 940.

:: Prayer pre-  
 uailed, when  
 forces were  
 not sufficient.  
 See, 4. Reg. 19.

H h h 2

enemies,

enemies, but purged them by the hand of Isaie the holie prophete. † He ouerthrew the campe of the Assirians, and the Angel of our Lord destroyed them. † For Ezechias did that which pleased God, and went strongly in the way of Dauid his father, which Isaie commanded him, the great prophet, and faithful in the sight of God. † In his daies the sunne returned backward, & added life to the king. † By a great spirite he saw the last things, and comforted the mourners in Sion. † For euer he shewed the things to come, & secret things before they came to passe.

### ANNOTATIONS. CHAP. XLVIII.

Not only this booke but also other holie scriptures witness that Elias shal returne and preach before the end of the world.

S. Chrysostom Aretas, and other Doctors testifie the same. See.

*Amos. Gen. 5.*

[*IO. V. Who are written.*] Amongst other quarels, Protestantes except against the authentical auctoritie of this booke, because the auctor saith, that Enoch and Elias shal come againe, to appease the wrath of our Lord, to reconcile the father to the sonne, and to restore the tribes of Iacob. But that this is no iust exception, is clere by other holie Scriptures, where the same vniforme doctrine of the whole Church, is no lesse eident, then in this booke. For God himself saith the same also by the mouth of his prophet Malachie: Behold I wil send you Elias the prophet, before the day of our Lord come, the great and dreadful. Christ also sayth: Elias in deede shal come, and restore al things. VVherupon S. Chrysostom, after he hath shewed how terrible Antichrist shal be, by reason of his temporal powre, crueltie, and wicked lawes, he addeth: Feare thou not: He shal only haue force in the reprobate, that perish. For then also Elias shal come, to fortifie the faithful. Likewise the wordes in the Apocalips, I wil geue to my two witnesses, & they shal propheticke a thousand two hundred and thre score dayes, were euer inuariably vnderstood by tradition, from the first preachers of Christ (as the ancient writer Aretas testifieth) that Enoch and Elias shal come, & admonish al, not to geue credite to the deceitful wonders of Antichrist: and that they shal travel in this testimonie the space of three yeares and a half. For 1260. dayes come very neie to that space of time.

*Mal.*

*Mat.  
In 2. T.  
2.*

*Apoc*

### CHAP. XLIX.

*Praises of Iosias, who (like to Dauid, and Ezechias) took away occasions of idolatrie. 8. Praises of Ieremie, 10. Ezechiel, 11. and the twelue Prophetes. 13. Also of Zorobabel, Iesus the sonne of Ioseph, Nehemias, Enoch, Ioseph, Seth, Sem, and Adam.*

THE memorie of Iosias is according to the confession of perfume made by the worke of an apothecarie. † His remembrance shal be sweete as honie in euerie mouth, and as musick in banket of wine. † He was directed by God into the repentance of the nation, and he rooke away the abominations of impietie. † And he gouerned his hart toward our Lord, and in the daies of sinners he strengthened pietie.

† Except

*4. Reg*

*2. Par*

*4. Reg*

4. R. 18. 25  
Iere. 1.

Ezech. 1.

1. Sge. 2.  
1. Efd. 3.  
1. Id. 5.  
1. Id. 3.  
1. Id. 2.  
1. m. 5.  
1. m. 39.  
1. C. 1.

- 5 † Except Dauid, and Ezechias, and Iosias, ⁊ al committed sinne. † For the kinges of Iuda forlooke the law of the Highest, and contemned the feare of God. † For they gaue their kingdom to others, and their glorie to a strange nation.
- 8 † They burnt the chosen citie of holines, and made the waies thereof desolate in the hand of Ieremie. † For they euil intreated him, who was consecrated a prophet from his mothers wombe, to ouerthrow, and pluck vp, and destroy, and to build againe, and renewe. † Ezechiel who saw the sight of glorie, which he shewed him in the chariote of Cherubs.
- 11 † For he made mention of the enemies in rayne, to doe good vnto them, that haue shewed right waies. † And the bones of the twelue prophets wel may they spring out of their place: for they haue strengthened Iacob, and haue redeemed themselves in the fidelitie of power. † How may we magnifie Zorobabel, for he also was as a signet on the right hand, † and so Iesus the sonne of Iosedec who in their daies built the house, and erected the holie temple to our Lord, prepared to euermlasting glorie. † And Nehemias in the memorie of much time, who erected vs our walles ouerthrowen, and set vp the gates and lockes, who built our houses. † No man hath bene borne in the earth like to Henoah: for ⁊ he also was taken vp from the earth. † Neither as Ioseph who was a man borne prince of his bretheren, the stay of the nation, the ruler of his bretheren, the stay of the people: † and his bones were visired, and after death ⁊ they prophecied. † Seth, and Sem obteyned glorie with men: and aboue euerie soule, in the beginning Adam.

Manie other kinges of Iuda refrained alwayes from committing idolatrie, but these three destroyed al places of idolatrie in their kingdom, which the others did not.

See the Annotation. ch. 38 v. 10.

Ioseph prophecy that the people should depart from Egypt, willd them to carie his bones with them. Gen. 50.

So by carying his bones they professed, that he had truly prophecied.

CHAP. L.

*Praises of Simon the High Priest. 27. Detestation of certaine persecuting aduersaries. 29. With conclusion that the obseruers of this doctrine shal be wise and happie,*

1. plus  
12.  
1. triqui

- 1 **S**IMON ⁊ the sonne of Onias, the high priest, who in his life held vp the house, and in his daies strengthened the temple.
- 2 † The height also of the temple was founded by him, the duble building and high walles of the temple. † In his daies the welles of waters flowed out, and they were filled as the sea aboue measure. † Who had care of his nation, and deliuered it from perdition. † Who preuailed to amplifie the citie,

This Simon called Iustus, and Priscus, was high priest when this booke was written (in the time of Ptolome the

H h h 3

who

first, king of  
Ægypt) a very  
holie man, and  
dead before it  
was translated  
into Greke.  
about the  
time of Prelo-  
mie the third  
called Euer-  
getes, nere  
300. yeares  
before Christ.

who obteyned glorie in conuersing with the nation : and  
amplified the entrance of the house, and the court. † As the 6  
morning starre in the middes of a cloude, and as the ful moone  
he shineth in his dayes. † And as the sunne shining, so did 7  
he shine in the temple of God. † As the rainbow that shineth 8  
among the cloudes of glorie, and as a flower of roses in the  
daies of the spring, and as the lilies that are in the passage of  
water, and as frankensence smelling in summer daies. † As 9  
fire glistering, and frankensence burning in the fire. † As 10  
a massie vessel of gold, adorned with euerie precious stone.  
† As an oliue tree budding, and a cypresse tree aduancing it 11  
self on high, when he tooke the robe of glorie, and was re-  
quested to the consummation of strength. † In going vp to the 12  
holie altar, he made the vesture of holines, glorie. † And in 13  
receiuing the portions out of the hand of the priestes, himself  
also standing by the altar. About him was the ring of his  
bretheren : and as the cedar plant in mount Libanus, † so 14  
stoode they about him as boughes of the palme tree, & al the  
children of Aaron in their glorie. † And the oblation of our 15  
Lord in their handes, before al the synagogue of Israel: and  
executing the consummation on the altar, to amplifie the  
oblation of the high king, † he stretched forth his hand 16  
in \* oblation of moist sacrifice, and offered of the blood of  
the grape. † He powred out on the fundation of the altar a 17  
diuine odour to the high prince. † Then cried out the chil- 18  
dren of Aaron, they sounded with beaten trumpets, and made  
a great voice to be heard for a remembrance before God.  
† Then al the people together made hast, and fel on their face 19  
vpon the earth, to adore our Lord their God, and to make  
prayers to God omnipotent the Highest. † And the fingers 20  
amplified in their voices, and in the great house the sound was  
increased ful of sweetenes. † And the people in prayer desired 21  
our Lord the Highest, vntil the honour of our Lord was per-  
fected, and they finished their office. † Then coming downe, 22  
he lifted vp his handes ouer al the congregation of the chil-  
dren of Israel, to geue glorie to God from his lippes, and to  
glorie in his name, † and he repeated his prayer, willing to 23  
shew the power of God. † And now pray ye the God of al, 24  
who hath done great thinges in al the land, who hath encrea-  
sed our daies from our mothers wombe, and hath done with  
vs according to his mercie: † geue he vnto vs ioyfulness of  
hart

Three na-  
tion; the Idu-  
neans, Phi-  
listijmes, and  
Samaritanes,  
did most per-  
secute the  
Israelites: the  
Samaritanes  
were not one  
pure nation,  
but mixt of  
Assirians and

u

ti

Ni

v.



- 26 everlasting: † that Israel may beleue that the mercie of God  
 27 is with vs, to deliuer vs in his dayes. † Two nations my soule  
 28 hateth: and the third is :: no nation, which I hate: † they that  
 sitte in mount Seir, and the Philistijms, and the :: foolish  
 29 people that dwell in Sichem. † Iesus the sonne of Sirach, a  
 man of Ierusalem, wrote the doctrine of wisdom and disci-  
 pline in this booke, who renewed wisdom from his hart.  
 30 † Blessed is he, that conuerseth in these good thinges: and  
 31 he that layeth them in his hart, shal be wise alwayes. † For  
 if he doe them, he shal be able to doe al thinges: because his  
 steppes are in the light of God.

## CHAP. LI.

*The author rendereth praises and thanks to God; 18. and inuiceth others  
 10 do the same, by his owne example, 31. and by earnest exhortation.*

- 1 **T**HE prayer of Iesus the sonne of Sirach. :: I wil confesse  
 to thee ô Lord king, and wil praise thee God my sauiour.  
 2 † I wil confesse to thy name: because thou art become my  
 3 helper and protectour, † and hast deliuered my bodie from  
 perdition, from the snare of an vniust tongue, and from the  
 lippes of them that worke lying, and in the sight of them that  
 4 stoode vp thou art become my helper. † And thou hast deli-  
 uered me according to the multitude of the mercie of thy  
 5 name from them that did roare, prepared to deuoure, † out  
 of the handes of them that seeke my soule, and from the gates  
 6 of tribulations which haue compassed me: † from the op-  
 pression of the flame, which hath compassed me, and in the  
 7 middes of fire I was not burnt. † From the depth of the bellie  
 of hel, and from a defiled tongue, and from the word of lying,  
 8 from a wicked king, and from an vniust tongue: † my soule  
 9 shal praise our Lord euen to death, † and my life was appro-  
 10 ching to hel beneth. † They haue compassed me on euerie  
 side, & there was none that would helpe. I looked toward the  
 11 helpe of men, & there was none. † I remembered thy mercie  
 ô Lord, and thy operation, which are from the beginning of  
 12 the world. † Because thou deliuerest them that patiently  
 expect thee ô Lord, and sauest them out of the handes of the  
 13 nations. † Thou hast exalted my habitation vpon the earth,  
 14 and I haue prayed for death to passe away. † I haue inuocated  
 our Lord the father of my Lord, that he leaue me not in the  
 day

Iewes: and  
 so here called  
 no nation.  
 :: They are  
 also called a  
 foolish people,  
 because they  
 knowing true  
 religion,  
 mixed idola-  
 trie therwith,  
 according to  
 diuers sectes,  
 as appeareth  
 4. Reg. 17. v. 29.

:: VWhere we  
 are not able  
 to render re-  
 compence to  
 benefactors;  
 especially to  
 God, we are  
 the more bond  
 to acknow-  
 lege his manie  
 great benefi-  
 tes, altogether  
 vnderferued by  
 vs.

∴ VVhen senses are most ripe, and the soule most free from great sinnes, is the aptest time to serue God, & to get al vertues, and true knowledge.  
Eccle. 12.

∴ In stead of riches labour to get wisdom for it is much better then al gold & siluer.  
∴ Merite is in this life, and reward in the next.

day of my tribulation, and in the time of the proude without helpe. † I wil praise thy name contioually, and wil collaude it in confession, and my prayer was heard. † And thou hast deliuered me from perdition, and hast rescued me from the wicked time. † Therefore wil I confesse, & say praise to thee, and bleisse the name of our Lord. † When I was yet young, before I erred, I sought for wisdom openly in my prayer. † Before the temple I prayed for it, and vnto the later end I wil seeke after it, and it shal flourish as the grape timely ripe, † my hart hath reioyced in it, my foote hath walked the right way, from my youth I searched after it. † I bowed mine eare a litle, and receiued it. † I found much wisdom in myself, & I haue much profited therein. † To him that geueth me wisdom, wil I geue glorie. † For I haue consulted to doe it: I haue had a zeale to good, and shal not be confounded. † My soule hath wrestled in it, and in doing it I was confirmed. † I stretched forth my handes on high, & I lamented foolishnes. † I directed my soule to wisdom, and in knowlege I found it. † I possessed with it an hart from the beginning: for this cause I shal not be forsaken. † My bellie was trubled in seeking it: therefore shal I possesse a good possession. † Our Lord hath geuen me a tongue for my reward: and with the same I wil praise him. † Approch vnto me ye vnlearned, and gather yourselues together into the house of discipline. † Why slacke ye yet? and what say you herein? your soules are exceeding thirstie. † I haue opened my mouth, and haue spoken: Bye it for you without siluer, † and submit your necke to the yoke, and let your soule receiue discipline: for it is very neere to finde it. † See with your eyes that I haue laboured a litle, and haue found much rest to myself. † Take ye discipline in a great summe of siluer, and possesse abundance of gold in it. † Let your soule reioyce in his mercie, and you shal not be confounded in praise. † Worke your worke: before the time, and he wil geue you your reward in his time.

*The end of the Sapiential Bookes.*



# THE FOVRT PART OF THE OLD TESTAMENT CONTAINING PROPHETICAL BOOKES.

## The argument of Prophetical bookes in general.

**A**mongst manie great benefices, which God bestowed upon his peculiar people in the old Testament, one principal, and very excellent was, that besides their ordinarie Pastors, and gouerners in spiritual causes, the Priestes of Aarons progenie, and other clergie men of the same tribe of Levi, in Ierarchical subordination of one chief, with other superiors and subiectes, disposed in sacred functions; he also gaue them other extraordinarie Prophetes of sundrie tribes, as admonitors and guides, to reduce them from errors of sinne, into the right way of vertue. Which office the same Prophetes performed, as wel by threatening the offenders with Gods wrath, and punishment, as by exhorting them to repentance, and so to trust in Gods assured mercie, that he would geue them better times, and reliefe from their miseries. But most especially these holie Prophetes did foresee, and foretel the happie times of Grace in the New Testament. The coming of Messias, Christ our Redemer and sauour: With the mysteries of his Incarnation, Birth, Passion, Death, Resurrection, Ascension, Coming of the Holie Ghost, Foundation, Propagation, perpetual Stabilitie of his Church; and finally the General Iudgement, Eternal Glorie of the blessed, and Euerlasting paine of the damned. For albeit they preached and prophesied manie thinges, properly and immediatly pertainyng to the particular state, and people of the Iewes, and other nations, Where they conuersed, yet the principal summe of al the prophetical bookes, is of Christ and his Church. Yea al the old Testament is a general prophecie, and forshewing of the New. Which (as we noted in the beginning) is conteyned, and lieth hid in the old. Neuertheles speaking more distinctly of the proper arguments, or contents of the foure parties of the old

Gods special benefice of sending Prophetes to the people.

The function of Prophetes, to exhorre to repentance with hope of Gods mercie, by Christ.

Four greater Prophetes, and welue lesser were authors of the propheticall bookes following. Baruchs booke being inserted in Ieremies.

Prophecies are called visions, for their certaintie.

Light of prophecie is next to the light of glorie, and more clere then the light of faith.

Prophecies are hard to be understood for diuers causes.

*Testament, the former three more peculiarly set forth the Law, the Historie, and Sapiential precepts: and this last part chiefly conteyneth Prophecies of thinges to come. Of which the greatest part is now come to passe, or dayly fulfilled; and the rest shal likewise be performed in due time. So now in order after the Legal, Historical, and Sapiential bookes, folow the Prophetical: and are these, according to the names of the Prophetes that writte them. Isaie, Ieremie with Baruch, Ezechiel, and Daniel, commonly called the greater Prophetes: and the twelue lesser are Osee, Ioel, Amos, Abdias, Ionas, Micheas, Nahum, Abacuc, Sophonias, Aggeus, Zacharie: and Malachie. Who were all singularly inspired, and gouerned in their preachings and writings, by the Holie Ghost, that they could not erre. Tea they were so illuminated in their understanding, that they clerly saw that, which they uttered. And therefore their Prophecies are called Visions, for the assured infallibilitie of truth, which they auouch. For as nothing is more certaine in vulgar knowlege then that, which we see with our corporal eyes, and therefore of al witnesses the eye witnes is esteemed the surest: and as in al natural knowlege, that is most certaine, which is sene by discourse of reason: so in supernatural knowlege nothing is more assured then that, which is sene by supernatural light. Whereof there be three sortes: the light of Faith, of Prophecie, and of Glorie. All three certaine, and vndoubted; but most clere and manifest is the vision by light of glorie: wherby God is sene in himself, and al thinges in him, that pertaine to the state of euerie glorious Sainct. Next therio is the vision by light of prophecie, wherwith God illuminateth the vnderstanding of the Prophet by a special, extraordinarie, and transitorie light of grace, that either he clerly seeth the reueled truthe, or at least perfectly knoweth, that he is moued by the Holie Ghost, though he vnderstand not al, that the Holie Ghost intendeth; and so when, and where it is Gods wil, he uttereth the same, for instruction of others. The last, which is also certaine, but more obscure, is the supernatural knowlege, which al Catholique Christians haue by light of faith, assuredly beleuing al thinges which God reueleth by his Church.*

*Concerning therefore this excellent diuine gift of Prophecie, granted to few, for the benefite of al Gods seruants, we are here to informe the vulgar reader, that whereas these prophecies are for most part hard to be vnderstood, and as S. Peter teacheth, not known by priuate interpretation, but must be interpreted by the same Spirite, wherwith they were written, our purpose is not to explicate them, nor yet to produce large explications of the godlie lerned Fathers, but rather fewer and briffer notes then hertofore. and for the rest we remitte the more lerned and studious readers, according to their capacities, to search the same, in the commentaries of ancient and late Expositors: wishing others to content themselues, with the more easie partes*  
of

of holie Scriptures, and other godlie bookes, and daylie instructions of spiritual teachers. And such as do also read these, may obserue with vs, these (amongst other) special causes of the hardnes of the Prophetes. One cause is the frequent interruption of sentences, with suddaine change from one person, or matter to an other, without apparent coherence. Which S. Ierom noteth in sundrie places. As Isaie. 7. after that the Prophet hath severely reprehended king Achab, for his distrust of Gods assistance against his temporal enemies (v. 13.) in the next wordes he prophesieth, that a Virgin shal conceiue, and beare a sonne, Christ our Saviour, and the like in other places. Another cause is, that the Prophetes speake thinges of some persons, which are to be fulfilled in others, either of their progenie, or prescribed by them. As the prophetic of the Iewes and Gentiles, comprised in the historie of Esau & Iacob. Likewise that which Iacob prophesied (Gen. 49.) of Simeon an Levi, not fulfilled in themselves but in the Scribes, and Priestes descending of their stock. Also much of that which David semeth to speake of Salomon, Psal. 88. can only be understood of Christ. Other examples will occurre in the Prophetes ensuing. Briefly, for we can not here expresse all the causes in few wordes, prophecies are often times uttered in figurative speeches, and often not in wordes, but in factes; other times so mixed with histories, and temporal thinges with spiritual, againe some thinges pertaining to the old Testament, so ioyned with mysteries of the new, and the like, that most hard it is to discerne, nay not possible without special reuelation, or instruction of others to know, to what purpose or thing euerie part perteyneth, or is to be applied: for some thinges are spoken only of the historie, some thinges of mysteries, manie thinges of both. And the reason why the Holie Ghost doth so utter these prophecies is noted by S. Ierom (in Nahum. 3.) that the proud and malicious enemies of Religion may not understand them: lest (sayth he) a holie thing should be geuen to dogges, pearles cast to swine, most sacred mysteries laide open before prophane persons. S. Gregorie also alleageth an other reason (ho. 17. in Ezech.) that occasion of humilitie may be geuen vs by those thinges, which are hidden in holie Scriptures. And increase also of merite by beleuing more then we understand, because faith hath not merite, where reason geueth experiment.

Suddaine transition from one thing to another.

That which is spoken of certaine persons is ment of others

Prophecies are often vnterred in figurative speeches. Some consist in thinges done, others are mixt with histories, and temporal thinges with spiritual.

VVhy God would haue them obscure.

## THE ARGVMENT OF THE PROPHECIE OF ISAIE.

I Saie the sonne of Amos, and nephew (as S. Ierom insinuateth) to king I Amasius, prophesied in the times of Osias, Ioathan, Achaz, Ezechias, and in the beginning of Manasses, Kinges of Iuda; in al about three score  
I i i 2  
years, time.

Isa. 1.  
Paul.  
Euseb.

Isai of noble lineage and a martrir prophesied a long time.

Is called the  
Euangelical  
Prophet.  
Hewritten in a  
high stile

Lived in the  
kingdom of  
Iuda.

The contents,  
diuided into  
two general  
partes.  
and into eight  
particular.

1.

2.

3.

4.

5.

6.

7.

8.

yeares and was cruelly put to death, sawed into partes by commandment of *Manasses*. He is commonly called the Euangelical Prophet, for his ample and particular speeches of Christ, more large and more plaine then in anie other of the old Prophetes. His stile is high and eloquent, according to his liberal education being of the royal blood. For so it pleaseth the Holie Ghost, to utter his diuine prophecies diuersly according to the qualities, and conditions of the persons, by whom he speaketh: by *Isaie* in a loftie, and by *Amos* in a meane stile: as a musitian soundeth the same songue, by a simple pipe, & by a cornet, trumpet or other musical instrument. Which *S. Paul* also witnesseth, saying, Diuersly and by diuers meanes, God spake to the fathers in the Prophetes. *Isaie* therefore conuersing in the kingdom of Iuda, especially in the Emperial and Metropolitan citie of Ierusalem, preached & prophecied manie thinges pertainyng to the Tribes of Iuda and Benjamin, as also to the tribe of *Leui*. Which after the schisme of *Ieroboam*, repayred in maner al to the kingdom of Iuda, where God was rightly serued. He prophecied also of the tenne Tribes, the kingdom of *Israel*: & of the future captiuities of them both, and of the reduction of Iuda. Also he prophecied of other nations, and peoples, with whom the Iewes had either enmitie, or freindlie conuersation: and of al the world. But most especially of the coming of Christ, to redeme, and deliuer mankind from captiuitie of sinne.

The whole prophetic coneyneth two general partes. First more principally the Prophet admonisheth, and threatneth the people, that they shal be punished for their manifold sinnes. in the 39. former chapters. In the other 27. he comforteth them, signifying that God of his mercie, wil after chastisement, & their repentance, deliuer them from their aduersaries. Yet so that ech part participateth of the principal contents with the other. More particularly the whole booke may be diuided into eight partes. In the twelue first chapters, the Prophet admonisheth alsortes in the kingdom of Iuda, of their ingratitude towards God, with manie other sinnes and of iust punishment, but mixt with consolation of Gods mercie, and thanksegewing for the same. In eleuen chapters folowing, he directeth his speech to other Nations, aduersaries to the Iewes. In foure more he extendeth his admonitions to al the world, stil intermixing some consolations. In other foure he reprehendeth both the kingdoms, of *Israel* and Iuda, for seeking helpe of strange nations. In the next eight chapters he propheciethe of diuers dangers imminent to the kingdom of Iuda, of their captiuitie in *Babylon*, of Gods benignitie deliuering them, & very much in euerie part of Christ, and his Church. Then in five chapters he propheciethe very particularly of the comfortable deliuerie from sinne by Christ. In other foure from temporal captiuitie by *Cyrus* King of *Assirians*. And finally in the last eightene chapters, he propheciethe largely of the perfect deliuerie by Christ, conuersion of al Nations, reiection of the Iewes, til nere the end of the world, when they shal also returne to Christ.

S. I.  
Epist  
Paul  
Et in  
Isai.  
Aug  
18. c  
crist  
lib 9  
comf.  
Heb.

# THE PROPHECIE OF ISAIE

## CHAP. I.

*Isaie prophesying in the dayes of foure kinges of Iuda, 2. admonisheth both princes and people of their ingratitude, and other sinnes against God. 7. for which they shal be led captiue. 11. Neither shal sacrifices, nor prayers saue them, 16. except they cleanse their soules from sinnes. 20. which they not doing shal be severely punished. 26. Wherby the reliques shal be purged, and the Church shal flourish.*

The first part. The kingdom of Iuda shal be captiue in Babylon, for their ingratitude towards Gods, and other sinnes. ¶ Not Amos the third of the lesse prophetes, for this name is writen in other letters in Hebrew: but one of the royal bloud as s. Ierom. testifieth.

- 1 **T**HE vision of Isaie the sonne of: Amos, which he saw concerning Iuda and Ierusalem in the dayes of Ozias,  
 2 Ioathan, Achaz, and Ezechias kinges of Iuda. † Heare ye heauens, & geue eare o earth, because our Lord hath spoken. I haue brought vp children, and exalted them: but they haue  
 3 despised me. † The ox hath knowen his owner, and the asse his masters crib: but Israel hath not knowen me, and my  
 4 people hath not vnderstood. † Woe to the sinful nation, the people loden with greuous iniquitie, the wicked seede, vngenerous children: they haue forsaken our Lord, they haue  
 5 blasphemed the holie one of Israel, they are reuoluted backwards. † For what shal I strike you anie more, which adde  
 6 preuarication? :: euerie head is sicke, & euerie hart in heauines. :: Prince,  
 7 † From the sole of the foote vnto the toppe of the head, there is no health therein: wound, and wayle, and swelling stroke: it is not bound vp, nor cured with medicine, nor mollified  
 8 with oile. † Your land is desolate, your cities burnt with fire: your countrie strangers deuoure before your face, and it  
 9 shal be made desolate as in the spoile of enemies. † And :: the daughter of Sion shal be left as a vineyard, and as a cottage in  
 10 a place of cucumbers, and as a citie that is wasted. † :: Vnlesse the Lord of hostes had lefte vs seed, we had bene as Sodom,  
 11 and we should be like to Gomorrha. † Heare the word of our Lord ye princes of Sodom, geue eare to the law of our God ye  
 12 people of Gomorrha. † To what purpose do you offer me the multitude of your victims, saith our Lord? I am full: the holocaust of rammes, and the fatte of fatlings, and the bloud of calves, and lambes, and buck goates I haue not desired.  
 13 † When you should haue come before my sight, who sought

Prince, Priest, and people are all sicke of ingratitude against God, & other iniquities. :: Ierusalem defaced and destroyed. :: God continually preferueth some holie seede, that his Church neuer faileth.

for these things at your handes, that you should walke in my  
 courtes: † Offer sacrifice no more in vaine: incense is abo- 13  
 mination to me. The Newe moone, and the Sabbath, and  
 other festiuities I wil not abide, your assemblies are wicked.  
 † My soule hateth your Calendes, and your solemnities: they 14  
 are become tedious to me, I haue laboured in susteyning.  
 † And when you shal stretch forth your hands, I wil turne 15  
 away mine eies from you: & when you shal multiplie prayer,  
 I wil not heare: for your handes are ful of blood: † Wash 16  
 you, be cleane, take away the euil of your cogitations from  
 mine eies: cease to doe peruerfely. † Lerne to doe good: 17  
 seeke iudgement, succour the oppressed, iudge for the pupil,  
 defend the widow. † And come, and accuse me, sayth our 18  
 Lord: if your sinnes shal be as scarlet, they shal be made  
 white as snow: and if they be red as vermillion, they shal be  
 white as wooll. † If you be willing, and wil heare me, you 19  
 shal eate the good thinges of the earth. † But if you wil not, 20  
 and wil prouoke me to wrath: the sword shal deuoure  
 you, because the mouth of our Lord hath spoken. † How is 21  
 the faythful citie, ful of iudgement, :: become an harlot?  
 iustice hath dwelled in it, but now mankillers. † Thy siluer is 22  
 turned into drosse: thy wine is mingled with water. † Thy 23  
 princes are vnfaithful, companions of theues: al loue giftes,  
 folow rewardes. They iudge not for the pupil: and the wi-  
 dows cause goeth not in to them. † For this cause sayth our 24  
 Lord the God of hostes the mightie one of Israel: Alas, I wil  
 comfort my selfe vpon mine aduersaries: and wil be reuenged  
 of mine enemies. † And I wil turne mine hand to thee, and 25  
 I wil boyle out thy drosse til it be pure, & wil take away al thy  
 tinne. † And I wil restore :: thy iudges as they haue beene 26  
 before, and thy counsellers as of old. After these thinges thou  
 shalt be called the iust, a faithful citie. † Sion shal be redemed 27  
 in iudgement, and they shal bring her backe in iustice. † And 28  
 he shal destroy the wicked, and the sinners together: and they  
 that haue forsaken our Lord, shal be consumed. † For they shal 29  
 be confounded for the idols, to which they haue sacrificed:  
 and you shal be ashamed of the gardens, which you chose.  
 † When you shal be as an oke the leaues falling of, and as a 30  
 garden without water. † And your strength shal be, as the 31  
 isles of towe, and your worke as a sparke: and both shal be  
 set on fire together, and there shal be none to quench it.

:: Much wic-  
 kednes rei-  
 gned in Ieru-  
 salem before  
 their captiui-  
 tie in Baby-  
 lon: but much  
 more at  
 Christs pas-  
 sion, when  
 they persecu-  
 ted him euen  
 to the Crosse:  
 and his disci-  
 ples, and al  
 christians, til  
 their citie was  
 taken by the  
 Romanes and  
 the whole  
 nation disper-  
 sed.

:: The Rab-  
 bins vnder-  
 stand those  
 Iudges and  
 Priestes that  
 gouerned the  
 people after  
 their deliuerie  
 from captiui-  
 tie: but S.  
 Ierom ex-  
 poundeth this  
 and the like  
 places of the  
 Apostles, and  
 their success-  
 fors.



## CHAP. II.

*All nations shall come to the Church of Christ; which shall beginne in Ierusalem. 6. And the Iewes shall be reiected for their idolatrie, auarice, and other sinnes. 11. Proud men shall be humbled, & Gods glorie shall increase, 18. Idolatrie shall be destroyed.*

1 **T**HE word, that Isaie the sonne of Amos saw vpon Iuda  
 2 and Ierusalem. † And in :: the later dayes the mountaine  
 of the house of our Lord shall be prepared, in the toppe of  
 3 mountaines, and it shall be eleuated aboue the little hilles : and  
 all nations shall flowe vnto it. † And manie peoples shall goe,  
 & shall say, come and let vs goe vp to the mount of our Lord,  
 and to the house of the God of Iacob, and he wil teach vs his  
 wayes, and we shall walke in his pathes: because the law shall  
 come forth from Sion, and the word of our Lord from Ieru-  
 4 salem. † And he shall iudge the Gentiles, and rebuke manie  
 peoples: and they shall turne their swordes into culters, and  
 their speares into siethes: nation shall not lift vp sword against  
 nation, neither shall they be exercised any more to bartel.  
 5 † House of Iacob come ye, and let vs walke in the light of our  
 6 Lord. † For thou hast :: reiected thy people, the house of  
 Iacob: because they are filled as in times past, and haue had  
 southfayers as the Philisthijms, and haue stucke fast to strange  
 7 children. † The land is replenished with siluer and gold: and  
 8 there is no end of their treasures. † And their land is reple-  
 nished with horses: and their chariotes are innumerable. And  
 their land is ful of idoles: they haue adored the worke of their  
 9 handes, which their fingers made. † And man bowed himself,  
 10 and man was humbled: therefore forgeue them not. † Enter  
 thou into the rocke, and be hid in a pitte, in the ground from  
 the face of the feare of our Lord, & from the glorie of his ma-  
 11 iestie. † The loftie eies of man are humbled, and the height of  
 men shall be made to stoupe: & our Lord onlie shall be exalted  
 12 in that day. † Because the day of the Lord of hostes shall be  
 vpon all the proude and loftie, and vpon euerie one that is  
 13 arrogant, and he shall be humbled. † And vpon all the ceders of  
 14 Libanus high, & eleuated, & vpon all the oaks of Basan. † And  
 vpon all the high mountaines, and vpon all little hilles eleuated.  
 15 † And vpon euerie high towre, and euerie fenced wal. † And  
 16 vpon all the shippes of Tharsis, and vpon all, that is fayre to  
 behold.

It is not  
 only certaine,  
 but also eu-  
 ident that the  
 prophet spea-  
 keth here, and  
 in innumera-  
 ble other  
 places, of the  
 Church of  
 Christ, which  
 is the citie set  
 vpon a moun-  
 taine. *Mat 5.*  
 vnto which all  
 nations are  
 gathered, and  
 al the time of  
 the new Te-  
 stament is  
 called the last  
 houre, *1. Ioan.*  
 2. because no  
 time shall  
 follow after  
 this, but al  
 eternitie.  
 The Iewes  
 were reiected  
 after Christs  
 death: before  
 which they  
 were stil con-  
 serued: though  
 often severely  
 punished.  
 And so now  
 the Church  
 of Christ shall  
 neuer be re-  
 iected, nor

∴ It is most  
absurde, and  
contrarie to  
this and other  
Scriptures,  
that Prote-  
stants feyne  
of great ido-  
latrie in the  
Christian  
world, for a  
thousand or  
more yeares  
together, pro-  
fessing Christs  
name & Reli-  
gion, and yet  
continually  
committing  
(as these new  
masters ima-  
gine) grosse  
idolatrie.

behold. † And the loftines of men shall be bowed, and the height of men shall be humbled, and our Lord onlie shall be exalted in that day. † And idols shall vterly be destroyed. † And they shall enter into the caues of rockes, and into the pittes of the earth from the face of the feare of our Lord, and from the glorie of his maiestie, when he shall rise vp to strike the earth. † In that day shall a man cast away the idols of his siluer, and the idols of his gold, which he had made him to adore, mowles and battes. † And he shall goe into the clefts of rockes, and into the caues of stones from the face of the feare of our Lord, and from the glorie of his maiestie, when he shall rise vp to strike the earth. † Cease therfore from the man, whose spirit is in his nostrils, because he is reputed high.

## CHAP. III.

*The Iewes shall be deprived of wise men, 4. and be subject to childish, and effeminate gouerners, 8. for their greuous sinnes. 16. The proud, curious, and lasciuious attyre of their women, 24. shall be turned into ignominie, and sorrow.*

∴ This was fulfilled first in the captiuitie of Babylon and more notoriously after Christspassion, in the destruction of Ierusalem, and dispersion of the Iewes: euen to this day: and yet forward, til nere the end of this world.

FOR behold the dominatour the Lord of hostes ∴ shall take away from Ierusalem, and from Iuda the valiant and the strong, al strength of bread, and al strength of water. † The strong, and the man of warre, the iudge, and the prophete, and southlayer, and the ancient. † The prince ouer fiftie, and the honorable of countenance, and the counseler, and the wise of workemasters, and the skilful of mystical speech. † And I wil geue children to be their princes, and the effeminate shall rule ouer them. † And the people shall rush violently, man against man, and euerie one against his neighbour: the childe shall make tumult against the ancient, and the base against the noble. † For a man shall take hold of his brother, one of the house of his father: Thou hast a garment, be thou our prince, and let this ruine be vnder thy hand. † He shall answer in that day, saying: I am no physicion, & in my house there is no bread, nor garment: do not appoint me prince of the people. † For Ierusalem is gone to ruine, and Iuda is fallen: because their tongue, & their inuentions were against our Lord, to prouoke the eyes of his maiestie. † The knowledge of their face hath answered them: and they haue proclaimed their sinne as Sodom, neither haue they hid it: woe to their soule,

- 10 soule, because euils are rendered to them. † Say to the iust  
that it is wel, because he shal eate the fruite of his inuictions.  
† Woe to the impious vnto euil: for the reward of his handes  
12 shal be made to him. † My people their exactours haue spoy-  
led, & women haue ruled ouer them. My people, :: An Eccle-  
13 of thy steppes. † Our Lord standeth to iudge, and he standeth  
not flatter the  
people. He  
mult moue  
teares (*sayth*  
*s. Ierom*) not  
laughter.  
14 to iudge peoples. † Our Lord shal come to iudgement with  
the ancients of his people, and his princes: for you haue  
deuoured the wineryard, and the spoile of the poore is in your  
15 house. † Why do you consume my people, and grinde the  
16 faces of the poore, sayth our Lord the God of hostes? † And  
our Lord sayd: for that :: the daughters of Sion are haughtie,  
and haue walked with stretched out necke, and went with  
twinglings of eies, and clapped their handes, walked on their  
17 feete, and ierted in a set pace. † Our Lord shal make balde the  
crowne of the daughters of Sion, and our Lord shal discover  
18 their haire, † In that day shal our Lord take away the orna-  
19 ment of shoes, and litle moonies: † And cheyries, and ouches,  
20 and braceletttes, and bonnettes. † And the sheading combes,  
and stoppes, and tablettes, and sweete balles, and earlets.  
21 † And ringes, and pearles hanging on the forehead. † And  
22 changes of apparel, and shorte clokes, and the fine linen, and  
23 needles, † and loking glasses, and launes, and headbands, and  
24 bonegraces. † And for swete fauour there shal be stinke, and  
for a girdle a corde, and for frised haire baldnes, and for  
25 stomather hairecloth. † Thy fairest men also shal fal by the  
26 sworde, and thy strong ones in battle. † And her gates shal  
lament and moorne, and she shal sit desolate on the ground.

## CHAP. IIII.

*After the destruction of the Iewes, manie women shal seeke to marie with  
one man, 2. but the reliques, repenting of their sinnes, shal returne to God,  
5. and flourish vnder his protection.*

- 1 **A**ND :: seuen women shal take hold of one man in that  
day, saying: We wil eate our owne bread, and be co-  
uered with our garments: only let thy name be called vpon  
2 vs, take away our reproch. † In that day the bud of our Lord  
shal be in magnificence, and glorie, and the fruite of the  
earth high, and exultation to them, that shal be faued of  
3 Israel. † And it shal be: Euerie one that shal be least in Sion,  
K k k and

:: After the  
reduction of  
heathenish or  
heretical  
people to ca-  
tholique reli-  
gion, there  
wil be great  
want of spiri-  
tual pastors.

∴ Not al the  
Iewes that  
escaped tem-  
poral death  
in the destru-  
ction of Ieru-  
salem, but  
those only  
shal be eter-  
nally saued,  
that beleuing  
shal be bap-  
tized and liue  
wel.

and ∴ shal remaine in Ierusalem, shal be called holie, euerie  
one that is written in life in Ierusalem. † If our Lord shal  
 cleanse the filth of the daughters of Sion, and I shal wash the  
 bloud of Ierusalem out of the middes thereof in the spirit of  
 iudgement, and spirit of heate. † And our Lord shal create  
 vpon euerie place of mount Sion, and where he is inuocated,  
 a clowde by day, and smoke, and the brightnes of flaming fyre  
 in the night: for vpon al glorie protection. † And there shal  
 be a tabernacle for a place of shadow in the day from the  
 heate, and for securitie, and couert from the whyrlewind,  
 and from rayne.

CHAP. V.

*Vnder the figure of a barren vineyard, is prophesied the reiection of the  
Iewes, 7. for their sinnes of auarice, 11. intemperance, & other wickednes,  
18. one iniquitie drawing an other, 20. iudging good to be euil, and euil  
good. 25. for which the Gentiles of diuers nations shal afflict them.*

∴ I saie of the  
tribe of Iuda  
here prophe-  
cieth the dole-  
ful songue  
which Christ  
uttered weep-  
ing ouer Ieru-  
salem, fore-  
seeing & fore-  
telling their  
destruction.  
Luc. 19. v. 41.

∴ Al this shew  
eth that God  
only subtra-  
cting his pro-  
tection, no  
man nor peo-  
ple is able to  
stand; of  
whose ruine  
God is not the  
auctor, but  
only permit-  
teth that they  
fall into sinnes,  
and so into o-  
ther miseries.

I wil sing to my beloued ∴ the canticle of my cosin concer-  
 ning his vineyard. A vineyard was made to my beloued in  
 horne the sonne of oile. † And he hedged it, and chose stones  
 out of it, and planted it elect, and built a towre in the middes  
 thereof, and set vp a presse therein: and looked that it  
 should yeld grapes, and it yelded wilde grapes. † Now ther-  
 fore ye inhabitants of Ierusalem, and men of Iuda, iudge  
 betwen me and my vineyard. † What is there that I ought to  
 doe more to my vineyard, and haue not done to it? Whether  
 that I looked, it should yeld grapes, and it hath yelded  
 wilde grapes? † And now I wil shew you what I wil doe  
 to my vineyard. ∴ I wil take away the hedge therof, and it  
 shal be into spoile: I wil throw downe the wal thereof, and  
 it shal be to be troden vpon. † And I wil lay it waist: it  
 shal not be pruned, and it shal not be digged: and bryers  
 and thornes shal ouergrowe it: and I wil command the cloudes  
 that they rayne no shower vpon it. † For the vineyarde of  
 the Lord of hostes, is the house of Israel: and the man of Iuda,  
 his delectable bud: & I looked that it should doe iudgement,  
 and behold iniquitie: and iustice, and behold clamour. † Woe  
 to you that ioyne house to house, and lay filde to filde, euen to  
 the end of the place: why shal you alone dwel in the middes  
 of the earth? † These thinges are in my eares, sayth the Lord  
 of

Mat.

- of hostes : vnles manie great and sayre houses become desolate, without an inhabiter. † For ten acres of the vineyards shal yeld one hille flagon, and thirtie busheles of seede shal yeld three busheles. † Woe to you that rise vp early to folow drunkennes, and to drinke euen vntil eueing, that you may be inflamed with wine. † Harpe, and viole, & timbrel, and shalme, and wine in your feastes : and :: the worke of our Lord you regard not, nor consider the workes of his handes. An admonition to celebrate festiual dayes with holy religious exercises, and not to folow drunkennes, nor other wicked or vaine things.
- 15 † Therefore is my people led away captiue, because they had not knowlege, and their nobles died with famine, and the multitude thereof dried away with thirst. † Therefore hath he dilated his soule, and opened his mouth without anie limite, and their strong ones, and their people, and their high and glorious ones shal descend into it. † And man shal be bowed, and man shal be humbled, and the eies of the loftie shal be brought low. † And the Lord of hostes shal be exalted in iudgement, and the holie God shal be sanctified in iustice.
- 17 † And the lambes shal feede according to their order, and strangers shal eate the deserts turned into frutefulnes. † Woe to you that draw iniquitie in cordes of vanitie, & sinne as the linke of a wayne. † Which say: let him make hast, & let his worke come quickly, that we may see it: & let the counsel of the holie one of Israel come, and we shal know it. † Woe vnto you that cal euil good, and good euil : putting darknes light, and light darknes : putting bitter for swete, & swete for bitter. † Woe to you that are wise in your owne eies, and prudent before yourselues. † Woe to you that are mightie to drinke wine, & stout men in drunkennes. † Which iustifie the impious for giftes, and take away the iustice of the iust from them. † For this, euen as the tongue of fire deuoureth stuble, and the heate of the flame burneth it vp : so shal their roote be as issles, and their bud shal rise vp as dust, for they haue cast away the law of the Lord of hostes, and haue blasphemed the word of the holie one of Israel. † Therefore is the furie of our Lord wrath against his people, and he hath stretched out his hand vpon them, and stricken them : and the mountaines were troubled, and their carcasses were made as dung in the middes of the streates. In al these thinges his furie is not turned away, :: Greuous finnes must be greuously punished. Such
- 26 :: but yet is his hand stretched forth. † And he shal lift vp a signe in the nations a farre, and shal whistle to him of the ends of the earth: and behold he shal come in hast spedely. † There

as was the  
sinne of the  
Ievves persecuting Christ.

:: Neither  
Isaie, nor  
Moy'se, nor  
anie other  
mortal man  
did euer see  
God in him-  
selfe but only  
shadowed. Yet

the wicked  
calumniously  
accused, con-  
demned, and  
put Isaie to  
cruel death,  
vpon pretence

of blasphemie,  
for saying  
that he saw  
God. VVhich  
he otherwise  
said not, but  
couered by the  
winges of the  
Seraphimes.  
*Origen in hunc  
locum. & S.*

*Ierowym. Tradi.  
Hebraicus in  
Paral.*

:: Isaie was  
not only an  
Euangelical  
but also an  
Apostolical  
prophet, with  
whom God  
here treateth  
and proce-  
deth, as with  
an *Apostle*,  
saying :  
*VVhom shal  
I send :* and the  
prophet

is none that saynteth, nor that laboreth in them, he wil not  
slumber, nor sleepe, neither shal the girdle of his reines be  
loosed, neither shal the latcher of his shoe be broken. † His  
arrowes sharpe, and al his bowes bent. The hooves of his  
horses as the flint, & his wheeles as the violence of a tempest.  
† His roaring as a lions, he shal roare as lions whelpes : and  
he wil gnash, and hold the praye, and claspe it, and there shal  
be none to plucke it away. † And it shal found vpon him in  
that day, as the sound of the sea : we shal looke towards the  
earth, and behold darkenes of tribulation, and the light is  
darkened in the mist thereof.

#### CHAP. VI.

*The prophet after a glorious vision, 5. lamenteth his former silence ; 6. his  
lippes being purified by an Angel, with a hore coal, 8. he is willingly sent  
& so prophesieth that the peoples hart wil be hardned, their cities shal be  
destroyed, but good reliques shal be conserued.*

**I**N the yeare that king Ozias died, I saw our Lord sitting  
vpon an high throne and eleuated : and those things that  
were vnder him filled the temple. † Seraphims stode vpon  
the same : six winges to one, and six winges to the other : with  
two : they couered his face, and with two they couered his  
feete, and with two they flewe. † And they cried one to an  
other, and sayd : Holie, holie, holie, the Lord God of hostes, al  
the earth is ful of his glorie. † And the lintels of the dores  
were moued at the voice of him that cried, and the house was  
filled with smoke. † And I said : Woe is me because I haue  
held my peace, because I am a man of polluted lippes, and  
I dwell in the middes of a people that hath polluted lippes, and  
the king the Lord of hostes I haue sene with mine eies. † And  
one of the Seraphims flewe to me, and in his hand an hore  
cole, which he had taken with tonges from the altar. † And  
he touched my mouth, and said : Behold this hath touched  
thy lippes, and thine iniquitie shal be taken away, & thy sinne  
shal be cleansed. † And I heard the voice of our Lord saying :  
Whom : shal I send ? and who shal goe for vs ? And I sayd : Lo  
I am here, send me. † And he sayd : Goe, and thou shalt say  
to this people : Heare ye that heare, and vnderstand not : and  
see vision, and knowe it not. † Blinde the hart of this people,  
and make their eares heauie, and shut their eies : lest perhaps  
they may see with their eies, and heare with their eares, and  
vnderstand

4. Re  
2. Par

Apoc

Rom.

Mat.

- vnderstand with their hart, and be conuerted and I heale  
 11 them. † And I said: How long Lord? And he said: Vntil the  
 cities be made desolare without inhabiter, and the houses  
 12 without man, and the land shal be leaft desert. † And our  
 Lord shal make men goe farre of, and he shal be multiplied  
 13 that was leaft in the middes of the earth. † And yet there  
 shal be tithing in it, and she shal be conuerted, and shal be to  
 the shew as a terebinth, and as an oke, that spreadeth his  
 boughes: that which shal stand in it, shal be an holie seede.

answering:  
 Send me. God  
 sent him, say-  
 ing: Goe. &c.  
 S. Ierom in  
 Proemio Isaia.

## CHAP. VII.

*Ierusalem being beseged, 3. the prophet telleth the king, that the enemies  
 shal not preuaile (8. but the kingdome of Israel shal be destroyed) 10.  
 geueth for a signe that a Virgin shal conceive and bare a Sonne. 17. pro-  
 phecieth also the captiuitie, and desolation of the kingdom of Iuda.*

Reg. 16

- 1 **A**Nd it came to passe: in the dayes of Achaz the sonne of  
 Ioathan, the sonne of Ozias king of Iuda, theré came  
 vp Rasin the king of Syria, and Phacee the sonne of Romelia  
 the king of Israel to Ierusalem, to fight against it: and they  
 2 could not ouercome it. † And they told the house of Dauid,  
 saying: Syria hath rested vpon Ephraim, & his hart was moued,  
 and the hart of his people, as the rees of the wooddes are  
 3 moued at the face of the winde. † And our Lord sayd to  
 Isaie: Goe forth to meete Achaz, thou, and Iasub thy sonne  
 that is leaft, to the conduite of the vpper poole, in the  
 4 way of the Fullers filde. † And thou shalt say to him: See  
 thou be stil: feare not, and let not thine hart be afrayd of the  
 two tailes of these smoking fyrebrands, in the wrath of the  
 furie of Rasin the king of Syria, and of the sonne of Romelia.  
 5 † For that Syria hath taken counsel against thee, vnto the euil  
 6 of Ephraim, and the sonne of Romelia, saying: † Let vs goe  
 vp to Iuda, and rayse it vp, and plucke it away to vs, and make  
 7 the sonne of Tabeel king in the middes therof. † Thus sayth  
 8 our Lord God: It shal not stand, & this shal not be. † But the  
 head of Syria Damascus, & the head of Damascus Rasin: and  
 yet threescore and fiue yeares, and Ephraim shal cease to be a  
 9 people: † And the head of Ephraim Samaria, and the head  
 of Samaria the sonne of Romelia. If you wil not beleue, you  
 10 shal not be permanent. † And our Lord added to speake to  
 11 Achaz, saying: † Aske a signe for thee of the Lord thy God  
 12 vnto the depth of hel, or vnto the height aboue. † And Achaz

Before this,  
 the kinges of  
 Syria and of  
 Israel had  
 taken king  
 Achaz in bat-  
 tel and ca-  
 ried away  
 great spoiles,  
 2. Paral. 28.  
 But presu-  
 ming, to do  
 the like  
 againe, God  
 suffered them  
 not to pre-  
 uaile.  
 Mystically  
 this signified  
 that heretikes  
 of diuers  
 sectes conspire  
 together, to  
 impugn the  
 Catholike  
 Church.  
 VVhich they  
 do much  
 afflict, and  
 terrifie, but  
 can neuer  
 ouerthrow it.  
 S. Ierom in  
 hunc locum,

∴ Though Achaz was very vicked and committed idolatrie, 4. Reg. 16. 2. Par. 28. yet he beleued in God Almighty, knowing that he ought not to tempt him. ∴ Vpon occasion of Gods mercie promised without mans deferr, which king Achaz hardly beleued, to confirme the same with a farre greater example, God inspired the Prophet also to forshevv the greater mysterie of Christs Incarnation, his conception & birth of a virgin, for the redemption of al mankind.

said: I wil not aske, and ∴ I wil not tempt our Lord. † And he said: Heare ye therfore o house of Dauid: Is it a smal thing for you, to be greuous to men, that you are greuous to my God also? † Therefore shal our Lord himselve ∴ geue you a signe. Behold a virgin shal conceiue, and beare a sonne, & his name shal be called Emmanuel. † He shal eate butter and honie, that he may know to refuse euil, and choose the good. † For before the childe know to refuse euil, and choose good, the land which thou doest detest shal be forsaken of the face of her two kinges. † Our Lord wil bring vpon thee, & vpon thy people, and vpon the house of thy father, daies that came not since the daies of the separation of Ephraim from Iuda, with the king of the Assirians. † And it shal be in that day: our Lord shal hiss to the flie, that is in the vtter most part of the riuers of Egypt, and to the bee, that is in the land of Assur. † And they shal come, and shal rest al in the torrentes of valleys, and in the caues of rockes, and in al shrubbe places, and in al holes. † In that day our Lord shal shaue with a raser, hyred by them, that are beyond the riuer, by the king of the Assirians, the head, and the haire of the seere, and the whole beard. † And it shal be in that day: a man shal nourish a young cowe, and two ewes. † And for the abundance of milke he shal eate butter: for butter and honie shal euerie one eate, that shal be leaft in the middes of the land. † And it shal be in that day: euerie place where there shal be a thousand vines, for a thousand peeces of siluer, they shal be into thornes and bryers. † With arrowes and bow they shal goe in thither: for bryers and thornes shal be in al the land. † And al moun- taines, that shal be weeded with a weeding hooke, the terrour of thornes and bryers shal not come thither, and it shal be for the ox to feede on, and cattle to treade vpon.

### CHAP. VIII.

*Vnder the figure of a new name, Christs birth of a virgin is againe prophesied. 4. but first the kingdomes of Syria, and Israel shal be destroyed: and Iuda sore afflicted: 8. yet conserued with losse of manie. 16. Which is a mysterie hidden from the Iewes. 21. Great euils hang ouer them, that depart from the law.*

∴ The mysterie here prophesied is of

**A**Nd our Lord sayd to me: Take thee ∴ a great booke, & write in it with the pen of man. Take away the spoiles spedely, quickly take prayes. † And I tooke to me faithful witnesses,



- witnesse, Vrias the priest, & Zacharias the sonne of Barachias.
- 3 † And I went to the propheteſſe, and she conceiued, and bare  
a sonne. And our Lord sayd to me: Cal his name, :: Hasten to  
4 take away the ſpoiles: make haſt to take prayes. † For before  
the childe know to cal his father and his mother, the ſtrength  
of Damascus ſhal be taken away, and the ſpoiles of Samaria  
5 before the king of the Aſſirians. † And our Lord added yet  
6 to ſpeake vnto me, ſaying: † For that :: this people hath caſt  
away the waters of Siloe, that runne with ſilence, and rather  
7 taken Raſin, and the ſonne of Romelia: † for this cauſe  
behold our Lord wil bring vpon them the waters of the riuer  
ſtrong and manie, the king of the Aſſirians, and al his glorie:  
and he wil aſcend ouer al their riuers, and wil flowe ouer  
8 al their bankes. † And wil goe through Iuda, ouerflowing,  
\* and paſſing through ſhal come euen to the necke. And the  
ſtretching out of his winges ſhal fil the breth of thy land o  
Emmanuel. † Gather ye together o peoples, and be ouer-  
come, and heare al ye landes far of: Take courege, and be  
10 overcome, gird your ſelues, & be overcome. † Take counſel  
and it ſhal be defeated: ſpeake a word, and it ſhal not be  
11 done: becauſe God is with vs. † For thus ſayth our Lord to  
me: As in a ſtrong arme he hath taught me, that I ſhould not  
12 walke in the way of this people, ſaying: † Say not: Conſpi-  
racie: for al things that this people ſpeaketh, is conſpiracie:  
13 and feare ye not their feare, neither dread ye. † The Lord of  
hoſtes him ſanctifie ye: be he your dread, and he your terrour.
- 14 † And he ſhal be a ſanctification to you. But for a ſtone of  
offence, and for a rocke of ſcandal to the two houſes of Iſrael,  
15 for a ſnare and a ruine to the inhabitants of Ieruſalem. † And  
verie manie of them ſhal ſtumble and fall, and ſhal be broken  
16 in peeces, and ſhal be ſnared, and taken. † Binde the testi-  
monie, ſeale the law in my diſciples. † And I wil expect our  
17 Lord, who hath hid his face from the houſe of Iacob, and I  
wil wayte for him. † Behold I and my children, whom our  
Lord hath geuen me for a ſigne, and for a wonder in Iſrael  
from the Lord of hoſtes, which dwelleth in mount Sion.
- 19 † And when they ſhal ſay to you: Aſke of Pythones, and of  
diuiners, which whiſper in their inchantments: ſhal not the  
people aſke viſion of their God, for the liuing of the dead?  
26 † To the law rather, and to the testimonie. And if they ſpeake  
not according to this word, they ſhal not haue the morning  
light.

ſo great im-  
portance, as  
would require  
a very great  
booke for full  
explication  
therof.

:: Chriſt the  
Sonne of God  
and virgins  
child quickly  
taketh the  
pray from the  
duel, who be-  
fore poſſeſſed  
almoſt al the  
world.

:: The prophet  
ſpeaketh of  
the tenne tri-  
bes, vvhich  
ioyned forces  
with the king  
of Syria a-  
gainſt Ieruſa-  
lem, but them  
ſelues vvere  
fiſt brought  
into captiuitie  
by the Aſſyri-  
ans, God pro-  
tecting Ieru-  
ſalem for that  
time, and long  
after.

12.

1. 2.

11. 2.

∴ Whether they seke to God in their extreme distresse, not sincerely, but coacted, ∴ or seke worldlie helpe, they shal not escape miserie.

light. † And he shal passe by it, shal fall, and be hungrie; and 21  
when he shal be hungrie, he wil be angrie, and curse his king,  
and his God, and ∴ wil looke vpwards. † And he wil looke 22  
∴ to the earth, and behold tribulation and darknes, dissolu-  
tion and distresse, and mist persecuting, and he can not flie  
away from his distresse.

## CHAP. IX.

*Theglath Phalasar carieth some Israelites captiue, and Salmanasar manie more; in figure of a few disciples conuerted to Christ in Gallilee, and at Iewrie, but manie more in the whole world. 7. Whose Impyre shal be great, and durable: 8. but the Iewes glorie, especially of the tenne tribes, shal be obscured, for their pride, hypocrisie, and other finnes.*

∴ S. Mathew expoundeth this prophetic of Christ, first preaching in Galilee.  
VWhere his disciples beleued in him & folowed him.  
∴ But after his passion few Iewes beleued in him, in comparison of the Gentiles.

**A**T ∴ the first time was the land of Zabulon alleuiated: 1  
and the land of Nephtali: and at ∴ the last was aggra-  
uated the way of the sea beyond Iordan of Galilee of the Gen-  
tiles. † The people that walked in darknes, hath sene great 2  
light: to them that dwelt in the countrie of the shadow of  
death, light is risen. † Thou hast multiplied the nation, 3  
and not magnified the ioy. They shal reioyce before thee, as  
they that reioyce in haruest, as conquerors reioyce after a  
pray is taken, when they diuide the spoiles. † For the yoke of 4  
their burden, and the rod of their shoulder, and the scepter  
of their exactour thou hast ouercome, as in the day of Madian.  
† Because al violent taking of pray with tumult, and garment 5  
mingled with blood, shal be to be burnt, and foode for the  
fyre. † For ∴ A LITTLE CHILD IS BORNE TO VS, and a 6  
sonne is geuen to vs, and principalitie is made vpon his shoul-  
der: and his name shal be called, Meruelous, Counseler, God,  
Strong, Father of the world to come, the Prince of peace.  
† His empire shal be multiplied, and there shal be no end of 7  
peace: he shal sit vpon the throne of Dauid, and vpon his king-  
dom: that he may confirme it, and strengthen it in iudgement  
and iustice, from this time & for euer: the zeale of the Lord of  
hostes shal doe this. † Our Lord hath sent a word into Iacob, 8  
and it is fallen in Israel. † And al the people of Ephraim shal 9  
know, & the inhabitants of Samaria, saying in pride & great-  
nes of hart: † Brickes are fallen, but we wil build with square 10  
stones: they haue cut downe sycomores, but we wil change  
them into ceders. † And our Lord shal liste vp the enemies 11  
of Rasin

∴ He that is great, yea omnipotent God, is borne a litle one in this vvoid, and without violence conquereth & ruleth al the vworld.

- of Rafin ouer him, and shal turne his enemies into tumult.
- 12 † Syria from the East, and the Philisthims from the West: and they shal deuoure Israel with ful mouth. In al these thinges his :: furie is not turned away, but his hand is yet stretched forth. :: God punishing sinners, and they not repenting, his iust furie shal increase: punishing eternally al those that neuer repent.
- 13 † And the people is not returned to him, who hath strooken them, and haue not sought after the Lord of hostes.
- 14 † And our Lord shal destroy from Israel the head & the tayle,
- 15 the peruerter and restrayner in one day. † The aged and honorable, he is the head, & the prophet that teacheth a lie, he is the tayle. † And they that cal this people blessed, seducing them:
- 16 and that are called blessed, shal be throwen headlong. † For this cause our Lord shal not reioyce vpon their yong men: and on their pupilles, and widowes he shal not haue mercie: because euerie one is an hypocrite & wicked, and euerie mouth hath spoken follie. In al these thinges his furie is not turned
- 18 away, but his hand is yet stretched forth. † For impietie is kindled as a fyre, it shal deuoure bryer and thorne: and it shal be kindled in the thicket of the forest, and it shal be wrapped
- 19 vp together in the pride of smoke. † In the wrath of the Lord of hostes the earth is trubled, and the people shal be
- 20 foode for the fyre: man shal not spare his brother. † And he shal decline to the right hand, and shal be hungrie: and shal eate on the left hand, and shal not be filled: euerie one shal eate the flesh of his arme: Manasses Ephraim, and Ephraim
- 21 Manasses, they together against Iuda. † :: In al these thinges his furie is not turned away, but his hand is yet stretched forth.

## CHAP. X.

Where is no repentance, there can be no remission. As v. 12. 17. & ch. 10. v. 4. &c.

*Makers of wicked lawes are cursed. 3. For which the Israelites shal be afflicted by the Assirians. 5. The Assirians ouerthrowne by extraordinary meanes sent from God: 21. and the Iewes deliuered from imminent danger: with diuers mysteries of Christ intermixed.*

- 1 **V**O as to them that make :: wicked lawes: and writing, haue written iniustice. † That they might oppress the poore in iudgement, & doe violence to the cause of the humble of my people: that widowes might be their
- 3 praye, and they might spoile pupilles. † What wil you doe in the day of visitation, and of calamitie coming from farre: to whose helpe wil ye flee? and where wil ye leaue your glorie?
- 4 † That you be not bowed vnder the bond, and fal with the flaine? In al these thinges his furie is not turned away, but his
- hand
- 22 :: VVheras good lawes are the stabilitie of the commonwealth wicked are the ruine thereof. Such as Ieroboam made forbidding to goe to Ierusalem.

lem and setting vp golden calves in Bethel and Dan: causing the people to serue them as the goddesses of Israel. *3. Reg. 12. 7. 16.* Such also as the Scribes and Pharisees made deuiling wicked traditions, contrarie to Gods commandments. *Mat. 15. 7. 5.* The Iewes are called a deceitful nation because they broke their promise made to God, that they would serue him and keepe his commandments. *Exo. 19. 7. 8.* Senacharib not by his owne powre but as Gods instrument & minister afflicted the Israelites. Neuertheles he persecuted them of his owne free wil, which God vsed for the punishment of his people. In general therefore euil

hand is yet stretched forth. † Woeto Assur, he is the rod of my furie, and the staffe, myne indignation is in their handes. † I wil send him to: a deceitful nation, & I wil geue him commandment against the people of my furie, that he take away spoiles, and catche the praye, and put them to be troden vpon, as the mire of the streates. † But he shal not so thinke, and his hart shal not esteeme it so: but his hart shal be set to destroy, and to the destruction of no few nations. † For he shal say: † Are not my princes with al kinges? Is not as Charcamis, so Calano: and as Arphad, so Emath? Is not as Damaſcus, so Samaria? † Euen as my hand hath found the kingdomes of the idol, so also their idols of Ierusalem, & of Samaria. † Shal I not as I haue done to Samaria and her idols, so do to Ierusalem and her idols? † And it shal be: when the Lord shal haue accomplished al his workes in mount Sion, and in Ierusalem, I wil visite ouer the fruite of the magnificent hart of the king of Assur, and ouer the glorie of the hautines of his eyes. † For he hath said: In the strength of mine owne hand haue I done it, and in mine owne wisdom haue I vnderstood: and I haue taken away the borders of peoples, and haue spoiled their princes, and haue pulled downe as a mightie man, them that sate on high. † And my hand hath found the strength of peoples as a nest: and as egges be gathered, that are least, so haue I gathered together al the earth: and there was none that moued wing, and opened mouth, and once muttered. † Shal the axe glorie against him, that cuneth with it? or shal the saw exalt itselfe against him, by whom it is drawen? As if a rod should lift vp itselfe agaynst him, that lifeth it vp, and a staffe exalt itselfe which is certes but wood. † For this cause the Dominatour the Lord of hostes shal send leannes in his fat ones: and vnder his glorie shal burne as it were the burning of fyre kindled, † And the light of Israel shal be in fyre, and the Holie one therof in flame: and his thorne shal be kindled, and be deuoured, and the briars in one day. † And the glorie of his forest, and of his carmelus shal be consumed, from the soule euen to the flesh, and he shal be a fugitiue for feare. † And the remaynes of the woode of his forest, for the fewnes shal be numbred, and a child shal write them. † And it shal be in that day, the residue of Israel, and they that shal escape of the house of Iacob, shal not adde to leane vpon him, that striketh them: but they shal leane vpon our Lord the holie

- 21 holie one of Israel in truth. † The remnant shal be conuer-  
 22 ted, the remnant I say of Iacob, to the strong God. † For if  
 thy people ô Israel shal be as the sand of the sea, the remnant  
 thereof shal be conuerted, consumnation abridged shal make  
 23 iustice ouerflow. † For our Lord the God of hostes shal make  
 consumnation, and abridgement in the middes of al the  
 24 earth. † For this cause, thus sayth our Lord the God of hostes:  
 O my people in hatiter of Sion, be not afraid of Assur: he shal  
 strike thee with his rod, and shal lift vp his staffe ouer thee in  
 25 the way of Ægypt. † For yet a litle and a very litle, and mine  
 indignation and furie vpon their wickednes shal be consum-  
 26 mate. † And the Lord of hostes shal rayse vp a scourge vpon  
 him, according to the plague of Madian in the Rocke Oreb,  
 and his rod vpon the sea, and he shal lift it vp in the way of  
 27 Ægypt. † And it shal be in that day: his burden shal be taken  
 away from of thy shoulder, and his yoke from of thy necke,  
 28 and the yoke shal putrifie at the face of oile. † He shal come  
 into :: Aiath, he shal passe into Magron: at Machmas he  
 29 shal commend his vessels. † They haue passed in hast, Gaba is  
 30 our seate: Rama was astonied, Gabaath of Saul fled. † Neay  
 with thy voice ô daughter of Gallim, attend Laifa, feelie  
 31 poore Anathoth. † Medemena is remoued: ye inhabitants  
 32 of Gabin take courage. † Yet there is day, to stand in Nobe:  
 he shal shake his hand ouer the mountaine of the daughter of  
 33 Sion, the litle hil pf Ierusalem. † Behold the dominatour  
 the Lord of hostes shal breake the litle flagon in terrour, and  
 the high of stature shal be cut downe, and the lostrie shal be  
 34 humbled. † And the thicke places of the forest shal be  
 ouerthrowen with iron, and Libanus with the high ones  
 shal fal.

## CHAP. XI.

*Christ borne of the stock of Iesse, replenished with seven giftes of the Holie Ghost, shal haue a spiritual kingdom, most iust, and potent. 10. Whereof al nations wil repaire.*

11. 13.

- 1 A ND a :: rod shal come forth of the roote of Iesse, and a :: The blessed  
 2 A :: flowre shal rise vp out of his roote. † And the Spirite virgin.  
 of our Lord shal rest vpon him: the spirit of wisdom, and vn-  
 derstanding, the spirit of counsel, and strength, the spirit of  
 3 knowledge, and pietie, † and the spirit of the feare of our  
 Lord shal repleinsh him. He shal not iudge according to  
 the sight of the eies, nor rebuke according to the hearing of  
 the

men are like  
 to instruments  
 without sense,  
 but differ in  
 that mens  
 actions are  
 voluntarie, &  
 vnreasonable  
 and senseless  
 creatures haue  
 no wil at al,  
 but only na-  
 tural aptnes,  
 and inclinac-  
 tion.

By these  
 places Sena-  
 cherib passed  
 with his armie  
 from Ægypt  
 to Ierusalem.

Christ our  
 Saviour reple-  
 nished with  
 the seven  
 giftes of the  
 Holie Ghost,

of whose infinite plenitude his seruantes participate as it plealeth his diuine spirit to impart.

∴ Christ after his death, which to the world was ignominious, would be gloriously buried, by very honorable persons, Ioseph and Nicodemus, with abundance of most precious spices, wrapped in fine linnen, and laide in a new monument: to shew that the glorie of the iust beginneth from their death: where the glorie of the wicked endeth. Christs sepulchre stil also remaineth glorious, honored euen by the Turkes: much more by Catholique Christians.

the eares. † But he shal iudge the poore in iustice, and shal rebuke in equitie for the milde of the earth: and he shal strike the earth with the rod of his mouth, and with the spirit of his lippes he shal kil the impious. † And iustice shal be the girdle of his loynes: and sayth the girdle of his reines. † The wolfe shal dwel with the lambe: and the leopard shal lie with the kid: the calfe, and lion, and sheepe shal abide together, a litle child shal leade them. † The calfe, and the beare shal feede: their yong ones shal rest together: and the lion shal eate strawe as it were an ox. † And the infant from the brest shal be delighted vpon the hole of the aspe: & he that is weyned, shal thrust his hand into the hole of the cockatrice. † They shal not hurt, and they shal not kil in al my holie mountayne, because the earth is replenished with the knowlege of our Lord, as the couering waters of the sea. † In that day the roote of Iesse, that standeth for a signe of peoples, him the nations shal besech, & ∴ his sepulchre shal be glorious. † And it shal be in that day: our Lord shal put to his hand the second time to possesse the remnant of his people, which shal be least of the Assirians, and of Ægypt, and of Phethros, and of Æthiopia, and of Ælam, and of Sennaar, and of Emath, and of the islands of the sea. † And he shal lift vp a signe vnto the nations, and shal assemble together the fugitiues of Israel, and shal gather the dispersed of Iuda from the foure quarters of the earth. † And the emulation of Ephraim shal be taken away, and the enemies of Iuda shal perish: Ephraim shal not enuie Iuda, & Iuda shal not fight against Ephraim. † And they shal lie vpon the shoulders of the Philisthims by the sea, they together shal spoile the children of the East: Idumea, and Moab the precept of their hand, and the children of Ammon shal be obedient. † And our Lord shal make desolate the tongue of the sea of Ægypt, and shal lift vp his hand ouer the riuier in the strength of his spirit: and he shal strike him in his seuen streames, so that they may passe through it with shewes. † And there shal be a way to the remnant of my people, which shal be least of the Assirians: as there was to Israel in the day, that he came vp out of the Land of Ægypt.

## CHAP. XII.

*A Canticle of thanks for the benefites of Christ.*

AND

1 **A**N d thou shalt say in that day: I wil confesse to thee  
 2 **O** Lord, because thou wast angrie with me: thy furie is  
 turned away, and thou hast comforted me.

we. 15.  
 Isai. 117.

3 † Behold God is my sauour, I wil doe confidently, and wil  
 not feare: because our Lord is my strength, and my praise,  
 and he is become my saluation.

4 † You shal draw waters in ioy out of the sauours fountaines.

5 † And you shal say in that day: Confesse ye to our Lord, and  
 inuocate his name: make his inuentions known among the  
 peoples: remember that his name is high.

6 † Sing ye to our Lord because he hath done magnifically:  
 shew this forth in al the earth.

7 † Reioyce, and praye o habitation of Sion: because great in  
 the middes of thee, is the holie one of Israel.

## CHAP. XIII.

*The Prophet foretellet h the calamitie, and ruine of Babylon.*

1 **T**H E :: burden of Babylon, which Isaie the sonne of

2 Amos saw. † Vpon the darke mountaine lift vp a signe,  
 exalt the voice, lift vp the hand, and let the dukes enter the

3 gates. † I haue commanded my :: sanctified, and haue called  
 my strong ones in my wrath, them that reioice in my glorie.

4 † The voice of a multitude in the mountaines, as it were of  
 manie peoples, a voice of the sound of kinges, nations  
 gathered together: The Lord of hostes hath commanded the

5 host of battel. † Coming from a countrie far of, from the  
 end of heauen: our Lord, and the instruments of his furie, to

6 destroy the whole land. † Howle ye, because the day of our

7 Lord is nere: it shal come as destruction from our Lord. † For  
 this cause shal al handes be dissolued, and euerie hart of man

8 shal melt, † and be broken. Gripings and paines shal hold  
 them, they shal be in paine as she that trauaileth. Euerie one

9 shal be astonied at his neighbour, their countenances as faces  
 burnt. † Behold the day of our Lord shal come, cruel, and ful

10 of indignation, and of wrath, and furie to bring the land to a  
 wilderness, and to destroy the sinners thereof: † Because

11 the startes of heauen, and their brightnes shal not display  
 their light: the sunne is darkened in his rysing, and the moone

12 shal not shine in her light. † And I wil visite ouer the euiles  
 of the world, and against the impious their iniquitie, and I wil

make the pride of infidels to cease, and wil humble the arro-  
 gancie of the strong. † A man shal be more precious then

L 11;

gold,

11 The Jewes  
 gaue thanks  
 for their deli-  
 uerie from  
 captiuitie of  
 Babylon; &  
 much more  
 the Church of  
 Christ rende-  
 reth thanks  
 for her deliue-  
 rie from al  
 sinnes.

The 2 part.  
 Tenne pro-  
 phetical com-  
 minations,

against so  
 manie peoples  
 The 1. against  
 Babylon.

2. Nimrod  
 began the  
 kingdom of  
 Babylon (Gen.

10.) his sonne  
 Belus did  
 much aug-  
 ment it: and

his sonne Ni-  
 nus brought  
 it to be a very  
 great Empire,

& Monarchie.  
 But at last, af-  
 ter 1240. yea-  
 res, it was o-

uercome by  
 Cyrus king of  
 Persia.

3. Medes and  
 Persians were  
 called sancti-  
 fied, in that

they were the  
 ministers of  
 Gods iustice,  
 in the ruine

of Babylon :  
which the  
Prophet fore-  
telling calleth  
it *The burden  
of Babylon.*

:: After the  
slaughter  
there shal be  
so few Baby-  
lonians, or  
Chaldeans  
left aliue, that  
one man shal  
be more rare  
and precious  
then much  
fine gold.

:: An other  
citie was built  
by the same  
name, but  
much lesse, &  
in an other  
place of Chal-  
dea.

gold, &:: man then pure fine gold. † For this I shal truble hea- 13  
uen : & the earth shal be moued out of her place, for the indig-  
nation of the Lord of hostes, & for the day of the wrath of his  
fure. † And it shal be as a yong doe fleing, and as a sheepe : 14  
and there shal be none to gather them together : euerie man  
shal turne to his owne people, and euerie one shal flee to his  
owne land. † Euerie one that shal be found, shal be slaine : 15  
and euerie one that shal come to ayde, shal fall by the sword.  
† Their infants shal be dashed in peeces before their eies : 16  
their houses shal be spoiled, and their wiues shal be rauished.  
† Behold I wil rayse vpon them the Medes, which shal not 17  
seeke siluer, nor desire gold. † But with arrowes they shal kil 18  
the litle ones, and shal haue no pitie vpon the sucklings of the  
wombe, and vpon the children their eie shal not spare. † And 19  
that Babylon glorious in kingdoms, noble in the pride of the  
Chaldees, shal be euen as our Lord subuerted Sodom and Go-  
morrha. † It shal not be inhabited for euer, & it:: shal not be 20  
founded vnto generation & generation : neither shal the Ara-  
bian pitch his tents there, nor shepheards rest there. † But 21  
beastes shal rest there, and their houses shal be filled with dra-  
gons, and ostreches shal dwel there, and Satyrs shal daunce  
there : † And the Syrach owles shal answer there in the 22  
houses therof, and mermaides in the temples of pleasure.

#### CHAP. XIII.

*The Iewes shal be releasd from the captinitie of Babylon. 12. Nabuchodo-  
nosor most proud and mightie, shal be throwne into extreme miserie. 24.  
In the meane time the Assirians beseging Ierusalem shal be defeated. 28.  
Neither shal the Philistims preuaile against the Iewes, as they presume.*

:: Isaac pro-  
phesied the  
destruction  
of Babylon  
about 100.  
yeares before  
the Iewes  
were caried  
thither capti-  
ue, and their  
captiuitie in-  
dured 70.  
yeares.  
V Which was  
releasd by

**I**T:: is neere that the time therof shal come, and the daies 1  
therof shal not be prolonged. For our Lord wil haue mer-  
cie on Iacob, and wil yet choose out of Israel, and wil make  
them rest vpon their owne ground: the stranger shal be ioyned  
to them, & shal sticke to the house of Iacob. † And peoples 2  
shal hold them, and bring them into their place : and the  
house of Israel shal possesse them vpon the land of our Lord  
for seruants and handmaides : and they shal lead captiue those  
that had taken them, & shal subdewe their exactours. † And 3  
it shal be in that day, when God shal geue thee rest from thy  
labour, and from thy vexation, and from the sore seruitude,  
which thou didst serue before. † Thou shalt take this parable 4  
against



against the king of Babylon, and shalt say: How hath the ex-  
 5 tour ceased, the tribute rested: † Our Lord hath broken the  
 6 staffe of the impious, the rodde of the rulers, † that did beate  
 peoples in indignation with vncurable wound, subdewing na-  
 7 tions in furie, persecuting cruelly. † Al earth is quiet and stil, is  
 8 glad & hath reioyced. † The firre trees also haue reioyeed ouer  
 ree, and the ceders of Libanus: since thou hast slept, there  
 9 hath none come vp to hewe vs. † Hel beneath is troubled to  
 meete thy coming, it hath rayed vp the giants for thee. Al  
 the princes of the earth are risen vp from their thrones, al the  
 10 princes of nations. † Al shal answer, and say to thee: Thou  
 11 also art wounded euen as we, made like vnto vs. † Thy  
 pride is drawen downe to hel, thy carcasfe is fallen: vnder  
 thee shal the mothe be strawed, and wormes shal be thy cou-  
 12 ring. † :: How art thou fallen from heauen Lucifer, which  
 didst rise in the morning? art thou fallen to the earth, that  
 13 didst wound nations? † Which didst say in thy hart: I wil  
 ascend into heauen, aboue the starres of God wil I exalt my  
 throne, I wil sitte in the mount of the testament, in the sides  
 14 of the North. † I wil ascend aboue the height of the cloudes,  
 15 I wil be like to the Highest. † But yet thou shalt be drawen  
 16 downe to hel, into the depth oh the lake. † They that shal see  
 thee, shal turne toward thee, & behold thee: Is this the man,  
 17 that trubled the earth, that shaked kingdomes, † that made  
 the world a desert, & destroyed the cities therof, opened not  
 18 the prison to his prisoners? † Al the kinges of the nations  
 euerie one haue slept in glorie, eche man in his owne house.  
 19 † But thou art cast forth out of thy sepulchre, as an vnprofi-  
 table branche polluted, and wrapped vp with them that were  
 slaine by the sword, and are gone downe to the fundacions of  
 20 the lake, as a rotten carcasfe. † Thou shalt not keepe com-  
 panie with them, neither in burial, for thou hast destroyed thy  
 land, thou hast slaine thy people: the seede of the wicked shal  
 21 not be named for euer. † Prepare his children to slaughter in  
 the iniquitie of their fathers: they shal not rise vp, nor inherite  
 22 the land, nor fil the world with cities. † And I wil rise ouer  
 them, sayth the Lord of hostes: & I wil destroy the name of Ba-  
 23 bylon, and the remaynes, and bud, and progenie: sayth our  
 Lord. † And I wil make it the possession of the hedgehog, &  
 martrices of waters, & I wil sweepe it with besome wearing it,  
 24 sayth the Lord of hostes. † The Lord of hostes hath sworne,  
 saying;

Cyrus, after  
 he had ouer-  
 come the Ba-  
 bylonians. Yet  
 this space of  
 nere 200.  
 yeares, is  
 counted a  
 short time in  
 respect of so  
 great a Mo-  
 narchie as  
 this was,  
 which had  
 now conti-  
 nued aboue  
 a thousand  
 yeares, from  
 the time of  
 Ninus, yea  
 was begunne  
 by Nemrod.  
 Gen. 10. 9. 7.  
 :: As Lucifer  
 the greatest  
 diuel, so Na-  
 buchodonos-  
 sor king of  
 Babylon fel  
 through pride  
 into extreme  
 miserie.

∴ The miraculous destruction of the Assyrians besieging Ierusalem is recorded. 4. Reg. 19.

∴ The second commination is against the Philistians. ∴ Though Achaz was dead whom the Philistines feared, yet Ezechias a better king did afflict them more then the other had done. 4. Reg. 18. v 8. Much more Ozias. 2. Par. 26

∴ From Ierusalem which is situated on the north of Philistea.

∴ The third commination was against the Moabites. ∴ Destruction made in the night, preuented that they feared not the imminent danger, but so much the more they were afflicted, being suddenly oppressed with extreme miserie. ∴ Miserie, euen of enemies,

laying: If it shal not be, as I haue thought: and so fall out, as I haue in mind consulted: † That I ∴ destroy the Assyrian in 15 my land, and in my mountaines tread vpon him: and his yoke shal be taken away from them, and his burden taken of from their shoulder. † This is the counsel, that I haue deuised vpon 26 al the earth, and this is the hand stretched forth vpon al nations. † For the Lord of hostes hath decreed, and who can 27 weaken it? and his hand is stretched out: and who shal turne it away? † ∴ In the yeare, that king Achaz died, was this burden made. † Reioyce not thou whole Philistea, that ∴ the rod 29 of thy striker is broken in peeces: for from the roote of the serpent shal issue forth a cockatrice, and his seede swallowing the bird. † And the first borne of the poore shal be fed, & the 30 poore shal rest confidently: and I wil make thy roote to perish in famine, and wil kil thy remnant. † Howle thou gate, crie 31 out o citie: al Philistea is throwen downe: for a smoke shal come from ∴ the North, and there is none that shal escape his troupe. † And what shal be answered to the messengers 32 of nations? That our Lord hath founded Sion, and the poore of his people shal hope in him.

#### CHAP. XV.

*Unexpected ruine shal fall vpon the Moabites: 5. Whereof the Prophet hath compassion.*

**T**HE burden ∴ of Moab. Because Ar-Moab was wasted in 1 the night, ∴ he hath held his peace: because the wal of Moab is destroyed in the night, he hath held his peace: † The 2 house is gone vp, & Dibon to the high places to moorne vpon Nabo, and vpon Medaba shal Moab howle: on al the heades therof baldnes, and euerie beard shal be shauen. † In the 3 high wayes therof they are girded with sackcloth: vpon the roofes therof, and in the streates therof al howling, goeth downe to weepe. † Hesebon shal crie, & Eleale, their voice is 4 heard euen to Iasa. For this shal the wel appointed of Moab howle, his soule shal howle to himself. † ∴ My hart shal crie to 5 Moab, the barres therof vnto Segor an heifer astonishing: for by the ascent of Luith he shal goe vp weeping: & in the way of Oronaim they shal lift vp a crie of contrition. † For the 6 waters of Nemrim shal be made desolate, because the grasse is withered, the spring is faded, al grennes is perished. † According to the greatnes of the worke, is also their visitation: 7 they

- 8 they shall lead them to the torrent of willowes. † Because the crie shall goe round about the border of Moab: vnto Gallim the howling therof, and vnto the Pit-Elim the crie therof.
- 9 † Because the waters of Dibon are replenished with blood: for I wil put additions vpon Dibon: the lion for them that shall flee of Moab, and for the remnant of the land.

moueth a charitable hart to compassion. So the Prophet lamenteth the Moabites afflictio.

## CHAP. XVI.

*The prophet prayeth for, and prophesieth Christs coming: 6. adding more of the affliction of the Moabites for their pride.*

- 1 **S**END forth ô Lord :: the lambe the dominatour of the earth, from the :: Rocke of the desert, to the mount of the daughter of Sion. † And he shall be as a bird fleeing, and the yong flying out of the nest, so shall the daughters of Moab be in the passage of Arnon. † Take counsel, gather a council: set thy shadow in the midday as it were night: hide them that flee, and them that wander bewray not. † My fugitiues shall dwell with thee: Moab be thou their couert from the face of the destroyer: for the dust is ended, the wretch is come to naught: he hath failed, that trode downe the earth. † And a throne shall be prepared in mercie, and there shall sit vpon it, in truth in the tabernacle of David, he that iudgeth and seeketh iudgement, and quickly rendereth that which is iust. † We haue heard the pride of Moab, he is proud exceedingly: his pride and his arrogancie, and his indignation is more then his strength. † Therefore shall Moab howle to Moab, al shall howle: to them, that reioyce vpon the walles of baqued bricke, tel ye their plagues. † Because the suburbs of Hesebon are desolate, and the vineyard of Sabama the lords of the Nations haue cut of: the branches therof haue reached to Iazer: they wandered in the desert, the branches therof are leaft, they passed ouer the sea. † For this I wil lament in the weeping of Iazer the vineyard of Sabama: I wil inebriate thee with my teare ô Hesebon, and Elealé: because the voice of the treaders is rush in vpon thy vintage, and vpon thy haruest. † And gladnes and ioy shall be taken away from Carmelus, and it shall not reioyce nor make iubilation in vineyards. He shall not reade wine in the presse that was wonte to treade: the voice of the treaders I haue taken away. † For this my bellie shall sound as an harpe to Moab, & my bowels to the wal of baqued bricke. † And it shall be: when it shall appeare that Moab

:: In the great miserie of the Moabites, the Prophet saw one special cause of consolation, that Christ the lambe of God which taketh away the sinnes of the world, should be borne of their lineage, by one of thier progenie.

:: Of Ruth a Moabite, who was married to Booz, and so was Dauids great grandmother. *Ruth.*  
4. See the argument of *Ruth.*

∴ The vvarres  
against Moab  
continued  
three yeares,  
∴ In vvhich it  
was brought  
into seruitude.

hath laboured for his excelses, he shal goe in to his sanctuaries  
to pray, & shal not preuaile. † This is the word, that our Lord 13  
spake to Moab from that time : † and now our Lord hath 14  
spoken, saying : ∴ In three yeares, as the yeares of ∴ an hired  
seruant, the glorie of Moab shal be taken away vpon al the  
multitude of people, and it shal be leaft litle and smal, not  
much.

## CHAP. XVII.

*Damascus with other Syrians shal be afflicted, 4. likewise the tenne tribes  
of Israel. 7. Of which some few persons wil returne to God. 12. And  
finally their enimies the Assirians shal be ouertrowne.*

The fourth  
prophetical  
commination  
vvas against  
the Syrians.

**T**H E burden of Damascus. Behold Damascus shal cease 1  
to be a citie, and shal be as an heape of stones in ruine.  
† The forsaken cities of Aroer shal be for flockes, and they 2  
shal rest there, and there shal be none to terrifie them. † And 3  
ayde shal cease from Ephraim, and the kingdom from Damas-  
cus : and the remnant of Syria shal be as the glorie of the chil-  
dren of Israel : sayth the Lord of hostes. † And it shal be in 4  
that day : the glorie of Iacob shal be diminished, and the fatnes  
of his flesh shal become leane. † And it shal be as one gather- 5  
ing in haruest that which remayneth, and his arme shal gather  
the eares of corne : and it shal be as he that seketh eares in the  
vale of Raphaim. † And the fruite therof shal be leaft, 6  
as it were a cluster of grapes in it, and as the shaking of the  
oliue tree, of two or three oliues in the toppe of a bough, or  
foure or fiue in the toppes therof, sayth our Lord the God of  
Israel. † In that day man shal incline himselfe to his maker, 7  
and his eies shal looke to the holie one of Israel. † And he 8  
shal not incline to the altars, which his handes made : and the  
things that his fingers wrought he shal not regard, as groues  
and temples. † In that day the cities of his strength shal be 9  
leaft, as the ploughes, and the corne that were leaft before the  
face of the children of Israel, and thou shalt be desolate.  
† Because thou hast forgotten God thy sauour, and hast not 10  
remembered thy strong helper : therefore shalt thou plant a  
faythful plant, & shalt sow a strange seede. † In the day of thy 11  
planting shal be the wilde grape, & in the morning thy seede  
shal florish : the haruest is taken away in the day of inheritance,  
and he shal be vehemently sorie. † Woe to ∴ the multitude of 12  
manie

∴ After that  
the Assirians

- manie peoples, being as the multitude of the sounding sea: & the tumult of multitudes, as the sound of manie waters.
- 13 † Peoples shal sound as the sound of waters ouerflowing, and he shal rebuke him, and shal flee far of: and he shal be violently taken away as the dust of the mountaines at the face of the wind, and as a whirlewind before a tempest. † In the euentide, and behold trouble: in the morning, and he shal not be. this is the portion of them, that haue waisted vs, & the lot of them that spoiled vs.

had afflicted the Israelites, and their confederates, them selues were also afflicted.

## CHAP. XVIII.

*The Egyptians, for alluring the two tribes to their confederacie, shal be afflicted, 7. and the Iewes returne to more sincere seruice of God.*

- 1 **V**OY to the land the cymbal of winges, which is beyond the riuers of Ethiopia, † which sendeth legates into the sea, and in the vessels of \* bulrushes vpon the waters. Goe ye swift :: angels to a nation shaken a sunder, and torne in peeces: to a terrible people, after which there is none other: to a nation expecting and troden vnder foote, whose land the floodes haue spoiled:
- 3 † :: Al ye inhabitants of the world, which abide in the earth, where the signe shal be lifted vp in the mountaines, you shal see, and shal heare the sound of the trumpet: † because thus sayth ourd Lord to me: I wil rest, and consider in my place, as the noone light is cleere, and as a cloud of dew in the day of haruest. † For before haruest it hath wholly florished, and vnripe perfection shal spring forth, and the boughes therof shal be cut of with hookes: and the thinges that are least, shal be cut of, and shaken out. † And they shal be left together to the birdes of the mountaynes, and beastes of the earth: and the foules shal be vpon it the whole summer, and al the beastes of the earth shal winter vpon it. † In that time shal a gift be brought to the Lord of hostes, of a people plucked a sunder and rent in peeces: of a terrible people, after which there hath bene none other, of a nation expecting, expecting and troden vnder foote, whose land the floudes haue spoiled, to the place of the name of the Lord of hostes, mount Sion.

The fift was against the Ethiopians and Egyptians.

:: The Egyptians bid their messengers goe swiftly, & tel the Iewes that they shal haue present helpe according as they require & expect.

:: But the prophet sheweth that the Egyptians them selues shal be ouerthrowne by the Assyrians.

## CHAP. XIX.

*Further description of the Egyptians punishment, 17. With their conuersion to Christ in the new Testament.*

¶ VVhen our  
B. Sauour  
was caried in  
his infancie by  
his mother  
into Ægypt  
the idoles of  
that countrie  
lost their  
powre. And  
the inhabitan-  
tes vvere spe-  
cially blessed,  
& afterwards  
very manie  
beleued in  
Christ, and  
sincerely ser-  
ued him.

**T**He burden of Ægypt. Behold: our Lord wil ascend vpon  
a swift cloude, and wil enter into Ægypt, and the idols  
of Ægypt shal be moued at his presence, & the hart of Ægypt  
shal melt in the middes therof. † And I wil make the Ægypt-  
rians to runne together against the Egyptians: and a man shal  
fight against his brother, and euerie man against his freind,  
citie against citie, hingdom against kingdom. † And the spirit  
of Ægypt shal be broken in the bowels therof, and I wil  
ouerthrow their counsel headlong: and they shal aske their  
idols, and their diuiners, and Pythons, and Southsayers.  
† And I wil deliuer Ægypt into the hand of cruel masters, and  
a strong king shal rule ouer them, sayth our Lord the God of  
hostes. † And the water of the sea shal be dried vp, and the  
riuer shal be made desolate, and drie. † And the riuers shal  
faile: the riuers of the ramppiers shal be diminished, & dried  
vp. The reede and bulrush shal wither: † the chanel of the  
riuer shal be spoiled of his fountayne, and al sowne corne filde  
that is watered shal be dried vp, it shal wither, and shal not  
be. † And the fishers shal lament, and al that cast angle into  
the riuer shal moorne, and they that sprede net vpon the face  
of the water shal pine away. † They shal be confounded that  
wrought twisting flaxe, kombaing and weauing fine things.  
† And the warred places therof shal be drie, al they that made  
pooles to take fishes. † The princes of Tanis are fooles, the  
wise counsellers of Pharaos haue geuen vnwise counsel: how  
say ye vnto Pharaos: I am the sonne of the wise, the sonne of  
the ancient kings? † Where are now thy wise men? let them  
tel thee, and shew what the Lord of hostes hath thought con-  
cerning Ægypt. † The princes of Tanis are become fooles,  
the princes of Nemphis are withered away, they haue decei-  
ued Ægypt, the corner of the peoples therof. † Our Lord  
hath mingled in the middes therof the spirit of gladnes: and  
they haue made Ægypt to erre in euerie worke therof, as he  
ereth that is drunke and vomiteth. † And Ægypt shal haue  
no worke, to make the head and the taile the peruerter, and  
restrayner. † In that day Ægypt shal be as women, and they  
shal be astonied, and shal be afraide at the face of the mouing  
of the hand of the Lord of hostes, which he shal moue ouer it.  
† And the land of Iuda shal be a feare to Ægypt: euerie one,  
that shal remember it shal quake at the face of the counsell of  
the Lord of hostes, which he hath thought concerning it.

† In

- 18 † In that day there shall be five cities in the land of Egypt, :: Both Iewes speaking tongue the of Chanaan, and swearing by the Lord of and Christians  
 19 hostes: one shall be called the cite of the sunne. † In that day understand  
 there shall be :: an altar of our Lord in the middes of the land of this prophecie  
 20 of Egypt, and a title of our Lord by the border therof † it shall of the conuer-  
 be for a signe, and for a testimonie to the Lord of hostes in the gyptians to  
 land of Egypt. For they shall cry to our Lord at the presence Christ. But the  
 of the afflicter, and he shall send them a sauour and defender Iewes expect  
 21 to deliuer them. † And our Lord shall be known of Egypt, it as yet to  
 and the Egyptians shall knowe our Lord in that day, and shall know that it  
 worshipec him in hostes and in giftes: and they shall vow is already ful-  
 22 vowes to our Lord, and pay them. † And our Lord shall smite filled. At least  
 Egypt with a strooke, and heale it, and they shall returne to in part. For  
 our Lord, and he shall be pacified towards them, and heale there were  
 23 them. † In that day there shall be a way from Egypt to sometimes  
 the Assyrians, and the Assyrian shall enter into Egypt, and the manie Christi-  
 Egyptians to the Assyrians, and the Egyptians shall serue ans in that  
 24 Assur. † In that day shall Israel be a third to the Egyptian and countrie, yea  
 25 the Assyrian: a blessing in the middes of the earth, † which manie most  
 the Lord of hostes hath blessed, saying: Blessed be my people excellent Sain-  
 of Egypt, and the worke of my hands to the Assyrian: but etes. S. Paul. S.  
 Israel is mine inheritance. Antonie. S. Hi-  
 lation, and in-  
 numerable o-  
 thers.

## CHAP. XX.

*The ignominious captiuitie of Egyptians, and Ethiopians is againe fore-  
 shewed by the Prophet going naked. 5. wheras the Iewes are astonied and  
 asfear'd, seeing their confederates so confounded.*

- 1 **I**N the yeare, that Tharthan entred into Azotus, when Sar-  
 2 gon the king of the Assyrians had sent him, and he had :: The holie  
 fought against Azotus, and had taken it: † at that time our prophet, of  
 Lord spake in the hand of Isaie the sonne of Amos, saying: noble blood,  
 Goe, and loose the sackcloth from of thy loynes, and take of vvas not diso-  
 thy shooes from thy feete. And he did so: going naked, and bedient, nor  
 3 barefoote. † And our Lord said: As my seruant Isaie hath wal- ashamed to  
 ked, naked & barefoote, it shall be a signe & a wonder of three goe naked, be  
 4 heres vpon Egypt, and vpon Ethiopia, † so shall the king is more honest  
 of the Assyrians leade the captiuitie of Egypt, and the trans then to obey  
 migration of Ethiopia, yong and old, naked and vnshod, Gods com-  
 their buttockes vncouered to the ignominie of Egypt. mandment. S.  
 5 † And they shall feare, & be ashamed of Ethiopia their hope, Ierom. in burs  
 locum,

and of Egypt their glorie. † And the inhabitant of this ile 6  
shal say in that day: "Loe this was our hope, to whom we fled  
for helpe, that they should deliuer vs from the face of the king  
of the Assyrians: and how shal we be able to escape?

### ANNOTATIONS. CHAP. XX.

Gods prou-  
dence in pu-  
nishing al that  
trust in men  
& not in him.

Examples of  
mutations in  
kingdomes.

6. *Loe this was our hope.* ] God to shew the vanitie of al hope, that is reposed in men, or in wordlie thinges, layeth the meruelous and miserable mutations of temporal great kingdoms, before the eyes of his people. That we may see, and admire his merciful prouidence, and our owne follie, when we trust in the helpe of our selues, or of other men, who can not defend them selues from ruine and ignominie: and much lesse can they saue vs, or we our selues. As these examples make manifest. The kingdom of Israel (or tenne tribes) trusted in Damascus, which could not defend it self, but was ouerthrowne. The kingdom of Iuda (or two tribes) trusted in Egypt. The Egyptians trusted in the Ethiopians, and both were ouerthrowne by the Assyrians. The Assyrians glorying in their victories and triumphes, attributing al to their owne strenght, were overcome by the Babylonians. The Babylonians, likewise insolent and proud, were oppressed by the Medes and Persians. The Medes and Persians were subdued by Alexander the great. VVho was shortly taken away in his youth by poyson; and his great Monarchie diuided amongst his seruantes. And so other peoples, and kingdomes, much more particular persons, and families are turned like a whele. And therefore our only refuge must be to God; in whom is al true hope, helpe, safetie, and happines, temporal and eternal.

### CHAP. XXI.

*The destruction of Babylon by the Medes and Persians is againe prophecied,  
11. The like of the Idumeans; 13. and of Arabians.*

The first com-  
mination was  
against the As-  
syrrians, & spe-  
cially the Ba-  
bylonians.

THE burden of the desert sea. As whirlewinds come 1  
from the South, it cometh from the desert, from an hor-  
rible land. † A sore vision was told me: he that is incred- 2  
ulous doth vnfaithfully: & he that is a spoiler, wasteth. Come  
vp Aelam, besiege ô Mede: I haue made al the moorning therof  
to cease. † Therefore are my loines filled with sorrow, anguish 3  
hath possessed me, as the anguish of a woman that trauaileth:  
I fel downe when I heard it, I was trubled when I saw it.  
† Mine hart fayled, darkenes made me astonied: Babylon my 4  
beloued is made a miracle vnto me. † Lay the table, looke 5  
about in the watch towre the eaters and drinkers: arise ye  
princes, take shield. † For thus hath our Lord sayd to me: 6  
Goe, and set a watchman: and what soeuer he shal see, let  
him tel. † And he saw a chariote of two horsemen, a rider 7  
vpon an asse, and a rider vpon a camel: and he beheld them  
diligently

:: Cyrus king  
of the Persians



Iere. 51.  
Apoc. 14

- 8 diligently with much looking. † And a lion cried: I am vpon a people of  
the watch towre of our Lord, standing continually by day: small powre,  
9 and I am vpon my watch, standing whole nights. † Behold & of the Me-  
this man cometh, the rider vpon the chariot of two horsemen, des, of great  
and he answered, and said: Fallen, fallen is Babylon, and al the strengthen.  
10 sculptsils of the gods therof are broken to the ground. † O  
my threshing, and children of my flore, the thinges that I haue  
heard of the Lord of hostes the God of Israel, I haue shewed  
11 vnto you. † :: The burden of Duma crieth to me out of Seir: :: The seuenth  
Watchman what of the night? watchman what of the night? prophetical  
12 † The watchman said: morning is come & night: if you seeke, commination  
13 seeke: returne, come. † :: The burden in Arabia. In the was against  
forest at euen you shal sleepe, in the pathes of Dedanim. the Idumeans.  
14 † Meeting the thirstie bring water, you that inhabite the land :: The eight a-  
15 of the South, with bread meete him that fleeth. † For they gainst the A-  
are fled from the face of the swordes, from the face of the rabians.  
sword hanging ouer, from the face of the bow bent, from the  
16 face of a greuous battel. † Because thus sayth our Lord to  
me: Yet in one yeare, as in the yeare of an hyred man, and al  
17 the glorie of Cedar shal be taken away. † And the remnant  
of the number of the strong archers of the children of Cedar  
shal be diminished: for our Lord the God of Israel hath  
spoken it.

## CHAP. XXII.

*For the sinnes especially of chiefe officers, Sion and the temple shal be destroyed. 15. Sobna a wicked ruler shal be remoued, 20. and Eliacim put in his place.*

- 1 **T**H E :: burden of the :: vale of vision. What aileth thee, :: The ninth  
that thou art also wholly gone vp into the house against the  
2 toppes? † ful of clamour, a populous citie, reioycing: thy chiefe rulers  
3 slaine are not slaine by the sword, nor dead in battel. † Al of Ierusalem.  
thy princes are fled together, and are bound hard: al that were Sion situated  
4 found, are bound together, they are fled far of. † Therefore on a hil, and  
haue I sayd: Depart from me, I wil weepe bitterly: labour not often called  
to comforte me, for the destruction of the daughter of my a montaine  
5 people. † For it is a day of slaughter, and conculcation, and is here called  
weepings to our Lord the God of hostes in the vale of visitation, a vale, for the  
searching the wal, and magnifical vpon the mountaine. afflicted state  
6 † And Aclam tooke quiuer, chariote of the horsman, and the wherin it was  
shilde in the captiui-  
tie.

shilde hath made the wal naked. † And thy principal valleis 7  
 shal be ful of chariots, and the horsmen shal place them selues  
 in the gare. † And the couering of Iuda shal be discouered, 8  
 and thou shalt see in that day the armourie of the house of the  
 forest. † And you shal see the breaches of the citie of Dauid, 9  
 because they are multiplied: and you haue gathered together  
 the waters of the lower poole, † and haue numbred the houses 10  
 of Ierusalem, and destroyed houses to fortifie the wal. † And 11  
 you haue made a lake between the two walles to the water of  
 old poole: and you looked not vp to him, that made it, and  
 the worker therof long before you saw not. † And our Lord 12  
 the God of hostes shal cal in that day to weeping, and to  
 moorning, to baldnes, and to girdle of sackcloth: † and 13  
 behold ioy and gladnes, to kil calues, and to flea rammes, to  
 eate flesh, and to drinke wine: Let vs eate, and drinke: for  
 to morow we shal die. † And the voice of the Lord of hostes 14  
 was reuealed in mine eares: If this iniquities shal be forgeuen  
 you vntil you die, sayth our Lord the God of hostes. † Thus 15  
 sayth our Lord the God of hostes: Goe, get thee in to him, that  
 dwelleth in the tabernacle, to: Sobna the prouost of the tem-  
 ple, and thou shalt say to him: † What doest thou here, or as if 16  
 thou were some bodie here? because thou hast cut thee out a  
 sepulchre here, thou hast cut out a memorial diligently in an  
 high place, a tabernacle for thee in a rocke. † Behold our Lord 17  
 wil cause thee to be caried away, as a cocke is caried, and he  
 wil lift thee vp as a garment. † Crowning he wil crowne thee 18  
 with tribulation, he wil cast thee as a bal into a brode and large  
 countrie: there shalt thou die, and there shal the chariot of  
 thy glorie be, the ignominie of the house of thy Lord. † And 19  
 I wil expel thee from thy standing, and depose thee from thy  
 ministerie. † And it shal be in that day: I wil cal my seruant 20  
 Eliacim the sonne of Helcias, † and wil cloth him with thy  
 coate, and wil strengthen him with thy girdle, and wil geue  
 thy powre into his hand: and he shal be as a father to the  
 inhabitants of Ierusalem, and to the house of Iuda. † And I 22  
 wil geue the key of the house of Dauid vpon his shoulder: &  
 he shal open, and there shal be none to shut: and he shal shut,  
 and there shal be none to open. † And I wil fasten him as a 23  
 pinne in a sure place, & he shal be for a throne of glorie to the  
 house of his father. † And they shal hang vpon him al the 24  
 glorie of his fathers house, diuerse kindes of vessels, euerie  
 litle

: This Sobna  
 had some of  
 fice about the  
 Temple, but  
 by craftie in-  
 trusion and  
 vniust vsurpa-  
 tion, rather  
 then by lawfull  
 induction, was  
 very couetous  
 & ambitious:  
 & so by Gods  
 iudgement fel  
 into miserie.

15

## СНАР. XXIII.

*The destruction of Tyru by the Chaldees, 15. and reparation thereof after  
seventie yeares.*

The tenth  
commination  
was against  
the Tyrians.  
∴ Tyrus was  
an island, as  
Ezechiel also  
describeth it  
(ch. 27.) in the  
entrance; yea  
situated in the  
baw of the sea;  
but not farre  
distant, for  
king Alexan-  
der filled vp  
that passage of  
water and  
made it con-  
tinent.

∴The Tyrians  
rejoyced in

the Iewes captiuitie & therefore God punished them with like captiuitie of 70. yeares.

yeares, as the daies of one king: but after seuentie yeares, there shall be to Tyre as it were the song of an harlot. † Take an harpe, goe about the citie thou harlot forgotten: sing wel, multiplie song, that there may be remembrance of thee. † And it shall be after seuentie yeares: our Lord wil visite Tyre, and wil bring her backe againe to her merchandise: and she shall fornicate againe with al the kingdoms of the earth, vpon the face of the earth. † And the martes, and rewards shall be sanctified to our Lord: they shall not be kept in store, nor layd vp: because her merchandise shall be for them, that shall dwell before our Lord, that they may eate vnto satietie, and be clothed vnto continuance.

### CHAP. XXIII.

*At this world shall be destroyed, 7. wherof manie signes shall come before, 18. and general iudgement shall folow.*

The third part  
Prophecies  
perteyning  
to the whole  
world.  
:: Diuersitie of  
states which is  
now in the  
world, shall  
cease at the  
general iudgement, and  
all men shall  
receiue according to their  
desertes.

:: Nere the  
end of the  
world, manie  
forgetting the  
law of God, &  
nature, wil  
rage in extreme  
furie against  
others, persecuting  
& murdering  
one another,

**B**EFORE our Lord shall dissipate the earth, and make it naked, and afflict the face therof, and disperse the inhabitants therof. † And :: as the people, so shall the priest be: & as the seruant, so his master: as the handmayde, so her mistress: as the byer, so he that selleth: as the lender, so he that borroweth: as he that asketh his dewe, so he that oweth. † With dissipation shall the earth be dissipated, and with spoile it shall be spoiled: for our Lord hath spoken this worde. † The earth hath mourned, and fallen away, and is weakened: the world is fallen away, the height of the people of the earth is weakened. † And the earth is infected by the inhabitants therof: because they haue transgressed the lawes, changed right, dissipated the euerlasting conenant. † For this cause shall malediction deuoure the earth, & the inhabitants therof shall sinne: and therefore the dwellers therein :: shall be madde, & few men shall be left. † The vintage hath mourned, the vine is weakened, all haue sighed that reioyced in hart. † The ioy of tymbrels hath ceased, the sound of them that reioyce is least of, the sweetnes of the harpe is silent. † They shall not drinke wine with song: the drinke shall be bitter to them that drinke it. † The citie of vanitie is broken downe, euerie house is shut, no man goeth in. † There shall be crying for the wine in the streetes: all mirth is left: the ioy of the earth is caried away. † Desolation is left in the citie, and calamitie shall oppresse  
the

- 13 the gates. † Because these things shal be in the middes of the earth, in the middes of peoples, in like maner as if a few oliue trees, which are remayning, should be shaken out of the oliue tree; wicked afflicting the good: which our Sauour describeth (Mat. 24.) saying: Nation shal rise against nation. You shal be odious to all nations for my sake. Iniquitie shal abound. &c.
- 14 and grapes, when the vintage is ended. † These shal lift vp their voice, and prayse: when our Lord shal be glorified, they
- 15 shal make a ioyful noise from the sea. † For this cause in doctrynes glorifie our Lord: in the isles of the sea the name of our
- 16 Lord the God of Israel. † From the endes of the earth we haue heard praises, the glorie of the iust one. And I sayd: My secretes to me, my secretes to me, woe is me: the preuaricatours haue preuaricated, and by the preuarication of transgressors they
- 17 haue preuaricated. † Feare, and pitte, and snare vpon thee, ere.
- 18 that art inhabiter of the earth. † And it shal be: He that shal flee from the voice of feare, shal fall into the pitte: and he that shal rid him selfe out of the pitte, shal be held in the snare: because the fludgates from on high are opened, and the fundations of the earth shal be shaken. † With breaking shal the earth be broken, with bruising shal the earth be bruised,
- 19 with mouing shal the earth be moued, † With shaking shal the earth be shaken as a drunken man, and shal be taken away as the tabernacle of one night: and the iniquitie therof shal be heauie vpon it, and it shal fall, and not adde to rise againe.
- 20 † And it shal be: In that day our Lord wil visite vpon the hoste of heauen on high, and vpon the kinges of the earth,
- 21 that are vpon the earth. † And they shal be gathered together as the gathering of a bundel into the lake, and shal be shut there in prison: and after manie daies they shal be visited.
- 22 † And the moone shal be confounded, when the Lord of hostes shal reigne in mount Sion, and in Ierusalem, & shal be glorified in the sight of his ancients.

## CHAP. XXV.

*The Prophet genereth thanks to God for his meruelous workes, 7. and great benefites, in lightning manie with faith, washing away sinnes, and geuing grace, and eternal glorie.*

- 1 **O** LORD thou art my God, I wil exalt thee, and confesse to thy name: because thou hast done meruelous
- 2 thinges, the old cogitations faithful, Amen. † Because thou hast brought the citie into a heape, the strong citie into ruine, the house of strangers: that it be no citie, & that it be not built

† The prophet and faithful people confessing Gods benefites, and perfect per-

formance of  
whatsoever  
he promifeth,  
or determineth,  
conforming their de-  
sires to his  
pleafure, fay:  
*Amen*: as wel  
in prosperitie,  
when he deli-  
uereth, and  
bleffeth them,  
as in aduerfitie,  
when he  
punifeth:  
by the destru-  
ction of Ieru-  
falem, which  
is here pro-  
phesied, and  
the like.  
After the  
reiection of  
the Iewes  
al Gentiles  
shal be con-  
uered to  
Chrift.

for euer. † For this ſhal ſtrong people prayſe thee, the citie of 3  
ſtrong nations ſhal feare thee. † Becauſe thou art become a 4  
ſtrength to the poore, a ſtrength to the needie in his tribula-  
tion: an hope againſt the whirlwinde, a ſhadow againſt the  
heate. For the ſpirit of the ſtrong is as a whirlwinde beating  
againſt a wal. † As heate in thirſt, ſhalt thou humble the tu- 5  
mult of ſtrangers: and as with heate vnder a burning cloude  
thou ſhalt make the branch of the ſtrong to wither. † And 6  
the Lord of hoſtes ſhal make to al peoples in this mount, a  
feaſt of fat thinges, a feaſt of vintage, of fat thinges ful of mar-  
row, of vintage purified from the dregges. † And he ſhal in 7  
this mount throw downe headlong the face of the bond, tied  
together vpon al peoples, and the webbe that he hath begune  
vpon al nations. † He ſhal caſt death downe headlong for euer: 8  
and our Lord God ſhal take away teare from al face, and the  
reproch of his people he ſhal take away out of the whole  
earth: becauſe our Lord hath ſpoken it. † And he ſhal ſay in 9  
that day: Loe this is our God, we haue expected him, and he  
wil ſaue vs: this is our Lord, we haue patiently wayted for  
him, we ſhal reioyce and be ioyful in his ſaluation. † Becauſe 10  
the hand of our Lord ſhal reſt in this mount: and Moab ſhal  
betreſhed vnder him, as ſtraw is broken with the wayne.  
† And he ſhal ſtretch forth his handes vnder him, as he that  
ſwimmeth ſtretcheth forth to ſwimme: and he ſhal humble  
his glorie with daſhing of his handes. † And the munitions 12  
of thy high walles ſhal fal, and be humbled, & ſhal be plucked  
downe to the grownd euen to the duſt.

*Apoc  
8 21*

#### CHAP. XXVI.

*A Canticle of thanks for changing the old Synagogue into the Church of  
Chriſt: Which hath more light of true faith, 12. and more patience  
in tribulations: 19. Which in the general reſurrection ſhal be made  
maniſeſt.*

After the  
reiection of  
the Iewes  
al Gentiles  
shal be con-  
uered to  
Chrift.

IN THAT day ſhal this ſong be ſung in the land of Iuda. 1  
Sion the citie of our ſtrength a ſauour, therein ſhal be put  
a wal and bulworke.  
† Open ye the gates, and let the iuſt nation enter in, that kee- 2  
peth truth.  
† The old errour is gone: thou wilt keepe peace: peace, 3  
becauſe, we haue hoped in thee.  
† You haue hoped in our Lord in worldes euerlaſting, in our 4  
Lord God ſtrong for euer.  
† Becauſe

- 5 † Because he wil bowe downe them that dwell on high, the high citie he wil abase. He wil abase it euen to the ground, he wil plucke it downe euen to the dust.
- 6 The foote shal treade it downe, the feete of the poore, the steppes of the needie.
- 7 † The path of the iust is right, the path of the iust is right to walke in.
- 8 † And in the path of thy iudgements o Lord, we haue patiently expected thee: thy name, and thy memorial are in the desire of the soule.
- 9 † My soule hath desired thee in the night: yea and with my spirit in my hart I wil watch to thee in the morning.  
When thou shalt doe thy iudgments in the earth, the inhabitants of the world shal learne iustice.
- 10 † Let vs haue mercie on the impious, and he wil not learne iustice: in the land of the holie he hath done wicked thinges, and he shal not see the glorie of our Lord.
- 11 † Lord thy hand be exalted, and let them not see: let the enuious people see, and be confounded: and let fyre deuoure thine enemies.
- 12 † Lord thou wilt geue peace to vs: for al our workes thou hast wrought to vs.
- 13 † O Lord our God, there haue lordes besides thee possessed vs, onlie in thee let vs remember thy name.
- 14 † Let not the dead liue, let not the giants rise againe: therefore hast thou visited and destroyed them, & hast destroyed al their memorie.
- 15 † Thou hast bene fauourable to the nation o Lord, thou hast bene fauourable to the nation: wast thou glorified? thou hast made al the endes of the earth far of.
- 16 † Lord in distresse they haue sought after thee, in tribulation of murmur thy doctrine was to them.
- 17 † As she that conceiueth, when she draweth neere to be deliuered, being sorrowful crieth in her paines: so are we become at thy presence o Lord.
- 18 † We haue conceived, and as it were traueled, and brought forth the spirit: saluations we haue not done in the earth, therefore the inhabitants of the earth haue not fallen.
- 19 † Thy dead shal liue, my slaine shal rise againe: awake, and prayse ye that dwell in the dust: because the dew of the light is thy dew, & the land of the giants thou shalt plucke downe into ruine.

ples haue their peculiar proper cities: Babylon, Damascus, Ty-rus, S'don, &c. but al Christians haue one citie the Catholique Church signified by Sion. Fensed vvith vval, and bul vvorke, of faith & good vvorkes. S. Ierom here noteth that the sense of this Canticle is hard, by reason of often and sundaine interlocutions of diuers persons consisting in questions and answers. To vvhoſe lerned commentaries we remitte the studious readers.

∴ A prophecie of the general resurrection of al men. ∴ Some in glorie. ∴ Some in miserie.

† Goe my people, enter into thy chambers, shut thy doores 10  
vpon thee, be hid a litle for a moment, til the indignation  
passe.

† For behold our Lord wil come out of his place, to visite the 21  
iniquitie of the inhabitant of the earth against him: and the  
earth shal reuele her bloud, and shal couer her slaine no more.

## CHAP. XXVII.

*God comforteth the faithfull, promising to destroy the wicked. 3. Christs  
coming is againe prophecied, with propagation of his Gospel, and conuer-  
sion of all nations.*

:: Tyrants are  
called serpents  
for their fur-  
ze poysonful  
malice, and  
barres because  
they hold men  
fast inclosed  
in bondage.  
And for the  
same reasons  
the diuel is  
called a ser-  
pent, and a  
barre.

**I**N that day our Lord wil visite with his sore, and great, and 1  
strong sword vpon Leuiathan :: the serpent, :: the barre,  
and vpon Leuiathan the crooked serpent, and shal kil the  
whale that is in the sea. † In that day the vineyard of pure 2  
wine shal sing to it. † I the Lord that keepe it, I wil sodenly 3  
drinke to it: lest perhaps there be visitation agaynst it, night  
and day I kepe it. † There is no indignation in me: who wil 4  
geue me to be thorne and bryer in battel: to goe vpon it, to  
set it on fyre together? † Or rather shal he hold my strength, 5  
shal he make peace with me, shal he make peace with me?  
† They that goe in with violence to Iacob, Israel shal flourish 6  
and spring, and they shal fil the face of the world with seede.  
† Hath he stricken him according to his stroke that stroke 7  
him? or as he killed his slaine, is he killed? † In measure 8  
against measure, when it shal be cast of, thou shalt iudge it.  
He hath meditated in his hard spirite during the day of heate.  
† Therefore vpon this shal the iniquitie be forgiven to the 9  
house of Iacob: and this is al the fruite that the sinne therof  
be taken away, when he shal haue layd al the stones of the  
altar, as stones of ashes broken, the groues & temples shal not  
stand. † For the defended citie shal be desolate, the beautiful 10  
citie shal be forsaken, and shal be left as a desert, there shal the  
calfe feede, and there he shal lie, and shal consume the toppes  
therof. † The haruests therof shal be destroyed in drught, 11  
wemen coming and teaching it: for it is not a wise people,  
therefore shal nor he that made it, haue mercie on it: and he  
that formed it, shal not spare it. † And it shal be, in that day 12  
our Lord wil strike from the chanel of the riuier, euen to the  
torrent of Ægypt, and you shal be gathered together one and



- 13 one o children of Israel. † And it shal be: in that day a sound shal be made with a great trompet, and they that were lost, shal come from the land of the Assirians, and that were cast out, from the land of Ægypt, and shal adore our Lord in the holie mount in Ierusalem.

## CHAP. XXVIII.

*Tribulations are threatned to the tenne tribes of Israel, for their pride, and voluptuosnes. (5. God stil protesting some who serue him sincerely) 7. and for contempt of Religion. 16. But God will lay a sure foundation in Sion, 20. Will punish the wicked, 24. and comfort the good.*

- 1 **V**V O E to the crowne of pride, to the drunkards of The four  
 2 the glorie of his exultation, which were in the toppe of the part.  
 3 most fatte valley, erring by wine. † Behold our Lord is va- Prophetical  
 4 liant and strong, as the violence of hayle: a whirlewind breac- admonitions  
 5 king, the violence of manie waters ouerflowing, & sent forth to both the  
 6 vpon a large ground. † The crowne of pride of the kingdomes  
 7 kards of Ephraim shal be troden vnder feete. † And the of Israel and  
 8 flowre of the glorie of his exultation, which is vpon the toppe Juda.  
 9 of the valley of fatte ones, shal be falling as a timely fruite be- :: By Ephraim  
 10 fore the ripenesse of autumme: which when he that seeth is vnderstood  
 11 it shal behold, as soone as he taketh it in his hand, he wil de- the kingdom  
 12 uoure it. † In that day the Lord of hostes shal be a crowne of Israel,  
 13 of glorie, and a garland of exultation to the residue of his whose first  
 14 people: † and a spirit of iudgement to him that sitteth in king Iero-  
 15 iudgement, and strength to them that retorne out of battel boam was of  
 16 to the gate. † But these also haue bene ignorant because of that tribe.  
 17 wine, and by drunkennes haue erred: the priest and the After that  
 18 prophete haue bene ignorant because of drunkennes, they the tenne  
 19 are swalowed vp with wine, they haue erred in drunkennes, they tribes were  
 20 haue not knowne him that seeth, they haue bene ignorant of caried capti-  
 21 iudgement. † For al tables were filled with vomiting and ues. (4 Reg. 17)  
 22 filth, (so that there was no more place. † Whom shal he teach God deliuered  
 23 knowledge? and whom shal he make to vnderstand the the two tribes  
 24 thing heard? them that are weyned from the milke, that are out of immi-  
 25 plucked away from the breasts. † For command recommand, nent danger.  
 26 command recommand; expect reexpect, expect reexpect; (4. Reg. 18. 19)  
 27 a litle there, a litle there. † For in the speach of lippe, and in :: geuing  
 28 an other tongue he wil speake to his people. † To whom peace to their  
 29 he sayd; people: :: spirit of  
 30 iudgement to  
 31 king Eze-  
 32 chias: :: and victorie  
 33 to the soul-  
 34 diars.

∴ Because  
Isaías & other  
holie prophes-  
ies often and  
much vrged,  
not only the  
people, but  
also priestes  
(vvhich had  
rule ouer the  
people) to  
kepe Gods  
command-  
ments, and to  
expect his  
mercie and  
goodnes, they  
scornfully  
repete the  
same wordes,  
deriding such  
exhortations  
& desperately  
geuing them-  
selues to al  
wickednes, as  
if they neither  
feared death  
nor hel. v. 15.

∴ As husban-  
men dispose  
their workes  
in order: so  
God someti-  
mes worketh  
miracles,  
sometimes  
geueth bene-  
fices, someti-  
mes sendeth  
afflictions:  
∴ and greater  
to some then  
to others.

he sayd: This is my rest, refresh the wearie, and this is my  
refreshing: & they would not heare. † And the word of our  
Lord shal be to them; ∴ cominand recommand, command  
recommand; expect reexpect, expect reexpect; a litle there  
a litle there: that they may goe, and fal backward, and be  
destroyed, and snared, and taken. † For this cause heare the  
word of our Lord ye scorneful men, which rule ouer my  
people, that is in Ierusalem. † For you haue sayd: We haue  
stroken a league with death, and with hel we haue made a  
covenant. The scourge ouerflowing when it shal passe, shal  
not come vpon vs: because we haue made lying our hope,  
and with lying we are protected. † Therefore thus sayth our  
Lord God: Behold I wil send in the foundations of Sion a  
stone, an approued stone, a corner stone, pretious founded in  
the foundation. He that belcueth, let him not make hast.  
† And I wil put iudgement in weight, and iustice in measure: 17  
and haile shal ouerthrow the hope of lying; and waters shal  
ouerflow the protection. † And your league with death shal 18  
be abolished, and your covenant with hel shal not stand:  
when the scourge ouerflowing shal passe, you shal be troden  
downe of it. † Whensocuer it shal passe through, it shal take 19  
you away: because in the morning early it shal passe through,  
in the day and in the night, and vexation alone shal geue  
vnderstanding in the hearing. † For the bed is streitened, so 20  
that one must fal out, and a short mantel can not couer both.  
† For our Lord shal stand as in the mount of diuisions: as in 21  
the valley, which is in Gabaon, shal he be angrie: that he may  
doe his worke, his strange worke: that he may worke, his  
worke is strange from him. † And now mocke not, lest per- 22  
haps your bonds be tied straye. For I haue heard of our Lord  
the God of hostes consummation and abridgement vpon al the  
earth. † Harken with your eares, and heare my voice, attend, 23  
and heare my speach. † Wil ∴ the ploughman plowe al the day 24  
to sow, wil he cut and harrow his ground? † Wil he not when 25  
he hath made euen the face therof, sprinkle cummine, and  
place the wheate by order, and the barley, and millet, and  
vetche, in their bondes? † And his God wil instruct him in 26  
iudgement: he wil teach him. † For ∴ gith shal not be thre- 27  
shed with instruments that haue teeth, neither shal the wayne  
wheele turne about vpon cummine: but gith shal be beaten  
out with a rodde, and cummine with a staffe. † But bread 28  
come

corne shal be broken smal : :: but the thresher shal not thresh : But none  
 it for euer, neither shal the wayne wheele vex it, nor breake  
 29 it with the teeth therof. † And this is come forth from our Lord the God of hostes, that he might make his counsel mer-  
 uelous, and magnifie iustice.

## CHAP. XXIX.

*The Prophet bewaleth the Iewes destruction, 9. for their blinde obstinacie;  
 17. prophecyng the Gentiles conuersion.*

2. Reg. 5.  
 1 Par. 11  
 Eze. 19.

1 **V**V O to :: Ariel, Ariel the citie, which Dauid ouer-  
 came: yeaere is added to yeaere: the solemnities are  
 2 at an end. † And I wil make a trench about Ariel, and it shal  
 3 be sorowful & moorning, and it shal be to me as Ariel. † And  
 I wil compasse as a sphere round about thee, and wil cast a  
 rampier against thee, and place munitions to besiege thee.  
 4 † Thou shalt be humbled, thou shalt speake out of the earth,  
 and out of the gronnd thy speach shal be heard: and thy voice  
 shal be out of the earth as the Pythons, and out of the ground  
 5 thy speach shal mutter. † And the multitude of them that  
 fanne thee shal be as smal dust: and as issles passing away, the  
 6 multitude of them, that haue preuailed agaynst thee. † And it  
 shal be sodenly forthwith. It shal be visited of the Lord of ho-  
 stes in thunder, and earth quake, and with great voice of  
 whirlwind and tempest, and with flame of deuouring fyre.  
 7 † And the multitude of al nations, that haue fought agaynst  
 Ariel, shal be as the dreame of a vision in the night, and al  
 8 that haue waried, and beseged & preuailed agaynst it. † And as  
 he that is hungrie dreameth, & eateth, but when he is awake,  
 his soule is emptie: & as he that is thirstie dreameth, and drin-  
 keth, and after he is awake, faint as yet thirsteth, and his soule  
 is emptie: so shal the multitude be of al the Gentiles, that haue  
 9 fought agaynst mount Sion. † Be astonied, and meruel, wauer,  
 and stagger: be ye drunke, and not of wine: be moued, & not  
 10 of drunkenes. † Because our Lord hath mingled vnto you the  
 spirit of drowfines, he wil shut your eyes, he wil couer your  
 11 prophetes and princes, that see visions. † And the vision of al  
 shal be vnto you as the wordes of a booke sealed: which when  
 they shal geue to him that knoweth letters, they shal say:  
 Read this: and he shal answer, :: I can not, for it is sealed.  
 12 † And the booke shal be geuen to one that knoweth not let-  
 ters, and it shal be sayd to him: Reade: and he shal answer:

:: *Arisignifieth a lion, El God: So Ierusalem called the lion of God, to witte a strong citie, is threatned with destruction, which happened first by the Babylonians. 4. Reg. 25. againe more miserably by Titus & Vespasian, 40. yeaeres after Christs death.*

:: *Scribes and Pharises pretending knowlege of Scrip-*

O o o

:: I know

tures, can not read Christ in the Prophets, because these bookes are sealed (or locked) and they haue not the key. *Apoc. 3.* :: The Gentiles could not read Christ in these bookes, because they knew not letters of the holie Scriptures. *S. Ierom Proemio. in Iſaiam.*

:: I know not letters. † And our Lord sayd : Because this people approacheth with their mouth, and with their lippes glorifieth me, but their hart is far from me, and they haue feared me by the commandement and doctrines of men : † therfore behold I wil adde to make admiration to this people, by a great and wonderful miracle : for wisdom shall perish from their wise men, and the vnderstanding of their prudent shall be hid. † Woe vnto you that are deepe of hart, to hide your counsell from our Lord : whose workes are in darkenes, and they say : Who seeth vs, and who knoweth vs ? † This your cogitation is peruerse : as if the clay should thinke against the potter, and the worke should say to the maker therof : Thou madest me not : or the thing formed should say to the fashioner therof : Thou vnderstandest not. † Shall not yet within a litle while, and in a short time Libanus be turned into Charmel, & Charmel reputed for a forest ? † And in that day the deafe shall heare the wordes of the booke, and out of the darkenes and mist the eies of the blinde shall see. † And the meeke shall adde ioyfulness in our Lord, and the poore men shall reioyce in the holie one of Israel. † Because he hath sayled that did preuaile, the scorner is consumed, and they are al cut downe that watched vpon iniquitie : † that made men sinne in word, and supplanted him that reprobued them in the gate, and declined in wayne from the iust. † For this cause, thus sayth our Lord to the house of Iacob, he that redemed Abraham : Iacob shall not now be confounded, neither shall now his countenance be ashamed : † but when he shall see his children, the workes of mine handes in the middes of him sanctifying my name, and they shall sanctifie the holie one of Iacob, and shall preach the God of Israel, † and they that erre in spirit, shall know vnderstanding, and the muttersers shall learne the law.

*Mat. 15  
Mar. 7.*

*1. Cor. 1*

*Eccles. 29*

### CHAP. XXX.

*The Iewes are blamed for seeking counsel, and helpe of the Egyptians. 18. but if they repent, they shall find releefe, and spiritual riches of the soule. 27. Gods iudgement wil be strict : 33. and hel is most horrible.*

:: You that trust in your owne counsells and forces, or in other mens

**V**O E :: vnto \*renegade children, sayth our Lord, that you would take counsel, and not of me : & would beginne a webbe, and not by my spirite, that you might adde sinne vpon sinne : † which walke to goe downe into Egypt, and

*\* Apo-  
stata.  
or, deny-  
ers.*

- & haue not asked my mouth, hoping for helpe in the strength of Pharaο, and hauing confidence in the shadow of Ægypt.
- 3 † And the strength of Pharaο shal be a confusion to you, and  
 4 the confidence of the shadow of Ægypt an ignominie. † For thy princes were in Tanis, and thy messengers came euen to Hanes. † Al were confounded vpon the people, that could not profite them: they were no helpe, nor to any profite, but to confusion and to reproch. † The burden of the beastes of the South. In a land of tribulation and distresse, the lionesse, and the lion of them, the viper & the flying basiliscus carying their riches vpon the shoulders of beastes, and their treasures vpon the bunch of camels to a people, that can not be able to profite them. † For Ægypt shal helpe in vaine, and to no purpose: therfore haue I cried vpon this: It is pride onlie, cease. † ¶ Now therfore going in write to her vpon boxe, and drawe it diligently in a booke, and it shal be in the latter day for a testimonie for euer. † For it is a people prouoking to wrath, and lying children, children that wil not heare the law of God. † Which say to the seers: See not: and to them that behold: Behold vs not those thinges that are right: Speake vnto vs pleasant thinges, see errours vnto vs. † Take from me the way, turne away the path from me, let the holie one of Israel cease from our face. † Therfore thus sayth the holie one of Israel: For that you haue reiected this word, & haue hoped in calummie and tumult, and haue leaned therevpon: † therfore shal this iniquitie be vnto you as a breach that falleth, and is found lacking in an high wal, because sodenly, whiles it is not hoped, shal come the destruction therof. † And it shal be broken smal, as the potters vessel is broken with mightie breaking: & there shal not a shread be found of the fragments therof, wherein a litle fyre may be caried from the burning, or a litle water be drawen out of the pitte. † Because thus sayth our Lord the God of Israel: If you returne and be quiet, you shal be saued: in silence and in hope shal your strength be.
- 16 And you would not: † and you haue sayd: No, but we wil flee to horses: therfore shal you flee. And we wil mount vpon swift ones: therfore shal they be swifter, that shal persecute you. † A thousand men at the face of the terrour of one: and at the face of the terrour of fve shal you flee, til you be least as the mast of a shippe in the toppe of a mountaine, and as a signe vpon a litle hil. † Therfore our Lord expecteth that he

and not in God, shal finde the miserable euent of your follie, as is before noted. chap. 20.

¶ Either Isaia was commanded to write this which should be fulfilled manie yeares after; or els he speaketh prophetically to Ieremie, nere 200. yeares before he prophesied; signifying that he should then write it, as indeede he did. Iere. 41. &c.

may haue mercie on you : and therefore shal he be exalted sparing you : because our Lord is the God of iudgment : blessed are al they that expect him. † For the people of Sion shal dwell in Ierusalem : weeping thou shalt not weepe , pitying he wil pitie thee : at the voice of thy crie as soone as he shal heare, he wil answer thee. † And our Lord wil geue you strait bread, and short water : and wil not make thy doctour to flee away from thee any more : and thine eies shal see thy master. † And thine eares shal heare the word of him , that behinde thy backe admonisheth thee : This is the way, walke in it : and decline ye not neither to the right hand, nor to the left. † And thou shalt contaminate the plaies of the sculptsils of thy siluer, and the garment of the molten of thy gold , and shalt scatter them as the vncleannes of a menstruous woman. Thou shalt say to it : Get thee hence. † And rayne shal be geuen to thy seede, wherefoeuer thou shalt sow in the land : and the bread of the corne of the land shal be most plentiful, and fatte. The lambe in that day shal feede at large in thy possession : † and thine oxen, as the asse coltes, that til the ground, shal eate mingled prouender as it was fanned in the floore. † And there shal be vpon euerie high mountayne, and vpon euerie litle hil eleuated, riuers of running waters in the day of the killing of manie when the towres shal fall. † And :: the light of the moone shal be as the light of the sunne, and the light of the sunne shal be seuenfold, as the light of seuen daies in the day, when our Lord shal bind vp the wound of his people, & shal heale the stroke of their wound. † Behold the name of our Lord commeth from farre, his :: burning furie, and heauie to beare : his lippes are filled with indignation, and his tongue as a deuouring fire. † His spirite as a torrent ouerflowing euen to the middes of the necke, to destroy the nations to nothing , and the bridle of error, that was in the iawes of peoples. † There shal be a song vnto you as the night of a sanctified solemnitie, and ioy of hart as he that goeth with a shaulme, to enter into the mount of our Lord to the strong one of Israel. † And our Lord shal make the glorie of his voice to be heard, and shal shew the terrour of his arme, in threatening of furie , and flame of deuouring fyre : he shal dashe ro peeces in whirlwinde, and in haile stone. † For at the voice of our Lord shal Assur feare being stroken with the rod. † And the passage of the

e: This claritie in sunne and moone shal be after the general resurrection.

:: Christ wil exercise his seuerie iustice in the general iudgement, when he shal bid the damned goe into euertlasting fire. Mat. 25.

rod shal neuer cease, which our Lord shal make to rest: If often hap-  
 vpon him in :: tymbrels and harpes: and in principal battels peareth that  
 he shal ouerthrow them. † For \* Topheth is prepared since when euil  
 yesterday, prepared of the king, deepe, and wide. The nou- men some  
 rishments therof, fyre & much wood: the breath of our Lord most secure,  
 as a torrent of brinstone kindling it. they fal into  
sodaine calamities.

## CHAP. XXXI.

*The prophet further bewayleth the Iewes calamitie, into which they shal fal  
 for their confederacie with the Egyptians. 5. Tet God wil protect Ieru-  
 salem: 8. and ouerthrow Senacharib.*

10. 42. 1 **V**VOE to them that goe downe into Ægypt for helpe, :: Both this  
 hoping in horses, and hauing confidence vpon Prophet, and  
 chariots, because they be manie: and vpon horsemen, because afterwards  
 they be very strong: and haue :: not trusted vpon the holie Jeremie ad-  
 2 one of Israel, & haue not sought after our Lord. † But he that monished the  
 is the wise one hath brought euil, and hath not taken away his Iewes not to  
 wordes: and he wil rise vp against the house of the wicked, trust in the  
 3 & against the ayde of them that worke iniquitie. † Ægypt, a Egyptians,  
 man, and not God: and their horses, flesh, and not spirite: and but they con-  
 our Lord shal bowe downe his hand, and the helper shal fal, temning this  
 and he that is holpen shal fal, and they shal al be confounded admonition  
 4 together. † Because thus sayth our Lord to me: As if a lion shewed in  
 should roare, and the lions whelpe vpon his praye, & when a their deedes  
 multitude of shepheards shal come against him, he wil not that they  
 feare at their voice, and of their multitude he wil not be distrusted  
 5 afraid: so shal the Lord of hostes descend, :: to fight vpon God, not be  
 mount Sion, and vpon the litle hil therof. † As birdes that leuing nor  
 flie, so wil the Lord of hostes protect Ierusalem, prote- obeying his  
 6 cting and deliuering, passing and sauing. † Returne as you prophetes: &  
 7 reuolted deeply o children of Israel. † For in that day man for the same  
 shal cast away the idols of his siluer, and the idols of his gold, were at last  
 8 which your handes haue made you into sinne. † And Assur punished.  
 shal fal by the sword not of man, and the sword not of man :: In the meane  
 shal deuoure him, & he shal flee not at the face of the sword: time God  
 9 and his yong men shal be tributaries: † and his strength shal destroyed the  
 passe away at the tertour, & his princes fleeing shal be afraid: armie of Sen-  
 our Lord hath sayd it: whose fyre is in Sion, & his fornace in nacharib be-  
 Ierusalem. ging Ieru-  
lem. 4 Reg. 19.  
But they for-  
gote this and  
manie other  
exam ples of  
Gods powre  
and loue.

*The prophet comforteth the Iewes, foreshewing that their king Ezechias wil rule wel, and prosper; but most especially prophecieth of Christ. 9. That they shal be reiected for persecuting him, 15. and his Church shal prosper.*

The fift part.

Of the capti-  
uitie, and re-  
laxation of  
the kingdome  
of Iuda: with  
other afflictions  
and comfortes;  
but especially  
of Christ and his  
Church.

Albeit manie  
thinges in this  
and other  
places pertye-  
ne first and  
literally to  
the old testa-  
ment: yet al  
are in figure,  
and some  
thinges haue  
no other lite-  
ral sense but  
of the new  
testament. As  
this prophetic  
of maffing, or  
vnperfect  
tongues, to  
speake readi-  
ly, is fulfilled  
in the Church  
of Christ;  
plainly and  
distinctly con-  
fessing al My-  
steries of Ca-  
tholique faith  
and religion:  
and the like,  
which can not  
be verified in  
the Iewish  
people.

**B**EHOOLD " the king shal " reigne in iustice, & the princes  
shal rule in iudgement. † And a man shal be as he that  
is hid from the wind, and hideth himselfe from a tempest, as  
riuers of waters in drought, and the shadow of a rocke that  
standeth out in a desert ground. † The eies of them that see,  
shal not be dimme, and the eares of them that heare, shal har-  
ken diligently. † And the hart of fooles shal vnderstand  
knowlege, and the tongue :: of mafflers shal speake readely  
and plaine. † He that is vnwise shal no more be called prince:  
neither shal the deceitful be called the greater man: † for the  
foole shal speake foolish thinges, and his hart shal doe ini-  
quitie, that he may worke simulation, and speake to our Lord  
deceitfully, and make emptie the soule of the hungrie, and  
take away drinke from the thirstie. † The vessels of the de-  
ceitful are most wicked: for he hath framed deuises to vndoe  
the meeke, with the word of lying, when the poore man  
spake iudgement. † But the prince wil thinke these thinges,  
that are wortheie of a prince, & he shal stand about the dukes.  
† Ye \* riche women arise, and heare my voice: ye confident  
daughters geue eare to my speech. † For after dayes, & a yeare  
you shal be troubled that haue confidence: for the vintage is at  
an end, the gathering wil no more come. † Be astonied ye  
riche women, be troubled ye confident: strippe you, and be  
confounded, gird your loynes. † Moore vpon your breasts,  
vpon the countrie worthie to be destroyed, vpon the fruitful  
vineyard. † Vpon the ground of my people shal thornes and  
bryars come vp: how much more vpon al the houses of ioy, of  
the citie reioycing? † For the house is forsaken, the multitude  
of the citie is leaft, darkenesse and palpablenesse are made  
vpon the dennes for euer. † The ioy of wilde asses the pastu-  
res of flockes, vntil the spirit be powred out vpon vs from  
on high: and the desert shal be as charmel, and charmel shal  
be reputed for a forest. † And iudgement shal dwel in the  
wildernes, and iustice shal sit in charmel. † And the worke of  
iustice shal be peace, and the seruice of iustice silence, and se-  
curitie for euer. † And my people shal sitte in the beautie of  
peace,

\* N  
cittie  
Iuda



peace, and in the tabernacles of confidence, and in wealthie  
 19 rest. † But haile in falling vpon the forest, and the citie shal  
 be humbled with lownesse. † Blessed are ye, that sow vpon  
 al waters, sending in the foote of the oxe and the asse.

## ANNOTATIONS. CHAP. XXXII.

1. *The king shal reigne.* ] Some expound this whole passage of Ezechias, or Iosias kinges of Iuda, and of the chiefe princes vnder them: but so great effectes, as be here prophesied, were not fully verified in them, but as in figure only of a more excellent king, and his principal seruantes, that should folow after vwards. For albeit these vvere very good kinges, and had good and wise counsellers, & gouerners vnder them: yet they had not that perfect iudgement, not performed that complete iustice, vvhether by the subiectes enioyed such peace, rest, safetie, and consolation, as be here described, by the metaphores, and similitudes of men hid from vvinde, safe from tempest, refreshed vvith waters in their heate, and shadowed by a rock from the burning sunne in the desert, vvith the like. And therfore S. Ierom, and other Christian Doctors vnderstand it of Christ, vvho hath most perfect iudgement and iustice; and of his Apostles, and other Pastors of his Church, vvho by vnction of the Holie Ghost, participate more abundantly of Christs grace, then did the priestes, & other rulers in the old testament. And so Christian people receiue these benefites of peace, rest, protection, refreshing in soule, & conscience, & other spiritual comforts in Christ, by the mysteries of the new Testament, vvch the faithfull of the old Testament could not receiue, by their kinges & princes, nor by priestes and prophets of that time. The same vve might deduce of innumerable other places of this & other Prophetes: but it is not our \* purpose to explicate much in this Edition.

1. *Reigne in iustice; and rule in iudgement.* ] Here also to auoide prolixitie, vve may once note that these vvordes: *Iudgement*, and *Iustice*, haue a farre other higher and more excellent signification in holie Scriptures (vvhere they most frequently occurre) then in prophane vvritings, and natural or moral philosophical discourses. For Philosophers, such as Plato and Aristotell, could reach no further then to natural reason, vvch they called right iudgement: and to moral equitie, vvch in general they named iustice. But the Holie Ghost by these vvordes reueleth most high spiritual mysteries, knowven by faith, most comfortable to mens soules, releuing and refreshing the consciences of penitents in this life, & replenishing the iust vvith vspeakable gladnes in eternal glorie. Therefore in the sense vsual in holy Scripture, Iudgement is the act of the mind, or vnderstanding, discerning what is right, iust, & agreeing to reason: And Iustice is the rectitude of the vvill, doing conformably to right direction of the mind, or vnderstanding. And so these vvordes are applied to signifie both Gods, and iust mens actions. As that vvch God mercifully decreed in eternitie, and promised after the fall of man, to do for mankind, as conuenient for his Diuine Prouidence, VVisdom, Iustice, Mercie, & Goodnes; vvith al the meanes vvch he ordained for effecting the same, is called his Iudgement; and the performing and accomplishment therof, so farre as is of his part, is called his Iustice. Also that vvch anie man discusseth, discerneth, and determineth in his vnderstanding, as right, or reasonable in supernatural thinges, is called his spiritual iudgement; and that vvch he doth of his freevvill according to the same right iudgement, is called his iustice. So in this place the Prophet forshevveth, that

This & manie other prophetes pertaine to the old testament as in figure, alluding to the historie, but principally to Christ, and his Church.

VVhat the vvordes, Iudgement and Iustice signifie.

Definition of Iudgement and Iustice as they are vsed in the holie Scriptures. Both applied to Gods, and mens actions.

Christ

Christ our King will reigne in iustice, that is, performe and fulfil al that he, as God with the Father & the Holie Ghost, decreed for Redemption, Iustification and Saluation of men. And the princes, his Apostles and other Pastors, shall rule in iudgement: that is, discerne and iudge, what is right and good for themselves, and the people in respect of their soules, and eternal saluation.

CHAP. XXXIII.

*Sennacherib besieging and threatening Ierusalem, shall be ouerthrowne by Angels. 13. that both wicked arrogant infidels may seele the hand of God, and faithfull sinners repenting after great terror be comforted.*

∴ Sennacari  
spoyled al the  
kingdom of  
Israel, and al  
Iuda sauing  
Ierusalem,  
which he also  
beseged, re-  
proching and  
despising God:  
but himself  
was therfore  
spoyled, and  
despised.  
∴ Fidelitie in  
performing  
promises of  
good thinges  
temporal and  
spiritual.  
∴ Messengers  
sent to procu  
re peace shal  
mourne, be-  
cause they can  
not obtaine it.

**V**VOE to thee: that spoilest, shalt not thy selfe also be 1  
spoiled? and that despisest shalt not thy self also be  
despised? when thou shalt haue ended spoyling, thou shalt be  
spoiled: when being wearied thou shalt cease to contemne,  
thou shalt be contemned. † O Lord haue mercie vpon vs: 2  
for we haue expected thee: be our arme in the morning, and  
our saluation in the time of our tribulation. † At the voice of 3  
the Angel the peoples fled, and at thy exaltation the nations  
are disperfed. † And your spoiles shal be gathered together 4  
as the locust is gathered, as when the ditches shal be ful  
therof. † Our Lord is magnified, because he hath dwelt on 5  
high: he hath filled Sion with iudgement and iustice. † And 6  
there shal be: sayth in thy times: riches of saluation wisdom  
and knowlege: the feare of our Lord that is his treasure.  
† Behold they that see shal crie without, ∴ the angels of peace 7  
shal weepe bitterly. † The wayes are dissipated, the passenger 8  
by the path hath ceased, the couenant is made frustrate, he  
hath reiected the cities, he hath not esteemed the men. † The 9  
land hath moorned, and languished: Libanus is confounded,  
and become foule, and Saron is made as a desert: and Basan is  
shaken, & Carmel. † Now wil I rise vp, sayth our Lord: now 10  
wil I be exalted, now wil I be lifted vp. † You shal conceiue 11  
heate, you shal bring forth stubble: your spirit as fire shal  
deuoure you. † And the peoples shal be as ashes of a great 12  
fyre, thornes gathered together shal be burned with fyre.  
† Heare ye that are far of, what thinges I haue done, and ye 13  
that are neere, know my strength. † The sinners are terrified 14  
in Sion, trembling hath possessed the hypocrites. Which of  
you can dwell with deuouting fyre? which of you shal dwell  
with cuerlasting heates? † He that walketh in iustices, and 15  
speaketh truth, that casteth away auarice of oppression, and  
shaketh

- shaketh his handes from al gift, that stoppeth his eares, lest he heare bloud, and shutteth his eyes that he may see no euil.
- 16 † This man shal dwell on high, the munitions of rockes shal be his highnes: bread is geuen to him, his waters are faithful.
- 17 † His eyes shal see the king in his beautie, they shal see the
- 18 land farre of. † Thy hart shal meditate feare: where is he lerned? where is he that pondereth the wordes of the law?
- 19 where the teacher of little ones? † The vnwise people thou shalt not see, the people of profound speech: so that thou canst not vnderstand the eloquence of his tongue, in whom there is
- 20 no wildome. † Looke vpon Sion the citie of our solemnitie: thine eyes shal see Ierusalem, a rich habitation, a tabernacle :: Both prophesies & histories testifie that terrene Ierusalem was subiect to destruction, and was destroyed, and therefore this is necessarily to be vnderstood of the Church of Christ, against which hel gates shal neuer preuaile.
- 21 broken: † because oulier there our Lord is magnifical: a place of foudes, riuers most brode and wide: no shippe of rowers shal passe by it, neither shal the great galley passe thereby.
- 22 † For the Lord is our iudge, the Lord is our lawmaker, the
- 23 Lord is our king: he wil saue vs. † Thy cordes are loosed, and they shal not preuaile: thy mast shal be so, that thou canst not spread the signe. Then shal the spoiles of manie prayes be di-
- 24 uided: the lame shal take the spoile. † Neither shal the neighbour say: I am feble. The people that dwelleth therein, iniquitie shal be taken away from them.

## CHAP. XXXIII.

*A prophesie of the destruction of the whole world, at the day of Iudgement, 5. and in particular of Idumea, 9. & Ierusalem, as figures therof.*

- 1 **C**OME :: neere ye Gentiles, and heare, and ye :: peoples :: God willett as wel the gentiles that were farre of, to come neere.
- 2 attend let the earth heare, & the fulnes therof, the round world, and euerie spring therof. † Because the indignation of our Lord is vpon al Gentiles, and furie vpon al their hostes: he
- 3 hath killed them, & geuen them into slaughter. † Their slaine shal be cast forth, and out of their carcasses shal rise a stinche:
- 4 the mountaines shal melt with their bloud. † And al the host of the heauens shal melt away, and the heauens shal be folded together as a booke: and al their host shal fall away as the leafe
- 5 falleth from the vine, and from the figge tree. † Because my sword is inebriated in heauen: behold it shal descend vpon Idumea, and vpon the peoples of my slaughter to iudgement.
- P p p
- † The

∴ No defence of strong places (signified by Bosra) shall save anie men from destruction in the day of Iudgement.

∴ In the meane time, as a figure thereof Sion shall be destroyed: and therefore the meraphorical destruction folloving rather pertynerth to the state of the damned in the next world then to the afflicted in this life.

† The sword of our Lord is filled with blood, it is fattened of the 6  
 blood of lambes and buckgoates, of the blood of rammes full  
 of marrow: for the victime of our Lord is in ∴ Bosra, & a great  
 slaughter in the land of Edom. † And the vnicornes shall come 7  
 downe with them, and the bulles with the mightie: their land  
 shall be drunke with blood, & their ground with the fatnes  
 of fatte ones. † Because it is the day of the reuenge of our 8  
 Lord, the yeare of retributions of the iudgement ∴ of Sion.  
 † And the torrents thereof shall be turned into pitch, and the 9  
 ground thereof into brimstone: & the land thereof shall be into  
 burning pitch. † Night and day it shall not be quenched, the 10  
 smoke thereof shall goe vp for euer: from generation vnto  
 generation it shall be desolate, there shall none passe by it world  
 without end. † The onocrotalus, and hedgehog shall possesse 11  
 it: & the ibis, and the rauen shall dwell in it: and a measure shall  
 be stretched out vpon it, to bring it to nothing, and a plume  
 line vnto desolation. † The nobles thereof shall not be there: 12  
 they shall call rather vpon the king, and all the princes thereof  
 shall be as nothing. † And thornes and nettles shall grow vp 13  
 in the houses thereof, and the thistle in the munitions thereof:  
 and it shall be the couche of dragons, and the pasture of  
 ostriches. † And spirites shall meete the onocentaurus, and 14  
 the satyr shall crie one to the other, there hath the lamia lien,  
 and found her self rest. † There hath the hedgehog had an 15  
 hole, and brought vp whelpes, and digged round about, and  
 cherished them in the shadow thereof: thither are the kires  
 gathered together, one to another. † Search ye diligently 16  
 in the booke of our Lord, and read: one of them hath not  
 wanted, one hath not sought for the other, because that which  
 procedeth out of my mouth, he hath commanded, and his  
 spirit the same hath gathered them. † And he hath cast him 17  
 a lot, and his hand hath divided it vnto them by measure:  
 they shall possesse it for euer, in generation & generation they  
 shall dwell therein.

#### CHAP. XXXV.

*Gentiles conuerted to Christ shall much reioyce, s. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth to life euermlasting.*

∴ An euident prophetic of the conuer-

THE ∴ desert and the land without passage shall be glad, & the wilderness shall reioyce, and shall flourish as the lillie.

† Spring-

- 2 † Springing it shal spring, & shal reioyce ioyful and praising: the glorie of Libanus is geuen to it, the beautie of Carmel, and Saron, they shal see the glorie of our Lord, and the beautie of  
 3 our God. † Encourage ye the loose handes, & strengthen the  
 4 weake knees. † Say to the faynt harted: Take courege, and feare not: behold your God shal bring reuenge of retribution:  
 5 God him self wil come and wil saue you. † Then shal :: the  
 6 eyes of the blind be opened, and the eares of the deafe shal be  
 7 open. † Then shal the lame leape as an hart, and the tongue  
 8 of the dumme shal be opened: because waters are cut out in  
 9 the desert, and torrents in the wildernes. † And that which  
 10 was drieland, shal be as a poole, and the thirstie ground as  
 fountaines of waters. In the dennes wherein dragons dwelt  
 before, shal spring vp the greennes of reede and bulrush.  
 † And a pathe and a way shal be there, and it shal be called  
 the holie way: the polluted shal not passe by it, and this shal  
 be vnto you a direct way, so that fooles can not erre by it.  
 † The lion shal not be there, and the naughtie beast shal not  
 goe vp by it, nor be found there: and they shal walke that  
 shal be deliuered. † And the redeemed of our Lord shal be  
 conuerted, and shal come into Sion with prayse, and euerlast-  
 ing ioy shal be vpon their head: they shal obteyne ioy and  
 gladnes, and sorow and mourning shal flee away.

sion of Gen-  
 tiles. In whom  
 the Church  
 shal continu-  
 ally spring &  
 flourish.

:: Christ lea-  
 ning al logical  
 arguments,  
 proued him-  
 self to be Mes-  
 sias by his  
 vvorkes. If ye  
 beleue not me  
 (sayth our B.  
 Sauour) beleue  
 my vvorkes.  
 Ioan. 10. v. 38.

## CHAP. XXXVI.

*Sennacherib king of Assyrians hauing taken other cities in Iurie, besegeth  
 and threatneth Ierusalem; 4. reprocheth king Ezechias; 7. blasphemeth  
 God; 13. and terrifieth the people.*

- 1 **A**Nd it came to passe :: in the fourteenth yeare of king  
 2 Ezechias, Sennacherib king of the Assyrians came  
 3 vp agaynst al the fenced cities of Iuda, and tooke them. † And  
 4 the king of the Assyrians sent Rabfaces from Lachis to  
 5 Ierusalem, to king Ezechias with a great armie, and he stood  
 by the water conduite of the vpper poole in the way of the  
 fullers filde. † And there came out to him Eliacim the sonne  
 of Helcias, who was ouer the house, and Sobna the scribe,  
 and Ioabe the sonne of Asaph the commenteer. † And Rab-  
 faces sayd to them: Tel Ezechias: Thus sayth the great king,  
 the king of the Assyrians: What is this confidence, wherevpon  
 6 thou dost trust? † or by what counsel or force art thou dis-  
 posed to rebel? vpon whom hast thou confidence, that thou

:: That which  
 the prophet  
 had foretold  
 by way of  
 prophetic,  
 now he recor-  
 derh by way  
 of historie, &  
 therefore these  
 foure next  
 chapters are  
 inserted in the  
 foure booke  
 of kinges. ch.  
 18. 19. and 20.  
 almost in the  
 same vvordes,  
 & an abridge-  
 ment thereof

∴ Such is the  
blindnes, and  
malice of infi-  
dels, that they  
confound  
things donne  
to destroy ido-  
latrie, as if the  
same were a-  
gainst God.

∴ Doe tharis  
profitable for  
you. 4. Reg. 18.  
7. 31.

∴ Manie in Sa-  
maria serued  
falsē goddes  
which could  
not defend  
them: others  
serued God  
almightiewho  
for their good  
suffered them  
to be afflicted.

art reuolted from me? † Loe thou dost trust vpon this broken 6  
staffe of reede, vpon Aegypt: vpon which if a man leane, it wil  
enter into his hand, and pearce it: so is Pharaο the king of  
Aegypt to al that trust in him. † But if thou wilt answer me: 7  
We trust in our Lord God: is it not he: whose excelses and al-  
tars Ezechias hath taken away, and he sayd to Iuda and Ieru-  
salem: Before this altar shal you adore? † And now deliuer 8  
thyself to my lord the king of the Assyrians, & I wil geue thee  
two thousand horses, neither shalt thou be able of thyself  
to geue riders for them. † And how wilt thou abide the face 9  
of the iudge of one place, of the lesser seruants of my Lord? But  
if thou trust in Aegypt, in chariotes and in horsemen: † and 10  
now am I come vp without the Lord vnto this land to destroy  
it? The Lord sayd to me: Goe vp agaynst this land, & destroy  
it. † And Eliacim, and Sobna, and Ioahē sayd to Rabfaces: 11  
Speake to thy seruants in the Syrian tongue: for we vnder-  
stand it: speake not to vs in the Iewes language in the eares of  
the people, that is vpon the wal. † And Rabfaces sayd to 12  
them: Why, did my lord send me to thy lord and to thee, to  
speake al these wordes; and not rather to the men, that sitte on  
the wal; that they may eate their owne dung, and drinke the  
vrine of their feete with you? † And Rabfaces stood, & cried 13  
with a loude voice in the Iewes language, and sayd: Heare ye  
the wordes of the great king, the king of Assyrians. † Thus 14  
sayth the king: Let not Ezechias seduce you, for he shal not be  
able to deliuer you. † And let not Ezechias geue you confi-  
dence vpon the Lord, saying: Our Lord deliuering wil deliuer 15  
vs, this citie shal not be geuen into the hand of the king of  
Assyrians. † Heare not Ezechias: for thus sayth the king of 16  
Assyrians, doe ∴ a blessing with me, and come forth to me,  
and eate ye euerie man of his owne wineryard, and euerie man  
of his owne figtree, and drinke ye euerie man the water of his  
owne cesterne, † til I come and take you away to a land, that 17  
is as your owne, a land of corne and of wine, a land of bread  
and vineyards. † Neither let Ezechias truble you, saying: Our 18  
Lord wil deliuer vs. Why, haue the goddes of the nations  
deliuered euerie one their land out of the hand of the king of  
Assyrians? † Where is the god of Emath, and Arphad? where 19  
is the god of Sepharuaim: haue they deliuered ∴ Samaria out  
of my hand? † Who is there of al the goddes of these landes, 20  
which hath deliuered their land out of my hand, that the  
Lord

- 21 Lord can deliuer Ierusalem out of my hand: † And they held their peace, and answered him not a word. For the king had  
 22 commanded, saying: Answer him not. † And Eliacim the sonne of Helcias, that was ouer the house, and Sobna the scribe, and Ioabe the sonne of Asaph the commenters, went in to Ezechias their garments rent, and told him the wordes of Rabfaces.

## CHAP. XXXVII.

*King Ezechias requesteth the prayers of Isaie the prophete, 6. Who assureth the king of Gods helpe. (8. In the meane time the enimies threatening and blaspheming, 14. King Ezechias prayeth) 21. God promiseth to protect Ierusalem: 36. and by an Angel killeth in one night an hundred deigitie sine thousand Assyrians. 37. Their king returneth to Nimint and is slaine by his owne sonnes.*

I Reg.

Par. 32.

- 1 **A**N D it came to passe, when king Ezechias had heard it, he  
 2 & entred into the house of our Lord: † And he sent Eliacim which was ouer the house, and Sobna the scribe, and the  
 3 ancients of the priestes couered with sackclothes to Isaie, the sonne of Amos the prophete, † and they sayd to him: Thus  
 4 sayth Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemie: because the children are come euen to the  
 5 birth, and there is not strength to bring forth. † If by any means our Lord thy God wil heare the wordes of Rabfaces,  
 6 whom the king of Assyrians his Lord hath sent to blaspheme the liuing God, & to vpbraide with words which our Lord thy God hath heard: lift vp prayer therfore for the remanant that are left. † And the seruants of Ezechias came to Isaie.  
 7 † And Isaie sayd to them: Thus shal you say to your master: Thus saith our Lord: Feare not at the face of the wordes, which thou hast heard, wherewith the seruants of the king of the Assyrians haue blasphemed me. † Behold, I wil geue him  
 8 a spirit, and he shal heare a message, and shal returne to his countrie, and I wil make him fall by the sword in his owne  
 9 countrie. † And Rabfaces returned, and found the king of Assyrians fighting agaynst Lobna. For he heard that he  
 10 was departed from Lachis, † and he heard of Tharaca the king of Æthiopia, them that sayd: He is come forth to fight agaynst thee. Which when he had heard, he sent messengers to

:: Renting or cutting of garments was a ceremonie to shew internal sorrow;  
 :: And sackcloth was an habite of penitents for sinnes.

∴ That which  
happened to al  
these infidel  
kings, fel  
also vpon Sen-  
nacherib king  
of Assyrians  
shortly after  
he had thus  
bragged, or  
rather great-  
er ruine and  
miferie. 7. 36.  
38.

Ezechias, saying: † Thus shal you say to Ezechaias the king 10  
of Iuda, speaking: Let not thy God deceiue thee, in whom  
thou hast confidence, saying: Ierusalem shal not be geuen into  
the hand of the king of the Assyrians. † Lo<sup>e</sup> thou hast heard al 11  
thinges the kinges of the Assyrians haue done to al countries,  
which they haue subuerted, and canst thou be deliuered?  
† Why, haue the goddes of the nations deliuered them, 12  
whom my fathers haue subuerted, Gozam, and Haram, and  
Reseph, and the children of Eden, that were in Thalassar?  
† ∴ Where is the king of Emath, and the king of Arphad, and 13  
the king of the cite of Sepharuaim, of Ana, & Aua? † And 14  
Ezechias tooke the letters of the hand of the messengers, and  
read them, and went vp into the house of our Lord, and  
Ezechias layd them open before our Lord. † And Ezechias 15  
prayed to our Lord, saying: † O Lord of hostes God of Israel, 16  
which sittest vpon the Cherubs, thou art the onlie God of al  
the kingdomes of the earth, thou hast made heauen and earth.  
† Incline ô Lord thine eare, and heare: open ô Lord thine 17  
cies, and see, and heare al the wordes of Sennacherib, which  
he hath sent to blaspheme the liuing God. † For in verie 18  
deede, ô Lord, the kinges of the Assyrians haue made landes de-  
solate, and the countries of the same. † And they haue geuen 19  
their goddes to fyre: for they were not goddes, but the workes  
of mens handes, wood & stone: & they brake them in peeces.  
† And now ô Lord our God saue vs out of his hand: and let al 20  
the kingdomes of the earth knowe, that thou onlie art the  
Lord. † And I saie the sonne of Amos sent to Ezechias, saying: 21  
Thus sayth our Lord the God of Israel: For the thinges that  
thou praied me concerning Sennacherib the king of Assyrians:  
† this is the word which our Lord hath spoken vpon him: 22  
The virgin daughter of Sion hath despised thee, and scorned  
thee: the daughter of Ierusalem hath wagged the head after  
thee. † Whom hast thou vpbrayded, and whom hast thou blas- 23  
phemed, and vpon whom hast thou exalted voice, and lifted  
vp the height of thine cies? To the holie one of Israel. † By 24  
the hand of thy seruants thou hast vpbrayded our Lord: and  
hast sayd: In the multitude of my chariotes haue I climed the  
height of mountaynes, the toppes of Libanus: and I wil cut  
downe the high cedres therof, & the chosen firre trees therof,  
and wil enter to the toppe of the height therof, to the forest  
of his Carmel. † I haue digged, and drunken the water, and 25  
haue



- haue dried vp with the steppe of my foote al the riuers of the  
 26 rampiers. † Why, hast thou not heard, what I haue done to  
 him of old? from ancient daies haue I formed it: and now I  
 haue brought it to effect: and it is made to the rooting out of  
 27 litle hilles bickering together, and of fenced cities. † The in-  
 habitants of them with shortened hand haue trembled, and  
 are confounded: they are become as hay of the field, and  
 grasse of the pasture ground, and herbe of the house toppes,  
 28 which hath withered before it was ripe. † I haue knowen  
 thy habitation, and thy going our, and thy coming in, and thy  
 29 madnes agaynst me. † When thou didst rage agaynst me, thy  
 pride ascended into mine eares: therfore I wil put a ring in  
 thy nostrils, and a bitte in thy lippes, & wil bring thee backe  
 30 into the way, by which thou camest. † :: But to thee this shalbe  
 a signe: eate this yeare the thinges that grow of themselues, :: He turneth  
his speech to  
Ezechias.  
 and in the second yeare eate frutes: but in the third yeare  
 sowe and reape, & plant vineyards, and eate the fruite of them.  
 31 † And that which shal be saued of the house of Iuda, and  
 which is least, shal take roote downward, and shal beare  
 32 fruite vpward: † because out of Ierusalem there shal a rem-  
 nant goe forth, and saluation from mount Sion: the zeale of  
 33 the Lord of hostes shal doe this. † Therfore thus sayth our  
 Lord concerning the king of the Assyrians: He shal not enter  
 this citie, and he shal not shoote arrow there, and shilde shal  
 34 not occupie it, and he shal not cast rampier about it: † In  
 the way that he came, by the same he shal returne, and into  
 35 this citie he shal not enter, sayth our Lord. † And I wil pro-  
 tect this citie, that I may saue it for myne owne sake, and for  
 36 Dauids sake my seruant. † And the Angel of our Lord came  
 forth, and stroke in the campe of the Assyrians an hundred  
 37 eightie fve thousand. And they arose in the morning, and be-  
 hold, :: al were carcasses of dead men. † And he went out, and  
 departed, and Sennacherib the king of the Assyrians returned,  
 38 and dwelt in Ninive. † And it came to passe, when he adored  
 in the temple of Nefroch his god, Adramelech and Sarsar  
 his sonnes stroke him with the sword: and they fled into  
 the land of Ararat, & Asarhaddon his sonne reigned for him.

## ANNOTATIONS. CHAP. XXXVII.

35. For Dauids sake.] VV<sup>e</sup> haue here a manifest example that the merites of  
 Sainctes departed forth of this world, do profite the liuing: God protecting  
 Ierusalem not only for his owne, but also for his seruant Dauids sake. Against  
 which  
 Merites of  
 Sainctes do  
 profite the  
 liuing.

The Protestants euasion.

4. *It is*

God promised to protect the citie of Ierusalem from certaine dangers, but not perpetually.

The Protestants glosse is il grounded.

This similitude doth not proue but exp-  
plaine the  
truth other-  
wise proued.

which plaine sense, Protestantes denying merites and prayers of Saintes, seme to haue no better euasion, then this sillie shift, feared without vvarrant of holie Scripture, or ancient Father; to interpret these vvordes, for *Dauids sake* to signifie, for *Gods promise sake* made to *Dauid*. But if they be demanded, vvhether and when God promised to *Dauid*, that he vvould protect and saue the citie of Ierusalem from sacking by enemies, or from ruine, they can neuer shew it. God made *Dauid* conquerour of Ierusalem, extirpating there the Iebusites, who vntil his time kept the towre of *Sion* (2. Reg. 5. v. 7.) & protected the same citie at his time, and long after. And in certaine particular dangers, promised to *Achaz* a wicked king (Isaie. 7.) and to this good king *Ezechias* here (& 4. Reg. 19.) that he vvould saue and deliuer Ierusalem, from the particular distresses vvherin it vvvas at those times, but he promised not this to king *Dauid*. Neither did God make a general promise to protect that citie perpetually. For if he had so promised, it should not haue bene subdued, brought into captiuitie, & defaced as it was by the Babylonians. And therefore this glosse of Protestants is built vpon false ground. And the vvordes are as manifest, as if the kings *Maieistie* should say: I vvill protect the citie of *London*, that I may saue it for myn owne sake, and such my former subiectes sake, that haue faithfully heretofore serued their kinges. Or, if he should say: I vvill protect such a noble mans chiefe Manour place for myn owne sake, & for such his progenitors sake, who serued me loyally. VVherby is plainly signified, that the king doth this fauour not only for his owne sake, but also for the merites of some that liued there, and deserved vvell before. Neither do vve produce this similitude to proue that is in controuersie, butto explaine the Catholique doctrine, apparent by this text, and approved by the ancient Fathers, and the vvhole Church of God.

16  
16

4.  
15.

## CHAP. XXXVIII.

*Ezechias being sick, and aduertised by the prophete that he shal then dye, by prayer obteynerth prolongation of life: 6. with promise of victorie, confirmed by a signe. 9. For which he rendereth thanks to God with a Canticle of praise.*

After the Assyrians were slaine king Ezechias vvvas visited vvith sickness, to keepe him in the feare of God lest much joy should bring him into ob-  
l-  
son, of his dutie.  
It vvvas first reueled to the

**I**N those dayes *Ezechias* was sick euen to death, and *Isaie* the sonne of *Amos* the prophet, went in vnto him, and said to him: Thus sayth our Lord: Take order with thy house, for thou shalt die, and shalt not liue. † And *Ezechias* turned his face to the wal, and prayed to our Lord, † and said: I beseech thee Lord, remember I pray thee how I haue walked before thee in truth, and in a perfect harr, and haue done that which is good in thine eies. And *Ezechias* wepte with great weeping. † And the word of our Lord was made to *Isaie*, saying: 4 † Goe, & tel *Ezechias*: Thus saith our Lord the God of *Dauid* 5 thy father: I haue heard thy prayer, and seene thy teares: Loe 6 † I wil adde vpon thy dayes fiftene yeares: † and out of the 6 hand of the king of the Assyrians wil I deliuer thee: and this citie,

4.  
15  
2.  
15

- 7 citie, and wil protect it. † And this shal be a signe to thee from our Lord, that our Lord wil doe this word, which he  
 8 hath spoken: † Behold I wil make the shadow of the lines returne, by the which it is now gone downe in the dyal of Achaz in the sunne, backward ten lines. And the sunne returned ten lines by the degrees whereby it was gone downe.  
 9 † The scripture of Ezechias the king of Iuda, when he had bene sicke, and was recovered of his infirmities.  
 10 I haue said: :: In the middes of my daies shal I goe to the gates of hel. I haue sought the residue of my yeares.  
 11 † I haue said: I shal not see our Lord God in the land of the liuing. I shal behold man no more, and the inhabiter of rest.  
 12 † My :: generation is taken away; and is wrapped together from me, as the tent of shepherds:  
 My life is cut of, as by a weauer: whiles I yet began he cut me of: from morning vntil night thou wilt make an end of me.  
 13 † I hoped vntil morning, as a lion so hath he broken al my bones:  
 From morning vntil euening thou wilt make an end of me.  
 14 † As a yong swallow so wil I crie, I wil meditate as adouc: Mine eies are weakened, looking on high: Lord I suffer violence, answer for me.  
 15 † What shal I say, or what shal he answer me, wheras himself hath done it?  
 16 I wil recount to thee al my yeares in the bitternes of my soule. † Lord if mans life be such, and the life of my spirit in such things, thou shalt chasten me, and shalt quicken me.  
 17 † Behold in peace is my bitternes most bitter: But thou hast deliuered my soule that it should not perish, thou hast cast al my sinnes behind thy backe.  
 18 † Because hel shal not confesse to thee, neither shal death prayse thee: they that goe downe into the lake, shal not expect thy truth.  
 19 † The liuing the liuing he shal confesse to thee, as I also this day: the father shal make thy truth knowne to the children.  
 20 † O Lord saue me, and we shal sing our psalmes al the dayes of our life in the house of our Lord.  
 21 † And Isaie commanded :: that they should take a lump of figges, & plaster it vpon the wound, and he should be healed.  
 22 † And Ezechias sayd :: What shal be the signe that I shal goe vp into the house of our Lord?

Prophet that the kings sickness was deadlie.

Secondly that God would add 15. yeares to his life: which could not be sayde, to be added, except his life according to natural causes, had bene at an end.

S. Aug. li. 6. c. 17. de Gen. ad lit.

In this Canticle the king reciteth his afflictions of mind, for that he should part out of this world, in the flowre of his age.

And without children. for Manasses was borne three yeares after being 12. yeares old when he begane to reigne. 4 Reg. 21.

The prophet ordained this medicine: and the king also demanded a signe before he song the Canticle.

*The king of Babylon sent legates, to visite king Ezechias, and congratulate his reuerie of health. 2. He sheweth them al his riches, 5. for which Iſaie reprehendeth him : and prophecieth that the Babylonians wil spoile Ieruſalem.*

∴ In this honorable embassage Ezechias reioyced immoderately, and vnwisely shewed his treasures, which therefore the prophet reprehended. And vpon this occasion prophecieth that the Babylonians should carie away al that treasure, and his children into captiuitie. ∴ Not for want of affection towards his posteritie, but ſeing he could not obtaine more, he prayed for peace in his owne dayes.

**A**T THAT time Merodach Baladan the sonne of Balandan, king of Babylon, ſent letters & giſtes to Ezechias : for he had heard that he had bene ſicke, and was reueried. † And Ezechias ∴ reioyced vpon them, and he ſhewed them the ſtorehouſe of aromatical ſpices, and of ſiluer, and of gold, and of ſweete odours, and of the beſt oyntment, and al the ſtorehouſes of his furniture, and al thinges that were found in his treasures. There was not anie thing, which Ezechias ſhewed them not in his houſe, and in al his dominion. † But Iſaie the prophet went in to Ezechias the king, and ſaid to him : What ſayd theſe men, and from whence came they to thee ? And Ezechias ſayd : From a far countrie they came to me, from Babylon. † And he ſayd : What ſaw they in thy houſe ? And Ezechias ſayd al thinges that are in my houſe haue they ſene, there was not anie thing, which I haue not ſhewed them in my treasures. † And Iſaie ſayd to Ezechias : Hear the word of the Lord of hoſtes. † Behold the daies ſhall come : and al thinges that are in thy houſe, and that thy fathers haue layd vp for treasure vntil this day, ſhall be taken away into Babylon : there ſhal not any thing be leaſt, ſayth our Lord. † And of thy children, which ſhal come forth of thee, whom thou ſhalt beget, they ſhal take away, and they ſhal be cunuches in the palace of the king of Babylon. † And Ezechias ſayd to Iſaie : The word of our Lord which he hath ſpoken is good. And he ſaid : ∴ Onlie be there peace and truth in my daies.

4 R.  
20.

## CHAP. XL.

*The ſixt part. The prophet comforteth the people with Chriſts coming to remitte ſinnes. 3. Before whom S. Iohn Baptiſt ſhal preach penance. 6. ſheweth mans imbecilitie. 9. Gods Maieſtie, 18. the vanitie of idols : 27. and ſal of them that feare not God.*

∴ The prophet alludeth to the comforte of the Iewes,

**B**E ∴ comforted, be comforted my people, ſaith your God. † Speake to the hart of Ieruſalem, and cal to her : becauſe her malice is accomplished, her iniquitie is forgeuen : ſhe hath receiued

receiued of the hand of our Lord double for al her sinnes.

Mal. 3.  
Mar. 1.  
Luc. 3.  
Iohn. 1.

3 † :: The voice of one crying in the desert : Prepare the way  
of our Lord, make streight the pathes of our God in the wil-

4 dernes. † Euerie valley shal be exalted, and euerie mountaine  
and litle hil shal be humbled, & crooked thinges shal become

5 streight, and rough wayes, playne. † And the glorie of our  
Lord shal be reueled, and al flesh together shal see, that the

6 mouth of our Lord hath spoken. † The voice of one saying :  
Crie. And I sayd : What shal I crie ? Al flesh is grasse, and al the

Isa. 1.  
1. Pet. 1.

7 glorie therof as the floure of the filde. † The grasse is wither-  
red, and the floure is fallen, because the spirit of our Lord

8 hath blowen on it. In deede the people is grasse : † the grasse  
is withered, and the floure is fallen : but the word of our Lord

Mal. 5.

9 abiderth for euer. † :: Vpon an high mountayne get thee vp,  
thou that euangelizest to Sion : exalt the voice in strength,

10 which euangelizest to Ierusalem : exalt it, feare not. Say to the  
cities of Iuda : Behold your God : † behold our Lord God shal

11 come in strength, and his arme shal haue dominion : behold  
his reward is with him, and his worke before him. † As a

Iohn. 10.

shepherd shal he feede his flocke : in his arme shal he gather  
together the lambes, and in his bosome shal he lift them vp,

12 and them with yong himself shal carie. † :: Who hath mea-  
sured the waters with his fist, and poundered the heauens

with a spanne : who hath poyled with three fingers the huge  
greatnes of the earth, and wayed the mountaines in weight,

13 and the litle hilles in balance ? † Who hath holpen the spirit  
of our Lord ? or who hath bene his counseler, and shewed to

1. Tim. 11.  
1. Cor. 2.

14 him ? † With whom hath he taken counsel, and who hath  
instructed him, and taught him the path of iustice, and taught

him knowlege, and shewed him the way of prudence ?

15 † Behold the Gentiles are as a droppe of a bucket, and are  
reputed as \* the moment of a balance : behold the ilandes are

1. least  
w<sup>st</sup>, or  
somus.

16 as a litle dust. † And Libanus shal not suffice to kindle the fyre,  
and the beastes therof shal not be sufficient for holocaust.

17 † Al nations as if they were not, so are they before him, and  
they are reputed of him as nothing, and a vaine thing. † To

18 whom then haue you made God like ? or what image wil you  
set to him ? † Hath the artificer cast a sculptil ? or hath the

Isa. 17.

19 goldsmith figured it with gold, or the siluersmith with plates  
of siluer ? † Strong wood, and that which wil not putrifie

20 hath he chosen : the wise artificer seeketh how he may set vp

when they should be deli-  
uered from captiuitie of  
Babylon : but principally  
prophiecieth of mans deli-  
uerie from sinne by  
Christ.

:: An eident  
prophecie of  
S. Iohn Bap-  
tist.

:: This is also  
manifest of  
Christs prea-  
ching in the  
mountaine :  
& of his Apo-  
stles, and Apo-  
stolical prea-  
chers.

:: Gods powre  
and beneuo-  
lence in crea-  
ting & gouer-  
ning al this  
world, is a  
signe that he  
both can and  
wil bestow  
these great  
benefites of  
grace vpon al  
nations.

From the beginning the law of nature, afterwards the law of Moyses taught that he which made the world is God. Vilest Philosophers know nothing neither can consist but by him,

a sculptile which may not be moued. † Why, doe you not know? why, haue you not heard? why, hath it not bene told you from the beginning? Haue you not vnderstood the fundations of the earth? † He that sitteth vpon the compasse of the earth, and the inhabitants therof are as locustes: he that stretcheth out the heauens as nothing, & spreddeth them as a tent to dwell in. † He that maketh the searchers of secretes as if they were not, that hath made the iudges of the earth as a vayne thing: † and in deede their stocke, was neither planted, nor sowed, nor rooted in the earth: sodenly he hath blown vpon them, and they haue withered, and a whirlewind shal take them away as stubble. † And to whom haue ye likened me, and made me equal, saith the holie one? † Lift vp your eyes on high, and see who hath created these things: he that bringeth out the host of them in number, and calleth them al by name: by the multitude of his force and strength, and power, not one of them was missing. † Why sayest thou Iacob, and speakest thou Israel: My way is hid from our Lord, and my iudgement is passed ouer of my God? † Why knowest thou not, or hast thou not heard? our Lord is God euerlasting, which hath created the endes of the earth: he shal not faile, nor labour, neither is there searching out of his wisdom. † Which geueth strength to the wearie: and to them that are not, multiplieth force and strength. † Children shal faynte, and labour, and yongmen shal fal by infirmitie. † But they that hope in our Lord shal change their strength, they shal take wings as eagles, they shal runne & not labour, they shal walke and not fainte.

P/4.1

## CHAP. XLII.

*God pleading against idolaters, sheweth his powre and goodnes by his benefites bestowed vpon the Iewes; 17. With promise of perpetual protection. 21. Whereas their vaine idols can no way profite them.*

Gods ex-  
pulation with  
Ilandes, & o-  
ther Gentiles  
living in ido-  
latrie, which  
implieth a pro-  
phecie of  
their conuer-  
sion to Christ,

**L**ET :: the ilands hold their peace before me, and the Gentiles change their strength: let them come neere, and then speake, let vs approche to iudgement together. † Who hath raysted the iust from the East, hath called him that he should folow him? he shal geue the Gentiles in his sight, and he shal obteyne kinges: he shal geue them as it were dust to his sword, as stubble taken violently with the winde, to his bow. † He shal pursfew them, he shal passe

pass in peace, there shal no path appeare after his feete.

- 4 † Who hath wrought and done these thinges, calling the generations from the begynning? I the Lord, the first and the  
 5 last I am. † The islands haue seene, and haue bene afrayd, the ends of the earth haue bene astonied, they haue approached, and come neere. † Euerie one shal helpe his neighbour,  
 7 and shal say to his brother: Be strong. † The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is good for sodering: and he strengthened it  
 8 with nailes, that it should not be moued. † And thou Israel my seruant, Iacob whom I haue chosen, the seede of Abraham my frend: † in whom I haue taken thee from the ends of the earth, and from the far parts therof haue called thee, and sayd to thee; Thou art my seruant, I haue chosen thee, and  
 10 haue not cast thee away. † Feare not, because I am with thee: decline not, because I am thy God: I haue strengthened thee, and haue holpen thee, and the right hand of my iust one hath  
 11 susteyned thee. † Behold al that fight against thee shal be confounded and ashamed, they shal be as if they were not, and  
 12 the men shal perish that gaynesay thee. † Thou shalt seeke them, and shalt not find, the men thy rebelles: they shal be as if they were not: and as consumption the men that warre  
 13 agaynst thee. † Because I am the Lord thy God taking thy hand, and saying to thee: Feare not, I haue holpen thee.  
 14 † Feare not thou: worrne of Iacob, ye that are dead of Israel: I haue holpen thee, sayth our Lord: and thy redemer the  
 15 holic one of Israel. † I haue made thee as a new threshing wayne, hauing teeth like a saw: thou shalt thresh the mountaynes, and breake them in peeces: and shalt make the litle  
 16 hilles as dust. † Thou shalt fanne them, and the wind shal take them away, and the whirlewind shal disperse them: and thou shal reioyce in the Lord, in the holic one of Israel thou shalt  
 17 be ioyful. † The needie and the poore seeke for waters, and there are none: their tongue hath bene drie with thirst. I the Lord wil heare them, I the God of Israel wil not forsake them.  
 18 † I wil open riuers in the high hilles, and fountaynes in the middes of plaine fildes: I wil make the desert into pooles of  
 19 waters, and the land not passable into riuers of waters. † I wil geue into the wildernes the cedar, and the thorne, and the myrtle and the oliue tree: I wil set in the desert the firetree,  
 20 the elme, and the box tree together. † That they may see, and

perceynehm amongst others very particularly to our great Britanie the greatest & most renowned Island of Europe. See D. Bristow. Mos. 11.

:: You that are as abiectes contemned, & as dead men in the world, feare not, because Christ hath care to protect, & to reward you.

:: Only God,  
and those to  
whom he re-  
ueleth, can tel  
things to  
come, and  
therefore idols  
can not fore-  
shew what  
shal be, nei-  
ther could tel  
before hand  
things that  
are already  
come to passe.

know, and recount, and vnderstand together that the hand of  
the Lord hath done this, and the holie one of Israel hath crea-  
ted it. † Make your iudgement approche, sayth the Lord: 21  
bring hither, if perhaps you haue any thing, sayd the king of  
Jacob. † :: Let them come, and tel vs what thinges so euer are 22  
to come: tel the former thinges what they haue bene: and  
we wil set our hart, and shal know the later ends of them, and  
tel vs the thinges that are to come. † Shew what thinges are to 23  
come hereafter, and we shal know that ye are goddes. Doe  
ye also good or euil, if you can: and let vs speake, and see to-  
gether. † Behold, you are of nothing, and your worke of that 24  
which is not: he is abomination that hath chosen you. † I 25  
haue rayfed vp from the North, and he shal come from the  
rising of the sunne: he shal cal vpon my name, and shal bring  
the magistrates as myre, and as the plasterer treading claie.  
† Who hath shewed from the beginning, that we may know: 26  
and from the beginning that we may say: Art thou iust? There  
is neyther that sheweth, nor telleth before, nor heareth your  
wordes. † The first shal say to Sion: Loe I am present, and to 27  
Ierusalem I wil geue an euangelist. † And I saw, and neither 28  
of these was there any that would consult, and being asked  
would answer a word. † Behold al are vniust; and their 29  
workes vayne: their idols are wind and vanitie.

## CHAP. XLII.

*God the Father is wel pleased with his Sonne. 6. whom he sendeth into this world to teach iustice, whereby men are iustified. 11. Manie Gentiles shal be conuerted. 25. Iewes, and other obstinate infidels shal be senerely punished.*

:: Christ according to his  
humanitie is  
the seruant of  
God, by whom  
al other ser-  
uantes are re-  
demed, none  
els being able  
to satishe for  
themselves,  
much lesse for  
others.

**B**E HOLD :: my seruant, I wil receiue him: mine elect, my 1  
soule hath pleased itself in him: I haue geuen my spirit  
vpon him, he shal bring forth iudgement to the Gentiles. † He 2  
shal not crie, nor accept person, neither shal his voice be heard  
abrode. † The bruised reede he shal not breake, and smoking 3  
flaxe he shal not quench: he shal bring forth iudgement in  
truth. † He shal not be sad, nor turbulent, til he set iudge- 4  
ment in the earth: and the ilands shal expect his law. † Thus 5  
sayth the Lord God that created the heauens, and stretched  
them out: that established the earth, & the thinges that spring  
therof: that geueth breath to the people, that is vpon it, and  
spirit



- 6 spirit to them that tread therevpon. † I the Lord haue called thee in iustice, and taken thy hand, and preserued thee. And I haue geuen thee for a cōuenant of the people, for a light of  
 7 the Gentiles. † That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, & them that sit in  
 8 darknes out of the prison house. † I the Lord, this is my name: I wil not geue my glorie to an other, and my praise to grauen  
 9 things. † The thinges that were first, loe they are come: new thinges also I do shew: before they come forth, I wil  
 10 make you heare them. † Sing ye to the Lord a new song, his prayse is from the endes of the earth: ye that goe downe to the sea, and you the fulnes therof: ye ilands, and inhabitants  
 11 of the same. † Let the desert be exalted and the cities therof: Cedar shal dwell in houses: ye inhabitants of the Rocke, geue  
 12 † They shal geue glorie to the Lord, and shal declare his praise in the ilands. † The Lord shal goe forth as a strong man, as a  
 13 man of warre shal he raise vp zeale: he shal shoute and crie: ouer his enemies he shal be strengthened. † I haue alwayes  
 14 held my peace, I haue kepte silence, I haue bene patient, I wil speake as a trauailing woman: I wil dissipare, and swallow  
 15 vp together. † I wil make mountaynes and litle hilles desolate, and wil make al their graske to wither: and I wil turne  
 16 riuers into ilands, and wil drie vp the standing pooles. † And I wil lead the blind into the way, which they know not: and in the pathes, which they haue bene ignorant of: I wil make  
 17 them walke: I wil make darkenes before them to be light, and crooked thinges streight: these words haue I done to them,  
 18 and haue not forsaken them. † They are turned backward: let them be confounded with confusion, that trust in grauen  
 19 thing, that say to the framed thing, ye are our goddes. † Heare ye deafe, and ye blind behold to see. † Who is blind, but my  
 20 seruant? and deafe, but he to whom I haue sent my messengers? Who is blind, but he that is solde? and who is blind, but the seruant of the Lord? † Thou that seest manie thinges,  
 21 wilt thou not keepe them? thou that hast eares open, wilt thou not heare? † And the Lord hath bene willing to sanctifie him, and to magnifie the law, and extol it. † But the  
 22 same people is spoiled, and wasted: al are the snare of yongmen, and they are hid in the houses of prisons: they are made a praye, neither is there to deliuer them: a spoile, neither is there

Such haucie and covetous mindes as expect their Messias to be a worldlie and warlike conquerour, that wil aduance his folowers to kingdomes or principdomes, and to abundance of temporal riches, shal be frustrate of their vaine hopes. Vvheras Christ our Sauour both by example and doctrine teacheth the contrarie, willing his folowers to lerne of him to be poore in spirit meke & humble in hart & their reward shal be great in heauen, not in earth; they shal be happie not in external, but in eternal glorie.

there that sayth: Restore. † Who is there among you that 23  
 wil heare this, attend and harken for thinges to come? † Who  
 hath geuen Iacob into spoyle, and Israel to the wasters? hath 24  
 not our Lord himself, to whom we haue sinned? And they  
 would not walke in his wayes, & they haue not heard his law.  
 † And he hath powred out vpon them the indignation of his 25  
 furie, & a strong battel, and hath burnt him round about, and  
 he knewe not: and set him on fyre, and he vnderstoode nor.

## CHAP. XLIII.

*God comforteth his Church, promising euer to protect the same: II. blameth  
 the Iewes, expostulating their ingratitude.*

∴ Christ cal-  
 leth, and in-  
 dueth sinners  
 with grace,  
 without anie  
 precedent  
 good worke  
 or desire in  
 them, euen as  
 he createth of  
 nothing.  
 ∴ In all tribula-  
 tions and per-  
 secutions  
 Christ prote-  
 cteth his ser-  
 uantes, not  
 suffering them  
 to be temp-  
 ted further  
 then they may  
 resist if they  
 wil. VVherby  
 the Church  
 stil remaneth  
 incontami-  
 nate, and shal  
 neuer be de-  
 stroyed.

**A**N D now thus sayth our Lord that ∴ created thee ∴ 1  
 Iacob, & formed thee ∴ Israel: Feare not, because I haue  
 redeemed thee, and called thee by thy name: thou art mine.  
 † When thou ∴ shalt passe through the waters, I wil be 2  
 with thee, and the floudes shal not couer thee: when thou  
 shalt walke in fyre, thou shalt not be burnt, and the flame shal  
 not burne in thee: † Because I am the Lord thy God the holic 3  
 one of Israel thy sauiour, I haue geuen Aegypt thy propitia-  
 tion, Æthiopia and Sale for thee. † Since thou becamest ho- 4  
 norable in mine cies, and glorious: I haue loued thee, & I wil  
 geue men for thee, and peoples for thy soule. † Feare not, 5  
 because I am with thee: from the East wil I bring thy seede,  
 and from the West I wil gather thee. † I wil say to the North:  
 Geue: and to the South, Hinder not: bring my sonnes from a 6  
 farre, and my daughters from the endes of the earth. † And 7  
 euerie one that inuocateth my name, for my glorie haue I  
 created him, formed him, and made him. † Bring forth the 8  
 blind people, and hauing eyes: the deafe, and he hath eares.  
 † Al the nations are assembled together, and the tribes are 9  
 gathered: which of you can shew this, and shal make vs heare  
 the former thinges? Let them geue their witnessses, and be  
 iustified, and heare, and say: In verie deede. † You are my 10  
 witnessses, sayth our Lord, and my seruantes whom I haue  
 chossen: that you may know, and beleue me, and vnderstand  
 that I myself am. Before me there hath no god bene formed,  
 & after me there shal not be. † I am, I am the Lord, and there 11  
 is no sauiour beside me. † I haue shewed, and haue saued: I 12  
 haue made it heard, and there hath bene no strange one  
 among

among you. You are my witnesses, sayth our Lord, and I God.

13 † And from the beginning I my self, and there is not that can deliuer out of my hand: I wil worke, and who shal turne it

14 away? † Thus sayth the Lord your redemer, the holie one of Israel: For your sake haue I sent forth into Babylon, and haue plucked downe al the barres, and Chaldees glorying in their

15 shippes. † I the Lord your holie one, that created Israel your

16 king. † Thus sayth our Lord, that gane a way in the sea, and

17 a path in the vehement waters. † Which brought forth the chariore and the house: the arme and the strong: they slept together, neither shal they rise agayne: they are broken as

18 flaxe, and are extinct, † Remember not former thinges, and

19 looke not on thinges of old. † Behold I make new thinges, and now they shal spring forth, verely you shal know them: I wil make a way in the deserr, and riuers in the place not

20 haunted. † The beast of the felde shal glorifie me, the dra-

gons & the ostrechies: because I haue geuen waters in the desert: riuers in the place not haunted, that I might geue drinke

21 to my people, to mine elect. † This people haue I formed for

22 myself, they shal tel my prayse. † Thou hast not inuocated

23 me ô Iacob, neither hast thou labored in men ô Israel. † Thou hast not offered me the ramme of thyne holocaust, and with thy victims thou hast not glorified me: I haue not made thee

24 † Thou hast not bought me sweete cane for siluer, and with the fatte of thy victims thou hast not inebriated me. But thou

25 hast made me to serue with thy sinnes, thou hast put me to payne with thine iniquities. † I am, I am he that take cleane

26 away thine iniquities for mine owne sake, and I wil not remember thy sinnes. † Bring me into remembrance, and let

27 vs be iudged together: tel if thou haue any thing that thou

28 preters haue transgressed against me. † And I haue profaned the holie princes, I haue geuen Iacob to destruction, & Israel

to reproch.

God made  
Cyrus con-  
querour of  
Babylon not  
for his owne  
sake, but for  
Israel, that he  
might release  
their captiui-  
tie. For God  
perpetually  
disposeth of  
kingdomes  
for the good  
of his Church.

The sinne of  
Adam conta-  
minating al  
mankind was  
not purged by  
anie:  
Al Patriar-  
ches Priestes  
Prophetes &  
al others sin-  
ning, til Christ  
the innocent  
lambe came to  
take away the  
sinne of the  
world.

# CHAP. XLIIII.

*Christ foundeth and establiseth his Church: 6. Inueigheth against idolaters: 26. and promiseth deliuerance from the captiuitie of Babylon.*

1 **A**ND now heare ô Iacob my seruant, and Israel whom

2 I haue chosen. † Thus sayth the Lord that made and formed thee, thy helper :: from the wombe: feare not ô my

Gods ele-  
ction preuen-

R r r

Cur 5.  
po. 21.

1. 30.  
48.

reth' mans  
good ende-  
uoure for  
without grace  
none could  
returne to  
God.

Idolaters are  
foolish in lea-  
uing God,  
who is eternal  
and to trust in  
idoles that  
neither can  
shew vwhat  
was from the  
beginning,  
nor prophetic  
thinges to  
come.  
Al that is  
here sayd of  
the vanitie of  
idoles & foo-  
lish impietie  
of idolaters,  
may be refer-  
red (saith S.  
Ierom in this  
place) vnto he-  
resie, and he-  
retikes, who  
artificially  
deuise the  
fictions of  
their owne  
doctrines and  
lying; and a-  
dore the  
thinges which  
they know  
were feared  
by themselves  
neither are so  
content, but  
draw the sim-  
ple to embrace

seruant Iacob, and thou most righteous whom I haue chosen.  
† For I wil powre out waters vpon the thirstie ground, and  
streames vpon the drie land: I wil powre out my spirit vpon  
thy seede, and my blessing vpon thy stocke. † And they shal  
spring the herbes as willowes beside the waters running by.  
† This man shal say: I am our Lords: and an other man shal  
call in the name of Iacob, and this wil write with his hand,  
To the Lord: and in the name of Israel he shal be resembled.  
† Thus sayth our Lord the king of Israel; and the redemer  
therof the Lord of hostes: I am :: the first, and I the last, and  
beside me there is no God. † Who is like to me? let him call  
and declare: and let him expound me the order, since I ap-  
pointed the ancient people: the thinges to come, and that  
shal be hereafter let them shew vnto them. † Feare ye not,  
neither be ye troubled, from that time I haue made thee to  
heare, and haue declared: you are my witnesses. Is there a  
God beside me, and a maker, whom I haue not known? † Al  
the makers of an idol are nothing, and their best beloued  
thinges shal not profite them. :: Them selues are their wit-  
nesses, that they doe not see, nor vnderstand, that they may be  
confounded. † Who hath formed a god, and molten a sculptil  
profitable to nothing? † Behold, al the partakers therof shal  
be confounded: for the makers are of men: they shal al  
assemble, they shal stand and feare, and shal be confounded  
together. † The yron smith hath wrought with the file, with  
coales, and with hammers he hath formed it, and hath  
wrought in the arme of his strength: he shal hunger and faynt,  
he shal not drinke water, and shal become wearie. † The  
carpenter hath stretched out a rule, he hath formed it with a  
plaine: he hath made it with corners, and hath fashioned it  
round with the compasse: and he hath made the image of a  
man as it were a beautiful man dwelling in a house. † He hath  
cut downe cedars, taken the helme tree, & the oke that stood  
among the trees of the forest: he hath planted the pine tree,  
which the rayne nourished. † And it was made a fyre for men:  
he tooke of them, and was warmed: and kindled them, and  
baked bread: but of the rest he wrought a god, and adored:  
he made a sculptil, and bowed downe before it. † Halfe he  
burnt with fyre, and of the halfe broyled he flesh & eate it: he  
fod pottage, and was filled, and was warmed, and sayd: Aha,  
I am warme, I haue sene the fyre. † But the rest therof he  
made

Ap  
C

sup.

- made a god, and a sculptil to him self: he boweth before it, and beseecheth, saying: Deliuer me, because thou art my God.
- 18 † They haue not known, nor vnderstood: for they haue forgotten, that their eies could not see, and that they could
- 19 not vnderstand with their hart. † They doe not recount in their minde, nor know, nor feele, that they should say: Halfe therof I haue burnt with fyre, and I haue baked bread vpon the coles therof: I haue broyled flesh, & haue eaten, and of the rest therof shal I make an idol: shal I fall downe before the
- 20 stocke of a tree? † Part therof is ashes; an vnwise hart adored it, & he wil not saue his soule, nor say: Perhaps there is a lie in
- 21 my right hand. † Remember these thinges ô Iacob, and Israel, because thou art my seruant. I haue formed thee, thou art my
- 22 seruant ô Israel forget me not. † I haue cleane taken away thine iniquities as a cloude, & thy sinnes as a mist: returne to me because I haue redemed thee. † Praise ye ô heauens, because
- 23 the Lord hath done mercie: make iubilacion ye endes of the earth: ye mountaynes sound prayse, thou forest and euerie tree therof: because the Lord hath redemed Iacob, and Israel
- 24 shal be glorified. † Thus sayth our Lord thy redemer, and thy maker, from the wombe: I am the Lord, that make al thinges, that alone stretch out the heauens, that establish the
- 25 earth, and none with me. † That make the signes of diuiners voide, and turne the southsayers into furie. That turne the
- 26 wise backward, and that make their knowlege foolish. † That rayseth vp the word of his seruant, and accomplisheth the counsel of his messengers, which say: to Ierusalem: Thou shalt be inhabited; & to the cities of Iuda: You shal be built,
- 27 and I wil rayse vp the desertes therof. † Which say to the
- 28 depth: Be thou desolate, and thy riuers I wil drie vp. † Who say to Cyrus: Thou art my pastour, and thou shalt accomplish al my wil. Who say to Ierusalem: Thou shalt be built; and to the temple: Thou shalt be formed.

and adore the same inventions. A litle after he sheweth, that the Catholique Church of Christ shal be euer free from such idolatries quite cōtrarie to Protestantes assertion that the Church should haue fallen & bene in idolatric manie hundred yeares together.

:: In al this prophetic of the Church of Christ the prophet alludeth to the historie of Ierusalem to be destroyed by the Chaldees and redified by permission of Cyrus, & Darius in the times of Aggeus, & Zacharias.

## CHAP. XLV.

*Cyrus, by Gods providence overcoming Babylon, wil deliuer the Iewes from captinitie. 4. Yet is reprehended because he acknowledgeth not God. 8. Vpon which occasion the prophet foresheweth the coming of Christ; 14. in figure of whom he addeth more of Cyrus: 18. and anonetheth that there is but one true God.*

The 7. part. The deliuerie of the Iewes from Babylon by Cyrus king of Medes and Persians, now also of Assyrians.

∴ Because al  
kings that  
reigned amōg  
the Iewes  
were annoin-  
ted wvith oyle,  
Cyrus is called  
christ though  
he was not or-  
dayned wvith  
this ceremony  
of annoin-  
ting.

∴ S. Ierom no-  
teth here out  
of Iosephus (*l.*  
*11. Antiq.*) that  
Cyrus finding  
his name long  
before proph-  
cied by Isaias,  
became very  
beneuolous  
to the Iewes,  
louing them  
as the familiar  
seruants of  
God.

∴ But though  
he knew and  
professed one  
God, & no o-  
ther (*1. Esd. 1.*)  
yet he was not  
conuerred in  
al pointes of  
religion, nei-  
ther serued  
God according  
to that gene-  
ral knowlege  
he had, and so  
knew not God  
rightly.

∴ The prophet  
in the former  
prophecie con-  
templating  
Christ as in a  
figure now e-  
leuated more  
in spirite, pro-

**T**HVS sayth the Lord to my ∴ christ Cyrus, whose right  
hand I haue taken, to subdew the Gentiles before his  
face, and to turne the backes of kings, & to open the doores  
before him, and the gates shal not be shut. † I wil goe before  
thee, and wil humble the glorious of the earth. I wil breake  
the brasen gates, and wil burst the iron barres. † And I wil  
geue thee hidden treasures, & mysteries of secretes: that thou  
mayst know that I am the Lord, which cal thy name, the God  
of Israel. † For my seruant Iacob, and Israel myne elect, and I  
haue called thee ∴ by thy name: I haue resembled thee, and  
∴ thou hast not knowen me. † I the Lord, & there is none els  
beside me there is no God: I girded thee, and thou hast not  
known me: † that they which are from the rising of the  
sunne, and which are from the west may know, that there is  
none beside me. I the Lord, and there is none oher, † that  
forme light, and create darknesse, make peace, and create euil:  
I the Lord that doe al these thinges. † ∴ Droppe dew ye hea-  
uens from aboue, and let the cloudes rayne the iust: be the  
earth opened, and bud forth a sauour: and let iustice spring vp  
withal: I the Lord haue created him. † Woe to him that gaine-  
sayeth his maker, a sheard of the earthen pottes: shal the clay  
say to him that fashioneth it: What makest thou, & thy worke  
is without handes? † Woe to him that sayth to his father: Why  
doest thou beget? and to the woman: Why doest thou trauel?  
† Thus sayth our Lord the holy one of Israel the maker therof:  
Aske me thinges to come: concerning my children and the  
worke of my handes command you me. † I made the earth: &  
man ypon the same I haue created: my handes stretched forth  
the heauens, and I haue commanded al their host. † I haue  
raysed him vp to iustice, & wil direct al his wayes: he shal build  
my citie, & dismisse my captiuitie: not for price, nor for giftes,  
sayth our Lord the God of hostes. † Thus sayth our Lord: The  
labour of Aegypt, and the merchandise of Aethiopia, and of  
Sabaim the high men shal passe to thee, & shal be thine: they  
shal walke after thee, they shal goe bound with manicles: and  
they shal adore thee, and shal beleche thee: Onlie in thee is  
God, and there is no God beside thee. † Verely thou art God  
hidden, the God of Israel a sauour. † They are al confounded,  
and ashamed: the forgers of errours are gone together into  
confusion. † Israel is saued in our Lord with eternal saluation:  
you shal not be confounded, and you shal not be ashamed  
for

2. Pet.

Rom.  
Iere. 1

- 18 for euer and euer. † Because thus sayth our Lord that created the heauens, the verie God that formed the earth, and made it, the verie maker therof: he did not create it in vaine: to be inhabited he formed it. I the Lord, and there is none other.
- 19 † I haue not spoken in secretes, in a darke place of the earth: I haue not sayd to the seede of Iacob: Seeke me in vayne. I the Lord that speake iustice, that declare right thinges. † Gather ye together, and come, and approch together ye that are sau'd of the Gentiles: they haue bene ignorant that lift vp the wood of their grauen worke, and aske of a God that sa- ueth not. † Declare ye, and come, and consult together: who hath made this to be heard from the begynning, from that time foretold this? Haue not I the Lord, and there is no God besides but I? A iust God, and that saueth there is none beside me. † Be conuerted to me, and you shal be sau'd al ye endes of the earth: because I am God, and there is none other.
- 23 † I haue sworne by myself, the word of iustice shal procede out of my mouth, and shal not returne, because euerie knee shal be bowed to me, and euerie tongue shal sweare. † Therefore in our Lord, shal he say, are my iustices and empire: they shal come to him, and al that resist him, shal be confounded.
- 25 † In our Lord shal al the seede of Israel be iustified and pray'd.

phetieth of  
Christ only,  
vwho built his  
Church vpon  
a sure rock.  
Not of Cyrus,  
who being ad-  
uanced by god  
yet perfectly  
knew not god  
v. 4. nor of  
Zorobabel  
vwho did not  
release the  
people from  
captiuitie, but  
together with  
others, vvas  
released, nei-  
ther had the  
tide of a king,  
but liued in  
subiection to  
other kinges.  
S. Ierom. in hunc  
locum.

## CHAP. XLVI.

*Bel, Nabo, and other idoles shal be destroyed, 3. Whereupon the Iewes are admonished to returne from sinne, to Gods true seruice. 12. And saluation is promised by Christ.*

- 1 **B**E L :: is broken, :: Nabo is destroyed: their idols are made to beastes and cattel, your burdens of heauie weight euen vnto wearines. † They haue melted away, and are broken together: they could not saue him that caried them, and their soule shal goe into captiuitie. † Heare me o house of Iacob, al the remnant of the house of Israel, which are caried of my wombe, are borne vp of my matrice. † Euen vnto old age I am the same, and vnto hoare heares I wil carie: I haue made, and I wil beare: I wil carie, and wil saue. † Wherto haue you resembled me, and made me equal, and compared me, and made me like? † You that contribute gold out of the bag, and weigh siluer with balance: hyring a goldsmith to make a god: and they fal downe and adore. † They beare him on

:: Bel or Belus, called also Sarnus, was of such estimation, that they offered to him in sacrifice not only men that were taken captiues, but also their owne sonnes. Nabo, otherwife called Dagon, vvas an especial idol amongst the Philistims. 1. Reg. 5.

their shoulders carying, and setting him in his place, & he shall stand, and shall not moue out of his place. Yea when they shall criee also vnto him, he shall not heare: from tribulation he shall not saue them. † Remember this, & be confounded: returne ye transgressors to the hart. † Remember the former world, because I am God, and there is no God beside, neither is there the like to me. † Which shew the last thing from the beginning, and from the beginning the things that as yet were not done, saying: My counsel shall stand, and al my wil shall be done: † Which cal: a bird from the east, and from a farre cuntry, the man of mine owne wil, and I haue spoken, and wil bring it: I haue created, and wil doe it. † Heare me ye hard harted, which are far from iustice. † I haue made my iustice neere, it shall not be far of, & my saluation shall not tarie. I wil geue saluation in Sion, and my glorie to Israel.

:: Not Cyrus (saith S. Ierom) but Christ the Orient starre prophesied by Balaam. Num. 24. whom the Sages came to adore from the East Mat. 2.

## CHAP. XLVII.

*The destruction of Babylon is further prophesied, for their pride, 8. arrogance, 10. and sorcerie.*

:: Babylon not hitherto overcome at last was brought to miserie and destruction.

COME downe, sitte in the dust :: ô Virgin daughter of 1  
Babylon, sitte on the ground: there is no throne for the  
daughter of the Chaldees, because thou shalt no more be cal-  
led nice and tender. † Take a mil, and grinde meale: make 2  
bare thy turpitude, discouer the shoulder, vncouer the thighes,  
passe the riuers. † Thyne ignominie shall be discouered, and 3  
thy reproch shall be seene: I wil take vengeance, and no man  
shall resist me. † Our redemer, the Lord of hostes is his name 4  
the holie one of Israel. † Sitte holding thy peace, and enter  
into darkenes ô daughter of the Chaldees: because thou shalt  
no more be called the ladie of kingdomes. † I was angrie 6  
agaynst my people, I :: haue contaminated mine inheritance,  
and haue geuen them into thy hand: thou hast not shewed  
mercies to them: vpon the ancient thou hast made thy yoke  
exceeding heauie. † And thou hast sayd: I wil be a ladie for 7  
euer: thou hast not put these things vpon thy hart, neither  
hast thou remembered thy later end. † And now heare these 8  
things thou that art delicate, and dwellest confidently, that  
sayest in thy hart: I am, and there is none els beside me: I  
shall not sitte a widow, and I shall not know barrenesse.  
† These two things shall come to thee sodenly in one day, 9  
barrenesse and widowhood. Al things are come vpon thee,  
because

Nah. 3.

Apo.

Infra

:: Gods people cōtaminating themselves with sinne, were suffered to fall into ignominious captiuitie; but God geueth them grace of repentance, & then seuerely punisheth their vmerciful afflictors & persecuters.



because of the multitude of thy sorceries, and for the vehement hardnes of thine inchanters. † And thou hast confidence in thy malice, & hast sayd: There is none that seeth me. Thy wisdom, and thy knowlege, this hath deceiued thee. And thou hast sayd in thy hart: I am, and beside me there is none other. † Euil shal come vpon thee, and thou shalt not know the ryling therof: and calamitie shal fall violently vpon thee, which thou canst not expiate: miserie shal come vpon thee suddenly, which thou shalt not know. † Stand with thine inchanters, and with the multitude of thy sorceries, in which thou hast traueled from thy youth, if perhaps it may profite thee any thing, or if thou mayst become stronger. † Thou hast sayled in the multitude of thy counsels: let the astrologers of the heauen stand and saue thee, which did contemplate the starres, and count the monethes, that by them they might tel things that shal come to thee. † Behold they are become as stuble, fire hath burnt them, they shal not deliuer their soule from the hand of the flame: there are no coles, wherewith they may be warmed, nor fire, that they may sitte therat. † So are the thinges become vnto thee, in whatsoever thou hast traueled: thy merchants from thy youth, euerie one hath erred in his owne way, there is none that can saue thee.

## CHAP. XLVIII.

*The prophet inueigheth against the Iewes vaine boasting of the name of Israel, not hauing true vertues. 3. Onlie God, not idoles, foresheweth thinges to come: 9. for his owne names sake, conserueth his people, 16. Inuileth them to repent, and to be grateful for his benefices.*

**H**EAR ye these thinges o house of Iacob, which are called by the name of Israel, and are come out of: the waters of Iuda, which sweare in the name of our Lord, & are mindful of the God of Israel not in truth, nor in iustice. † For they are called of the holie citie, and are established vpon the God of Israel: the Lord of hostes is his name. † The former thinges of old I haue declared, and they proceeded out of my mouth, and I haue made them to be heard: suddenly I haue wrought, and they came. † For I knew that thou art stubborn, and thy necke is an yron sinew, and thy forehead of brass. † I foretold thee of old: before they came I told thee, lest perhaps thou shouldest say: My idols haue done these thinges,

By waters in the Hebrew phrase, is here understood the fountaine, or spring, the prophet speaking to those that were of the tribe of Iuda: who especially challenged the preeminences

and blessings  
of Israel the  
Patriarch, but  
had not his  
vertues of for-  
titude, and in-  
ternal sight of  
God, signified  
by the name  
Israel.

∴ God spareth  
& conserueth  
his people not  
for their me-  
rites but of his  
mercie, shew-  
ing his benig-  
nitie that they  
may repent if  
they wil.

∴ These pro-  
mises of re-  
conciliation  
to God, and of  
peace pertaine  
to the peni-  
tent not to the  
obstinate in  
impietie.

things, and my sculptrils, and molten haue commanded these  
things. † See al the things which thou hast heard: but haue  
you declared them? I haue made thee know new things  
of old, and the things are kept which thou knowest not:  
† now they are created, and not of old: and before the day,  
and thou heardest them nor, lest perhaps thou mightest  
say: Behold I knewe them. † Thou hast neither heard,  
nor known, neither was thine eare opened of old. For I  
know that transgressing thou wilt transgresse, and I haue cal-  
led thee a transgressor from the wombe. † ∴ For my names  
sake I wil make my surie far of: and for my prayse I wil bridle  
thee, that thou perish nor. † Behold I haue fined thee, but  
not as siluer, I haue chosen thee in the fornace of pouertie.  
† For myself, for my self wil I do it, that I be not blasphemed:  
and I wil not geue my glorie to another. † Heare me o Iacob,  
and thou Israel whom I cal: I the same, I the first, & I the last.  
† My hand also hath founded the earth, and my right hand  
hath measured the heauens: I shal cal them, and they shal  
stand together. † Assemble ye together al you, and heare:  
which of them hath shewed these things? The Lord hath  
loued him, he wil do his wil in Babylon, and his arme in the  
Chaldees. † I, euen I haue spoken, and called him: I haue  
brought him, and his way is directed. † Come ye to me, and  
heate this: I haue not spoken in secrete from the beginning,  
from the time before it was done, I was there, and now the  
Lord God hath sent me, and his spirite. † Thus sayth our Lord  
thy redemer the holie one of Israel: I the Lord thy God that  
teach thee profitable things, that gouerne thee in the way  
that thou walkest. † I would thou hadst attended to my com-  
mandments: thy peace had bene as a floud, and thy iustice as  
the waues of the sea. † And thy seede had bene as the sand,  
and the stocke of thy wombe as the grauel stones therof: his  
name had not perished, neither had it bene destroyed from  
before my face. † Come forth out of Babylon, flee from the  
Chaldees, shew it forth in the voice of exultation: make this  
to be heard, and speake it out euen to the endes of the earth.  
Say: Our Lord hath redemed his seruant Iacob. † They  
thirsted not in the desert, when he brought them forth: water  
out of the rocke he brought forth to them, and he cloue the  
rocke, and there flowed waters. † There is ∴ no peace to the  
impious, sayth our Lord.

*Christ shal lead the Gentiles to saluation, euen of the ilandes and vndermost partes of the world. 10. By him the faithfull shal receiue much grace, 14. and comfort. 18. The Church stil increasing, 21. admiring her owne felicitie : 25. and the destruction of her enemies.*

The 8. part.  
All nations shal be conuerted to Christ : some Iewes in the primitive Church, and many here the end of the world.

- H**EARE ye ilands, and attend ye peoples :: from a farre. The Lord hath called me from the wombe, from my mothers bellie he hath bene mindful of my name. † And he hath made my mouth as a sharpe sword : in the shadow of his hand he hath protected me, & hath made me as a chosen arrow in his quiver he hath hidden me. † And he sayd to me : Thou art my seruant Israel, because in thee wil I glorie. † And I sayd : I haue laboured in vayne, without cause, and in vayne haue I spent my strength : therefore my iudgement is with the Lord, and my worke with my God. † And now sayth the Lord, that formed me from the wombe to be his seruant, that I may reduce Iacob vnto him, and Israel wil not be gathered together : and I am glorified in the eies of the Lord, and my God is made my strength. † And he sayd : It is a smal thing that thou shouldest be my seruant to rayse vp the tribes of Iacob, and to conuert the dregges of Israel. Behold, I haue genen thee to be the light of the Gentiles, that thou mayst be saluation euen to the fardest part of the earth. † Thus sayth our Lord the redemer of Israel, the holie one therof, to the contemptible soule, to the nation that is abhorred, to the seruant of lordes : kings shal see, & princes shal rise, & adore for our Lords sake, because he is saythful, & for the holie one of Israel who hath chosen thee. † Thus sayth our Lord : In time acceptable I haue heard thee, and in the day of saluation I haue holpen thee : and I haue kept thee, and geuen thee to be a couenant of the people, that thou mightest rayse vp the land, and possesse the inheritances dissipated : † that thou mightest say to them, that are bound : Come forth : & to them that are in darknesse : Be ye discouered. Vpon the wayes shal they feede, & their pastures shal be in al plaines. † They shal not hunger, nor thirst, & heate and sunne shal not strike them : because he that is merciful to them, shal gouerne them, and al the fountaines of waters shal geue them drinke. † And I wil make al my mountaines to be a way, & my pathes shal be exalted. † Behold these shal come from farre, & behold they from
- This word from a farre (& the like) doth conuince (saith S. Ierom) that the prophet speaketh of al nations to be conuerted to Christ. And as this Prophet hath already spoken much of Christ and his Church, so hence forth more especially he sheweth him selfe rather an Euangelist, or an Apostle then only a Prophet. which S. Ierom testifieth of him. *Epist. ad Paulu.*
- S f f the

the North and the sea, and these from the South countrie.

¶ The Church of the old testament lamenteth that she seemeth to be forsaken, in respect of the manie great benefites bestowed on the Church of Christ.

¶ But God answereth that he can not, & wil not forget, nor forsake his Church which in dede is al one in the old and new testament, only differing in state, and therefore that which he doth to her in the new testament, pertaineth to the whole Church in general of al times & al places.

† Ye heauens prayse, and earth reioyce, ye mountaynes geue 15  
praise with iubilacion: because our Lord hath comforted his  
people, and wil haue mercie on his poore ones. † And ¶ Sion 14  
sayd: Our Lord hath forsaken me, & our Lord hath forgotten  
me. † Why, ¶ can a woman forget her infant, that she wil not 15  
haue pitie on the sonne of her wombe? And if she should forget,  
yet wil not I forget thee. † Behold, I haue writen thee in my 16  
handes: thy walles are before myne eyes alwayes. † Thy build- 17  
ders are come: they that destroy thee, and dissipate thee shall  
goe out of thee. † Lift vp thine eyes round about, and see, al 18  
these are gathered together, they are come to thee: I liue, saith  
our Lord, for thou shalt be clothed with al these as with an  
ornament, and as a bride thou shalt put them about thee.  
† Because thy deserts, and thy solitarie places, and the land of 19  
thy ruine shall now be straite by reason of the inhabitants, and  
they shall be chased far away that swallowed thee vp. † As yet 20  
shall the children of thy barrenesse say in thine eares: The  
place is straite for me, make me space to dwell. † And thou 21  
shalt say in thy hart: Who hath begot me these? I am barren &  
not bearing, ledde into transmigration, and captiue: and these  
who hath brought vp? I destitute and alone: & these where  
were they? † Thus sayth our Lord God: Behold I wil lift vp 22  
my hand to the Gentiles, & to the peoples I wil exalt my signe.  
And shall carie thy sonnes in their armes, and thy daughters  
vpon their shoulders. † And kinges shall be thy nourcing fa- 23  
thers, & queenes thy nources: with countenance cast downe  
toward the ground they shall adore thee, & they shall licke vp  
the dust of thy feete. And thou shalt know that I am the Lord,  
vpon whom they shall not be confounded that expect him.  
† Shall a praye be taken from the strong? or can that which 24  
was caught of the mightie be saued? † Because thus sayth our 25  
Lord: Yea verely, euen the captiuitie shall be taken away from  
the strong: and that which was taken by the mightie, shall be  
saued. But those that haue iudged thee, wil I iudge, and thy  
children I wil saue. † And I wil feede thine enemies with 26  
their owne flesh: and as with new wine, so shall they be em-  
brewed with their owne blood: and al flesh shall know, that  
I am the Lord that saue thee, and thy redemer the mightie one  
of Iacob.

*The Synagogue shall be divorced for her iniquities. 4. Christ will omit no ordinarie meanes, but for her sake will indure ignominious afflictions. 10. At which she condemning shall perish.*

- 1 **T**HVS sayth our Lord: What is this :: bill of the diuorce  
of our mother, wherwith I haue dismissed her? or who  
is :: my creditour, to whom I sold you? Loe you are solde :: for  
2 your wicked deedes, I haue dismissed your mother. † Because I  
came, and there was not a man: I called, and there was none  
that would heare. Why, is myne hand abridged and made a  
litle one, that I can not redeme? or is there no strength in me  
to deliuer? Behold, in my rebuke I wil make the sea desert, I  
wil turne the floodes into drie land: the fishes shal rot without  
3 water, and shal dye for thirst. † I wil cloth the heauens  
4 with darknes, and wil make sackcloth their couering. † The  
Lord hath geuen me :: a learned tongue, that I may know to  
stay him vp that is wearie, with a word: he stirreth vp in the  
morning, in the morning he stirreth vp mine eare, that I may  
5 heare him as a master. † The Lord God hath opened mine eare,  
6 and I doe not gaynesay: I am not gone backward. † I haue  
geuen my bodie to the strikers, & my cheekes to the pluckers:  
I haue not turned away my face from the rebukers & (pitters.  
7 † The Lord God is mine helper, therefore am I not confounded:  
therefore haue I set my face, as a most hard rocke, and I know  
8 that I shal not be confounded. † He is neere that iustifieth me,  
who shal gaynesay me? let vs stand together. who is myne  
9 aduersarie? let him come to me. † Behold the Lord God, my  
helper: who is he that shal condemne me? Loe they shal al be  
10 destroyed as a garment, the mothe shal eate them. † Which  
of you feareth our Lord, heareth the voice of his seruant, who  
hath walked in daikenes, and hath no light? let him hope in  
11 the name of our Lord, and leane vpon his God. † Loe al you  
doe kindle a fyre, are compassed with flames, walke in the  
light of your fyre, and in the flames which you haue kindled:  
of my hand is this done to you, you shal sleepe in sorrowes.

:: God diuorced not the Synagogue from him of hardness of hart.  
:: Neither deliuered her for payment, as though he were in debt to anie creditor.  
:: But her owne reuolt, and iniquities separated her from Christ.  
:: Skill of tongue how to speake, & discretion when & where, was geuen to I-laias, ch. 6. v 6.  
Much more (saith S. Ierom) to Christ: who spake in his life, was silent in his passion, and now speaketh by his Apostles, and other pastors.

CHAP. LI.

*God encourageth Sion to trust in his promised comforte, by example of Abraham. 3. For the spiritual Sion, the Church of Christ, shal receive much grace by his Evangelical law: 12. and her children shal not feare persecution, nor be overcome; 23. but her enemies shal faile.*

:: In the next  
 verse the *rock*  
 & *cane* are ex-  
 plained to si-  
 gnifie Abra-  
 ham and Sara;  
 who are pro-  
 posed for ex-  
 amples to be  
 imitated,  
 being so no-  
 ble progeni-  
 tors of the Je-  
 wes. S. Paul  
 exhorteth his  
 countrie men,  
 and in them al  
 Christians the  
 like in spiri-  
 tual progeni-  
 tors, that first  
 plant Catholi-  
 que Religion  
 in anie place  
 saying: *Remem-  
 ber your Prela-  
 tes which haue  
 spo' en the word  
 of God to you:*  
*Heb. 13.*

:: As God de-  
 stroyed Pha-  
 rao the proud  
 dragon in the  
 sea, which he  
 dried vp for  
 his people to  
 passe; so he  
 wil ouerthrow  
 the diuel & de-  
 liuer captiues  
 from sinne &  
 tyrannie.

**H**EARE me ye that folow that which is iust, and that  
 seeke our Lord: attend to :: the rock whence you are  
 hewen out, & to the caue of the lake from the which you are  
 cut out. † Attend to Abraham your father, and to Sara that  
 bare you: because I called him alone, and blessed him, & mul-  
 tiplied him: † Our Lord therfore wil comfort Sion, and wil  
 comfort al the ruines therof: and he wil make her desert as  
 delicacies, and her wildernes as the garden of our Lord. Ioy  
 and gladnes shal be found in it, geuing of thankes, and voice  
 of prayse. † Attend vnto me o my people, and my tribe heare  
 ye me: because a law shal proceede from me, and my iudge-  
 ment shal rest to be a light of the peoples. † My iust one is  
 nigh at hand, my sauour is gone forth, and mine armes shal  
 iudge peoples: the islands shal expect me, and shal patiently  
 wayte for mine arme. † Lift vp your eies into heauen, and  
 looke downe to the earth beneath: because the heauens shal  
 melt as smoke, and the earth shal be worne away as a garment,  
 and like to these thinges shal the inhabitants therof perish:  
 but my saluation shal be for euer, and my iustice shal not faile.  
 † Heare me ye that know that which is iust, my people which  
 haue my law in their hart: feare ye not the reproch of men,  
 and be not afraid of their blasphemies. † For as a garment,  
 so shal the worme eate them: and as wool, so shal the moth  
 deuoure them, but my saluation shal be for euer, and my iu-  
 stice vnto generations of generations. † Arise, arise, put on  
 strength o arme of our Lord: arise as in the old dayes, in the  
 generations of wordes. :: Hast not thou stricken the proude,  
 wounded the dragon? † Hast not thou dried the sea, the water  
 of the vehement, which made the depth of the sea a way,  
 that the deliuered might passe. † And now they that are re-  
 demed of our Lord, shal returne, and shal come into Sion  
 praying, and ioy euerlasting vpon their heades, they shal pos-  
 sesse ioy and gladnes, sorrow and mourning shal flee away.  
 † I, euen I myself wil comfort you: who art thou that thou  
 shouldest be afraid of a mortal man, and of the sonne of man,  
 which as grasse so shal wither? † And thou hast forgotten our  
 Lord thy maker, which stretched out the heauens, and found-  
 ed the earth: and thou hast bene afraid continually al the  
 day at the face of his furie, which afflicted thee, and had pre-  
 pared to destroy: where is now the furie of the affliction?  
 † He shal quickly come going to open, and he shal not kil

Psal

Exo.

- 15 vnto vtter destruction, neither shal his bread faile. † But I  
am the Lord thy God which truble the sea, and the waues  
16 therof doe swell, the Lord of hostes is my name. † I haue put  
b. 49. my wordes in thy mouth, and in the shadow of my hand I  
haue protected thee, that thou mightest plant the heauens, and  
found the earth: & mightest say to Sion: Thou art my people.  
17 † Belifted vp, be lifted vp, arise Ierusalem, which hast drun-  
ken of the hand of our Lord the cuppe of his wrath: euen to  
the botome of the cuppe of drouelines hast thou drunke, euen  
18 to the dregges. † There is none that can vphold her of al the  
children, that she hath borne: and there is none that taketh  
her by the hand of al the children, that she hath brought vp.  
19 † There are two thinges which haue happened to thee: who  
a. 47. shal be sorie for thee? :: Spoile, and destruction, and famine, :: Spoile & de-  
20 and the sword, who shal comfort thee? † Thy children are struction shal  
thrown forth, they haue slept in the head of al wayes, as the happen by fa-  
orix that is snared: ful of the indignation of our Lord, of the mine & sword.  
21 rebuke of thy God. † Therefore heare this poore little one,  
22 and drunken not of wine. † Thus sayth thy dominatour our  
Lord, and thy God, who hath fought for his people: Behold  
I haue taken out of thy hand the cuppe of drouelines, the bo-  
tome of the cuppe of mine indignation, thou shalt not adde  
23 to drinke it any more. † And I wil put it in their hand, that  
haue humbled thee, and haue sayd to thy soule: Bow downe,  
that we may passe ouer: and thou hast layd thy bodie as the  
ground, and as a way to them that passe ouer?

## CHAP. LII.

*The prophet alluding to the deliuerie of Sion and Ierusalem from Babylo-  
nical captiuitie, sturreth vp the Church of Christ, to reioyce for the de-  
liuerie from sinne: 7. which Christs Apostles preached: 10. with great  
fruite in al nations.*

- 1 **A**RISE, arise, put on thy strength ô Sion, put on the gar-  
ments of thy glorie ô Ierusalem the citie of the holic  
one: because the vncircumcised, and vncleane shal adde no  
2 more to passe by thee. † Be shaken out of the dust, arise, sit  
vp Ierusalem: loose the bonds of thy necke ô captiue daugh-  
3 ter of Sion. † Because thus sayth our Lord: You :: were sold  
4 for nought, and :: without siluer you shal be redeemed. † Be-  
cause thus sayth our Lord God: My people went downe into  
p. 46. Ægypt at the beginning to be a sejourner there: and Assur  
S f f 3 without  
:: The Iewes  
had not wronged the Baby-  
lonians, nei-  
ther had man-  
kind sinned a-  
gainst the di-  
uel, but both  
had offended  
God  
:: VWho of his  
bountie payde

*mans ransom:  
which no o-  
ther man was  
able to pay.*

without any cause did oppresse them. † And now what haue 5  
I here, sayth our Lord: because my people is taken away for  
nought? Their rulers doe vniustly, sayth our Lord, and conti-  
nually al the day my name is blasphemed. † For this cause shal 6  
my people know my name in that day: because I myself that  
spake, loe am present. † How beautiful vpon the mountaines 7  
are the feete of him that euangelizeth & preacheth peace: of  
him that telleth good, preaching health, that sayeth to Sion:  
Thy God shal reigne! † The voice of thy watchemen, they 8  
haue lifted vp their voice, they shal praye together: because  
eie to eie they shal see when our Lord shal conuert Sion. † Re- 9  
ioyce, & prayse together ye deserts of Ierusalem: because our  
Lord hath comforted his people: he hath redemed Ierusalem.  
† Our Lord hath prepared his holic arme in the sight of al the 10  
Gentiles: and al the endes of the earth shal see the saluation of  
our God. † :: Depart, depart, goe ye out from thence, touch 11  
not a polluted thing: goe out of the middes of her, be clean-  
sed ye that carie the vesseles of our Lord. † Because you shal 12  
not goe out in tumult, neither with sight shal you make hast:  
for our Lord wil goe before you, and the God of Israel wil  
gather you together. † Behold my seruant shal vnderstand, 13  
he shal be exalted, and shal be lifted vp, and shal be exceeding  
high. † As manie haue bene astoined vpon thee, so shal his 14  
looke among men be inglorious, and his forme among the  
sonnes of men. † He shal sprinkle manie nations, kinges shal 15  
shut their mouthe vpon him: because they to whom it was  
not told of him, haue sene: and they that heard not haue be-  
held.

*Ron  
Eze*

¶ Communi-  
cation with  
infidels in spi-  
ritual thinges  
is in no case  
lawful. as S.  
Paul sheweth  
by this text. 2.  
Cor. 6. 7. 17.

### CHAP. LIII.

*Al wil not beleue Christs Gospel to whom it shal be preached: 2. as the my-  
sterie of his ignominious death for al mens sinnes: 7. which he wil suffer  
most mekely: 10. for which his name shal be glorified in al places.*

\* That manie  
hearing the  
truth preached  
do not beleue  
it, is by their  
obstinate free-  
wil, because they  
do not obey the  
Gospel. Ro. 10.  
7. 16. when

**V**H O :: hath beleued our hearing? and the arme 1  
of our Lord to whom is it reueled? † And he 2  
shal come vp as a yong spring before him, and as a roote  
from a thirktie ground: there is no beautie in him, nor comeli-  
nesse: and we haue sene him, and there was no sightlines, and  
we were desirous of him. † Despised, and most abiect of men, 3  
a man of sorowes, and knowing infirmitie: and his looke as it  
were hid and despised, whereupon neither haue we esteemed  
him.



- 4 him. † He surely hath borne our infirmities, and our sorowes  
he hath caried : and we haue thought him as it were a leper,  
5 and stricken of God and humbled. † But he was wounded for  
our iniquities, he was broken for our sinnes: the discipline of  
our peace vpon him, and with the waile of his stripe we are  
6 healed. † Al we haue strayed as sheepe, euerie one hath declin-  
ed into his owne way : and our Lord hath put vpon him the  
7 iniquitie of al vs. † He was offered because him self would,  
and opened not his mouth : as a sheepe to slaughter shal he be  
led, and as a lambe before his shearer, he shal be dumme, and  
8 shal not open his mouth : † from distresse, and from iudge-  
ment he was taken vp : who shal declare his generation ? be-  
cause he is cut out, of the land of the liuing : for the wickednes  
9 of my people haue I stricken him. † And he :: shal geue the im-  
pious for his burial, and :: the riche for his death : because he  
hath not done iniquitie, neither was there guile in his mouth.  
10 † And our Lord would breake him in infirmities : if he shal  
put away his soule for sinne, he shal see seede of long age, and  
11 the wil of our Lord shal be directed in his hand. † For that  
his soule hath laboured, he shal see and be filled : in his know-  
lege the same my iust seruant shal iustifie manie, and he shal  
12 beare their iniquities. † Therefore wil I distribute vnto him  
verie manie, and he shal diuide the spoiles of the strong, for  
that he hath deliuered his soule vnto death, and was reputed  
with the wicked : and he hath borne the sinnes of manie, and  
hath prayed for the transgressours.

their vnder-  
standing dire-  
cteth them  
that it is not  
disagreeable  
to acafon.

:: Our Sauour  
died and was  
buried where  
the wicked  
were comonly  
punished.  
:: Yet was bu-  
ried richly &  
honorably by  
Ioseph of  
Aromathia &  
Nicodemus.

## CHAP. LIIII.

*Gentiles who were barren, shal multiplie in the Church of Christ: 10. from  
which Gods mercie shal neuer be separated.*

- 1 **P**R A T S E :: ô barren woman which bearest not: sing prayse,  
and make ioyful noyse, which didst not beare : because  
manie are the children of the desolate more then of her, that  
2 hath a husband, saith our Lord. † Enlarge the place of thy tent,  
and stretch out the skinnies of thy tabernacles, spare not :  
3 make long thy coardes, and fasten thy nailes. † For thou shalt  
penetrate to the right hand, and to the left : and thy seede shal  
inherit the Gentiles, and shal inhabite the desolate cities.  
4 † Feare not, because thou shalt not be confounded, nor blush:  
for thou shalt not be ashamed, because thou shalt forget the  
confusion of thy youth, and the reproch of thy widowhood  
thou

:: In the old te-  
stament Gen-  
tiles were bar-  
ren bringing  
no fruite to  
God, but in  
the new testa-  
ment they are  
fruitful, & the  
Iewes are bar-  
ren, til the la-  
ter end of the  
world, when  
they also shal  
be fruitful a-  
gaine.

thou shalt remenber no more. † Because he shal rule ouer thee 5  
 that made thee, the Lord of hostes is his name; & thy redemer  
 the holie one of Israel, shal be called the God of al the earth. *Lut.*  
 † For as a woman forsaken & mourning in spirit hath our Lord 6  
 called thee, and as a wife cast of from her youth, hath thy God  
 sayd: † For a moment, a litle while haue I forsaken thee, & in 7  
 great mercies wil I gather thee. † In a moment of indigna- 8  
 tion haue I hid my face a litle while from thee, and in mercie  
 euerlasting haue I had mercie on thee, sayd thy redeemer our  
 Lord. † As in the daies of Noe is this thing to me, to whom 9 *Gen.*  
 I sware, that I would no more bring in the waters of Noe  
 vpon the earth: :: so haue I sworne not to be angrie with thee,  
 and not to rebuke thee. † For :: the mountaines shal be moued, 10  
 and the litle hilles shal tremble: but my mercie shal not de-  
 part from thee, and the couenant of my peace shal not be mo-  
 ued: sayd our Lord thy miseratour. † Poore litle one shaken 11  
 with tempest, without al comfort, behold I wil lay thy stones  
 in order, and wil found thee in sapphires, † and I wil put the 12  
 iasper stone for thy munitions: and thy gates into grauen  
 stones, and al thy borders into stones worthie to be desired.  
 † Al thy children taught of our Lord: & a multitude of peace 13 *Iohn.*  
 to thy children. † And in iustice thou shalt be founded: de- 14 *7. 43*  
 part far from calummie because thou shalt not feare: and from  
 dread, because it shal not approch to thee. † Behold, the bor- 15  
 derer shal come, which was not with me, thy stranger some-  
 time, shal be ioyned to thee. † Behold, I haue created the 16  
 smith that bloweth the coles in the fire, and bringeth forth a  
 vessel for his worke, & I created the killer to destroy. † Euerie 17  
 vessel, that is made agaynst thee, shal not prosper: and euerie  
 tongue resisting thee in iudgement, thou shalt iudge. † This is 18  
 the inheritance of the seruants of our Lord, and their iustice  
 with me, sayth our Lord.

## CHAP. LV.

*God promifeth abundance of spiritual graces to the faithful, 4. that shal beleue in Christ of al nations: 7. and sincerely serue him.*

:: Grace is offered to al, but those only are iustified, and replenished with more

**A**L YE :: that thirst come to the waters: and you that 1  
 haue no siluer, make hast, bye, & eate: come, bye with-  
 out siluer, and without any exchange wine and milke. † Why 2  
 bestow you siluer not for bread, & your labour not for faciety?  
 Hearing heare ye me, and eate that which is good, and your  
 soule

*Apo.*

Mat. 13.

- 3 soule shal be delighted in fatnes. † Incline your eare, & come to me : heare, and your soule shal liue, and I wil make an euerlasting couenant with you, the saythful mercies of Dauid.
- 4 † Behold I haue geuen him for a witnes to the peoples, for a prince and master to the Gentiles. † Behold thou shalt cal the nation, which thou knowest not : and the nations that knew not thee shal runne to thee, because of the Lord thy God, and the holie one of Israel: because he hath glorified thee. † Seeke ye our Lord whiles he may be found, inuocate him, whiles he is nere. † :: Let the impious forsake his way, and the vniust man his cogitations, and returne to our Lord, and he wil haue mercie on him, and to our God: because he is bountifull to forgeue. † For my cogitations are not your cogitations: nor your wayes my wayes, sayth our Lord. † :: For as the heauens are exalted aboue the earth, so are my wayes exalted aboue your wayes, and my cogitations aboue your cogitations.
- 10 † And as the shewre cometh downe, and the snow from heauen, and returneth no more thither, but inebriateth the earth, and watereth it, and maketh it to spring, and geueth seede to the sower, and bread to him that eateth: † so shal my word be, which shal proceede from my mouth: it shal not returne to me voyde, but it shal doe what thinges soeuer I would, and shal prosper in these thinges for which I sent it.
- 12 † Because you shal goe forth in ioy, and in peace shal you be conducted, the mountaines and the litle hilles shal sing prayse before you, and al the wood of the countrie shal clap the hand. † For the shrubbe, shal come vp the fire tree, and for the nettle, shal grow the myrtle tree: and our Lord shal be named for an euerlasting signe, that shal not be taken away.

## CHAP. LVI.

*God inuitheth al men in thought and dede to kepe his law: 4. promisseth blessing and reward to those that professe, and kepe perpetual chastitie. 9. and reproveth euil pastors.*

p. 1.

- 1 **T**HVS sayth our Lord: Keepe ye :: iudgement, and doe iustice: because my saluation is nere to come: and my iustice to be reueled. † Blessed is the man that doth this thing, and the sonne of man that shal apprehend this: keeping the Sabbath that he pollute it not, keeping his handes that he doe no euil. † And let not the sonne of the stranger, that cleaueth to our Lord, say: By seperation the Lord wil diuide
- 2 T t t me from
- 3 Iudgement is a right resolution to do Gods wil, and iustice is the perfect performance therof: as before is noted.

cha. 32.

∴ Vnder the name of Sabbath is vnderstood the obseruation of al the law.

∴ Those that of free election choose good thinges not commanded deserue greater reward.

∴ The prophet foreseeing in spirit the cattles negligence of some pastors, of iust zeale & charitie, inuigilth against them: warning them of their grieuous punishment.

me from his people. † And "let not the eunuch say: Behold I 4  
am a drie tree. Because thus sayth our Lord to the eunuches:  
They that shal kepe my ∴ Sabbathes, and ∴ shal choose the  
thinges that I would, and shal hold my couenant: † I wil geue 5  
vnto them in my house, and within my walles a place, and a  
name better then sonnes and daughters: an euerlasting name  
wil I geue them, which shal not perish. † And the children 6  
of the stranger that cleaue to the Lord, to worshipe him, & to  
loue his name, to be his seruants: euerie one that kepeth the  
Sabbath not to pollute it, and that holdeth my couenant.  
† I wil bring them into my holie mount, and wil make them 7  
ioyful in the house of my prayer: their holocaustes, and their  
victims shal please me vpon mine altar: because my house shal  
be called the house of prayer to al peoples. † Sayth our Lord 8  
God that gathereth the disperfed of Israel: As yet wil I gather  
vnto it, the gathered together therof. † ∴ Al ye beasts of the 9  
felde come to deuoure, al ye beastes of the forest. † His 10  
watchmen al blind haue bene ignorant: dume dogges not able  
to barke, seing vaine thinges, sleeping and louing dreames.  
† And most inpudent dogges, they haue knowne no facietie: 11  
the pastors themselues haue bene ignorant of vnderstanding:  
al haue declined into their owne way, euerie one to his owne  
anarice, from the highest cuen to the last. † Come, let vs take 12  
wine, and be filled with drunkennes, and it shal be as to day, so  
also to morow, and much more.

Mat. 1

Mar. 1

Luc 19

Iere 6

Ez. 8.

Sap. 1.

### ANNOTATIONS. CHAP. LVI.

Issue of children was a blessing of the old Testament Virginitie is a greater blessing in the Church of Christ.

Protestantes expositions of this place not true.

4. *Let not the Eunuch say: I am a drie tree.*] To be barren without children *Exo. 7*  
was ignominious amongst the Iewes in the old testament, because God hauing *Deut.*  
then chosen that only nation for his peculiar people, the conseruation and in-  
crease of his Church depended much vpon their multiplication. But seing the  
Church of Christ in the new testament, should be gathered, and consist of al  
Nations: the Prophet here forsheweth, that Christian Eunuches liuing virgins,  
or continent, should not be ignoble or inglorious, but more glorious and *haue*  
*a better name then* (Gods other seruants) *sonnes and daughters: an euerlasting name,*  
*which shal not perish:* because keeping Gods precepts (such as was the sabbath)  
they also of their free election, *choose* this state of life to kepe perpetual cha-  
stite, more then is commanded. Against vvhich plaine sense of the text, Prote-  
stants oppose their owne glosses. Peter Martyr (*li de calibatu & votis Monasticis*)  
saith God preferreth not Eunuches before others that kepe the law, but only  
before them that transgresse the law. VVhich commentarie is faultie in two  
respctes. For God here calleth them not transgressors, but his *sonnes and*  
*daughters,* before vvhom he preferreth holie Eunuches: neither speaketh of  
such as shal be excluded from good place or good name, but of such as shal  
enioy

Bible  
1603.

enjoy both; and sayth these Eunuches shal haue a better place, & better name; that is, more renoume, and greater reuward. Other Protestants expound this better name, to signifie, that such Eunuches shal be called after (or according to) Gods people, and be of the same religion: vvhich importeth no excellencie at al, in place or name, as the text expelleth: nay scarce equalitie with other seruantes of God. Lastly they adde (lest perhaps this former sense satisfie not the reader) yea vnder Christ (say they) the dignitie of the faithfull, shal be greater then the Levites were at that time. As though the comparison made in this place, were to signifie the general difference betwenn Gods seruants before and since Christ, and not particularly betwenn Eunuches, and such as haue children. How much more meete therfore is it, to see and embrace the explications of the ancient holie Fathers? VVho vniformely vnderstand & expound this prophecie, of such as vovv perpetual chastitie in the Church of Christ, preferring that state before Mariage? S. Basil. (*b. de virginitate*) amongst other reasons and testimonies, bringeth this place in prooffe of the excellencie of virginittie, that the reuward thereof shal be, that for a humane name, God wil geue to virgins the name of immortal Angels, vvhich shal not faile, that they shal possesse a special place in heauen, not only the glorie of Angels, but an excellent dignitie amongst Angels. S. Cyril of Alexandria in his commentaries vpon Isaie: sheweth by this doctrine, that the reuwardes of continencie are (*eximia*) excellent, and exceeding great; so that such as be coninent in bodie, do also keepe al Gods commandments. S. Ierom in his commentaries proueth that virginittie, or perpetual chastitie is a singular good worke of supererogation, not of precept but of Euangelical counsell, by the vvord *elegerit*, shal choose the thinges vvhich God vvould, rather then vvhich he condescending to mans vvweakenes allowveth. Such an Eunuch (saith he) *elegit quæ Dominus voluit, ut plus offerat quam præceptum est*, hath chosen the thinges vvhich our Lord vvould, to offer more then is commanded. And such an Eunuch (keeping also Gods commandments) shal haue *locum optimum*, a chief good place in Gods house; vvhere be manie mansions, he shal be made a tovvre of our Lord, be placed in *sacerdotali gradu*, Priestlie degree, & in stead of carnal children shal haue manie spirituall children Thus S. Ierom. The like vve might cite of a. S. Ambrose in exhort. ad *Virg.* b. S. Augustini, l. de sancta virginitate. c. 24. & 25. c. S. Gregorie. 3. p. Pastoralis c. 29. &c & others so expounding this prophecie.

The ancient fathers vnderstand this prophecie of vovwed chastitie. Preferring it before Mariage.

a. *Ipsi sunt qui habent in celo præmia ceteris præstantiora.*  
b. *Gloriam propriam excellentemque, nec erit quid commune cum multis.*  
c. *In æterna mansione filijs præferuntur.*

## CHAP. LVII.

The prophet lamenteth that men regard not, when the iust dye; 3. reprehendeth those that scorne the godlie; 5. and committe horrible idolatrie; 11. for getting God: 14. who vseth al benignittie to recal them: 20. but they contemne him.

- 1 THE iust :: perisheth, and there is none that considereth in his hart, & men of mercie are :: gathered away, because there is none that vnderstandeth; for :: at the face of malice, is  
2 the iust gathered away. † Let peace come, let him rest in his  
3 bed that hath walked in his direction. † But come you hither ye children of the witch, the seede of the aduouterer, and of  
4 the harlot. † Vpon whom haue you iested? vpon whom haue you opened your mouth awide, and thrust out the

:: Iust men dying seme to the vvicked to perish.  
:: But they are gathered to the happie society of other blessed soules.  
:: And comonly God so

Tit 2

tongue

taketh away  
the iust, when  
he wil punish  
the wicked  
people, that  
they may not  
in this world  
see the gene-  
ral calamitie  
of others.

tongue? Are not you wicked children, a lying seede? † Which  
take comforte in the goddes vnder euerie thicke greenetree, 5  
immolating your litle ones in the torrents, vnder the high  
rockes? † In the partes of the torrent is thy part, this is thy 6  
lot: and thou hast powred out libament to them, thou hast  
offered sacrifice. shal I not take indignation of these thinges?  
† Vpon an high and loftie mountaine thou hast layd thy bed, 7  
and hast gone vp thither to immolate hostes. † And behind 8  
the doore, and behind the post thou hast set thy memorial:  
because thou hast discovered thyself neere me, and hast recei-  
ued an aduouterer, thou hast enlarged thy bed, and made a  
covenant with them: thou hast loued their couche with open  
hand. † And thou hast adorned thyself with royal oyntment, 9  
and hast multiplied the gay payntings. Thou didst send thy  
legates far of, & wast humbled euen to hel. † In the multitude 10  
of thy way thou hast laboured: thou saydst not: I wil rest:  
thou hast found life of thine owne hand, therefore thou hast  
not asked. † For whom, with careful reuerence, hast thou fea- 11  
red, whereas thou hast lied, & hast not bene mindful of me, nor  
thought on me in thy hart? because I am holding my peace,  
and as it were not seing, and thou hast forgotten me. † I wil 12  
declare thy iustice, and thy workes shal not profite thee.  
† When thou shalt crie, let thy gathered together deliuer thee, 13  
and the winde shal take them al away, a soft blast shal beare  
them away: But he that hath confidence in me, shal inherite  
the land, and shal possesse my holie mount. † And I wil say: 14  
Make a way, geue passage, turne out of the path, take away  
stumbling blockes out of the way of my people. † Because 15  
thus saith the High & eminent, that inhabiteth eternitie: and  
his name is holie, dwelling in the high, and holie place, and  
with a contrite & humble spirit: that he may reuiue the spirit  
of the humble, and reuine the hart of the contrite. † For I 16  
wil not contend for euer, neither wil I be wrath vnto the end:  
because :: the spirit shal proceede from my face, and brea-  
things I wil make. † For the iniquitie of his auarice I was 17  
angrie, and haue stricken him: I haue hid my face from thee,  
and haue taken indignation: and he hath gone wandering in  
the way of his owne hart. † I saw his wayes, and haue healed 18  
him, and reduced him, and haue restored consolations vnto  
him, and to them that mourne for him. † I haue created the 19  
fruite of the lippes peace, peace to him, that is far of, and that  
is nere,

:: To the hum-  
ble & contrite  
penitents God  
sheweth al be-  
nignitie, and  
granteth vi-  
shed good  
thinges: as  
prosperous  
windes to sea  
fayring traue-  
lers, & the like.

20 is nere, said our Lord, and I haue healed him. † But the impious are as it were the raging sea, which can not be quiet, and the waues therof ouerflowe vnto conculcation and myre.  
 21 † There is no peace to the impious, sayth our Lord God.

Those that persist obstinate can haue no remission of sinne.

## CHAP. LVIII.

*God commandeth the Prophet, to crie vnto the sinful people vehemently, and incessantly to kepe the law, not only in shew and pretence, but sincerely, leauing their owne wils, and seeking Gods wil: 9. so they shal receiue their good desires, and reward of wel doing.*

1 **C**RIE, :: cease not, as a trumpet exalt thy voice, and tel my people their wicked doings, and the house of Iacob  
 2 their sinnes. † For me in dede they seeke from day to day, and they wil know my waies, as a nation that hath done iustice, and hath not forsaken the iudgement of their God: they aske of me the iudgements of iustice: they wil approach to  
 3 God. † Why haue we fasted, and thou hast not regarded: haue we humbled our soules, and thou hast not knowen? Behold in the day of your fast your owne wil is found, and you exact  
 4 of al your detters. † Behold you fast to debates and contentions, and strike with the fist impiouly. Doe not fast as vntil  
 5 this day, that your crie may be heard on high. † Is this such a fast, as I haue chofen: for a man by the day to afflict his soule? Is this it, to winde his head about like a circle, and to spread sackcloth and ashes? wilt thou cal this a fast, and a  
 6 day acceptable to the Lord? † Is not this rather the fast that I haue chofen? Dissolue the bands of impietic, loose the bundles that ouerlode, dismisse them free that are broken, and breake  
 7 in sunder euerie burden. † Breake thy bread to the hungrie, and the needie, and herberles bring in into thy house: when thou shalt see the naked, couer him, and despise not thy flesh.  
 8 † Then shal thy light breake forth as the morning, and thy health shal sooner arise, & thy iustice shal goe before thy face,  
 9 and the glorie of our Lord shal embrace thee. † Then shalt thou inuocate, and our Lord wil heare: thou shalt crie, and he wil say: Loe here I am. If thou wilt take away the chaine out of the middes of thee, and cease :: to stretch out the finger,  
 10 and to speake that which profiteth not. † When thou shalt powre out thy soule to the hungrie, and shalt fil the afflicted soule, thy light shal arise vp in darkenes, and thy darkenes  
 11 shal be as the noone day. † And our Lord wil geue thee rest

Many sinners are so fast asleepe in their wickednes, that they can not, or rather wil not heare ordinarie admonitions: to such therfore Gods preachers must crie, and not cease to crie, as with a loude trumpette exalt their voice, opportunely, importunely, with al patience, and longanimitie, til they make the deafe to heare, to beleue the truth, and the dume to speake, that is, to professe vertue in word & dede.

alwayes, and wil fill thy soule with brightnes, and deliuer thy bones, and thou shalt be as a watered garden, and as a fountaine of waters, whose waters shal not fayle. † And the deserts of the worlds shal be builded in thee: thou shalt rayse vp the foundations of generation and generation: and thou shalt be called the builder of the hedges, turning the pathes into rest. † If thou turne away thy foote from the Sabbath, from doing thy wil in my holie day, and cal the Sabbath delicate, and the holie of our Lord glorious, and glorifie him, whiles thou doest not thine owne wayes, and thy wil be not found, to speake a word: † Then shalt thou be delighted vpon the Lord, & I wil lift thee vp aboue the heightes of the earth, & wil feede thee with the inheritance of Iacob thy father. For the mouth of the Lord hath spoken.

1/3 61

## ANNOTATIONS CHAP. LVIII.

Protestants detract from the praise & profite of fasting.

5. *Is this such a fast, as I haue chosen?* Fasting is so often & clerly commended in holie Scriptures, that Protestantes (though not greatly affected therto) confesse it to be a good thing of it self, but in diuers respects detract much from it: denying it to be an act of religion, but only of bodily mortification: neither do al generally allow of prescript times, nor of abstinence from flesh those dayes, vvhich they thinke good to fast: and those vvhich do abstaine from flesh, say they do it not for religion, but for the ordinance of ciuil policie. For vvhich opinion they allege out of this, and other places (*Iere. 14. v. 12. Zacha. 7. v. 5.*) that such affliction is not the fast, which God hath chosen. But if they would consider the coherence of the text, they should finde the contrarie. For albeit fasting alone vvithout amendment of euil maners, and vvithout other good vvorkes, doth not appease Gods vvyrath, nor is agreeable to Gods vvill, yet being ioyned vvith contrition of hart, and sincere pietie, doth then greatly please him. And therefore our Lord God here (sayth S. Ierom) lest he might seme to reprocue fasting, vvhich himself had commanded, teacheth hovv it behoneth to fast: *Non enim querit Deus afflictionem solam, & humiliationem anime per iniuriam corporis, vt instar circuli torqueat corpus, & colla submitat, ac tristis incedat: &c. Sed vt cum istis hec faciat que sequuntur.* For God seeketh not onlie affliction, and humiliation of the soule by iniurie of the bodie; that one should vvryth his bodie about like a circle, hold dovvne his neck, and goe pensiue, &c. But that vvith these thinges, he do those vvhich folow: to wytte, *Dissolue the bandes of impietie, and the rest, as in the text.* VVherupon this Doctour discourseth at large, shewing that it profiteth not to eate an emptie bellie, and do those thinges that displease God. But fasting from meate, so that fasting from sinne (by declining from euil, and doing good deedes) be ioyned vvithal: then (saith he) thy fasting vvil be acceptable: For then shal thy light breake forth as the morning, and thy healsh shal sooner arise, and thy iustice shal goe before thy face, and the glorie of our Lord shal embrace thee.

Cultu  
Dei. 1  
2. v. 3

This Scripture reprocueth not fasting, but admonisheth to fast especially from sinne.

Lewis  
33.  
Num

Christs fast an example of the 40. dayes fast in Lent.

Further declaring the great profite therof by examples: that by fasting Daniel, the man of desires knew thinges to come: the Niniuites pacified the vvyrath of God. Elias and Moyses by fourtie dayes hunger were filled with the familiaritie of God: And our Lord him self fasted so manie dayes in the vvildernes, *vt nobis sollemnes ieiuniorum dies relinqueret,* to leaue vnto vs the solemne dayes of fastes.

v. 6  
& 7.

v. 8

Dan  
Iona  
Re.  
Exo.  
3



*Sinnes do separate men from God: 3. as manslaughter, theft, and lying, with contempts of iudgement and iustice. 12. Men are otherwise iudged iust or vniust in the world, then in dede they are before God: 16. who seeth and iudgeth al rightly.*

- B**EHOOLD the hand of our Lord is not abridged that he can not saue, neither is his eare made heauie that it can not heare. † But :: your iniquities haue deuied between you and your God, and your sinnes haue hid his face from you that he would not heare. † For your handes are polluted with blood and your fingers with iniquitie: your lippes haue spoken lie, and your tongue speaketh iniquitie. † There is none that doth inuocate iustice, neither is there any that iudgeth truly: but they trust in thinges of nothing, and speake vanities: they haue conceiued labour, and brought forth iniquitie. † They haue broken the egges of aspes, and haue wouen the spiders webbes: he that shal eate of their egges, shal die: and that which is nourished, shal be hatched into a cockatrice. † Their webbes shal not be for cloathing, neither shal they be couered with their workes: their workes are vnprofitable workes, and the worke of iniquitie is in their handes. † Their feete runne to euil, & hasten to shede innocent blood: their cogitations are vnprofitable cogitations: waste and destruction are in their wayes. † They haue not knowen the way of peace, and there is no iudgement in their steppes: their pathes are become croked to them: euerie one that treadeth in them, knoweth not peace. † For this cause is iudgement far from vs, & iustice shal not apprehend vs. We expected light, and behold darkenesse: brightnes, & we haue walked in darkenes. † We haue groped as blind men, for the wal, and as without eies haue feeded: we haue stumbled at noone day as in darkenes, in darke places as the dead. † We al shal roare as beares, and as mourning doues we shal lament. We haue expected iudgement, and there is none: saluation, and it is far from vs † For our iniquities are multiplied before thee, and our sinnes haue answered to vs: because our wicked doings are with vs, & our iniquities we haue knowen, † to sinne and lie against our Lord: and we were turned away so that we went not after our God, thar we spake calumnie and transgression: we conceiued, and spake from the hart words of lying. † And iudgement was turned backward;

No defect is in Gods powre nor wil, that he deliuereth not the faithful from afflictions, but their sinnes are the impediment; for which he punisheth them, that they may repent, & then he wil deliuer them, 7. 20.

:: No pure  
man being  
able to re-  
deeme, and de-  
liuer mankind  
from capti-  
uitie of sinne,  
God became  
man to accom-  
plish this  
worke.

:: The Church  
hath stil the  
spirit of truth;  
and therefore  
can neuer  
erre.

backward, and iustice stood far of: because truth hath fallen  
downe in the streete, and equitie could not enter in. † And 15  
truth grew into obliuion: and he that departed from euil, lay  
open to the praye: and our Lord saw, and it appeared euil in  
his eies, because there is no iudgement. † And he saw that 16  
there is not a man: and he was astoined, because there is none  
to oppose himself: and :: his owne arme saued to himself, and  
his iustice it self confirmed him. † He is clothed with iustice 17  
as with a brest plate, and is an helmet of saluation on his head:  
he is clothed with garments of reuenge, and is couered as with  
a mantel of zeale. † As vnto reuenge, as it were vnto re- 18  
tribution of indignation to his aduersaries, and recompence  
to his enemies: he wil repay the like to the ilandes. † And they 19  
of the West, shal feare the name of our Lord: and they of the  
rising of the sunne, his glorie: when he shal come as a violent  
streame, which the spirit of our Lord driueth: † and there 20  
shal come a redemer to Sion, and to them, that returne from  
iniquitie in Iacob, sayth our Lord. † This is my couenant 21  
with them, sayth our Lord: :: My spirit that is in thee, and my  
wordes that I haue put in thy mouth, shal not depart out of  
thy mouth, and out of the mouth of thy seede, and out of  
the mouth of thy seedes seede, sayth our Lord, from this pre-  
sent and for euer.

Ep  
1.7

R

#### CHAP. LX.

*In the Church of Christ shal shine the light of true faith, and sincere cha-  
ritie: 8. which shal be spreadde in al nations, and continue al times: 15.  
replenished with manie ioyful graces: 18. and eternal glorie.*

:: God preuen-  
ting with his  
grace, euerie  
one must co-  
operate by  
gratfully ac-  
cepting this  
benefite, and  
so dispose him  
self to iusti-  
fication.

:: Only those  
that come into  
the Church re-  
ceiue the light  
of true faith,  
al others are  
in darkenes.  
:: This prophe-  
cie began to

**A**RISE, :: be illuminated Ierusalem: because thy light is 1  
come, & the glorie of our Lord is risen vpon thee. † Be- 2  
cause loe darkenes shal couer the earth, & a mist the peoples:  
but :: vpon thee shal our Lord arise, and his glorie shal be  
seene vpon thee. † And the Gentiles shal walke in thy light, 3  
and kinges in the brightnes of thy rising. † Lift vp thine eies 4  
round about, and see al these are gathered together, they are  
come to thee: thy sonnes shal come from a farre, & thy daugh-  
ters shal rise from the side. † Then shalt thou see, & abound, 5  
and thy hart shal meruel and be enlarged, when the multitude  
of the sea shal be conuerted to thee, the strength of Gentiles  
shal come to thee. † The inundation of camels shal couer 6  
thee, & the dromedaries of Madian and Ephraim: al of Saba shal  
come,

1/4

- come, bringing gold and frankincense: and shewing forth  
 7 prayse to our Lord. † Al the cattel of Cedar shal be gathered  
 together vnto thee, the rammes of Nabaioth shal minister to  
 thee: they shal be offered vpon my placable altar; and I wil  
 8 glorifie the house of my maiestie. † Who are these, that sit as  
 9 cloudes, and as doves to their windowes? † For, the islandes  
 expect me, and the shippes of the sea in the begynning, that  
 I may bring thy sonnes from a farre: their siluer, & their gold  
 with them to the name of the Lord thy God; and to the holie  
 10 one of Israel, because he hath glorified thee. † And the chil-  
 dren of strangers shal build thy walles, and their kinges shal  
 minister to thee: for in mine indignation haue I stricken thee,  
 11 and in my reconciliation haue I had mercie vpon thee. † And  
 thy gates shal be open continually: day and night they shal  
 not be shut, that the strength of the Gentiles may be brought  
 12 to thee, and their kinges may be brought. † For the nation  
 and the kingdome that shal not serue thee, shal perish: and  
 13 the Gentiles shal be wasted with detolation. † The glorie  
 of Libanus shal come to thee, the firetree, and boxetree, and  
 pineetree together, to adorne the place of my sanctification;  
 14 and the place of my feete I wil glorifie. † And the children  
 of them that humbled thee, shal come crouching to thee, and  
 al that detracted from thee shal adore the steppes of thy feete,  
 and shal call thee the cite of the Lord, Sion of the holie one of  
 15 Israel. † For that thou wast forsaken, and hated, and there  
 was none that passed by thee, I wil make thee to be the pride  
 16 of worldes, a ioy vnto generation and generation: † and thou  
 shalt sucke the milke of the Gentiles, and thou shalt be nur-  
 ced with the tette of kinges: and thou shalt know that I am  
 the Lord that saue thee, and thy redemer the strong one of  
 17 Iacob. † For brasie I wil bring gold, and for yron I wil bring  
 siluer: and for wood brasie, and for stones yron: and I wil  
 18 make thy visitation peace, and thine ouerseers iustice. † Ini-  
 quitie shal no more be heard in thy land, waste and destru-  
 ction in thy borders, and saluation shal occupie thy walles,  
 19 and prayse thy gates. † Thou shalt haue the sunne no more  
 to shine by day, neither shal the brightnes of the moone light-  
 en thee; but the Lord shal be vnto thee for an euerlasting  
 20 light, and thy God for thy glorie. † Thy sunne shal goe  
 downe no more, and thy moone shal not be diminished: be-  
 cause the Lord shal be vnto thee for an euerlasting light, and

V u u

the

be fulfilled  
 when the 3.  
 Sages came on  
 swift beastes to  
 adore Christ,  
 and offered  
 gifts. Mat. 2.  
 This is fulfil-  
 led in great  
 Britanie, Ire-  
 land, & other  
 islandes, as Ter-  
 tullian, Ori-  
 gen, & S. Beda  
 proue against  
 the Iewes: and  
 S. Chrysostom  
 against the  
 Gentiles.  
 This was ac-  
 complished  
 when the Ro-  
 mane Empe-  
 rours, and o-  
 ther Monar-  
 ches and nati-  
 ons receiued  
 the faith of  
 Christ.  
 S. Ierom  
 compelled (as  
 he saith) to  
 leaue the histo-  
 rical sense, be-  
 cause it is not  
 conuenient to  
 say: the walles  
 and fundacion  
 of Ierusalem  
 were adorned  
 with precious  
 stones, and the  
 temple which  
 should be most  
 glorious, was  
 made of wood  
 expoundeth  
 this place of  
 excellent men.  
 The holie maste-  
 rloquent man. Cy-  
 prian the Mar-

Apoc. 21.  
 v. 25.

Apoc. 21.  
 12.

Apoc. 22.  
 15.

*eye, and the confessor of our time  
Hilarious do they  
not seme to thee  
the high trees  
that haue built  
the Church of  
God?*

the daies of thy mourning shal be ended. † And thy people al iust, for euer shal inherite the land, the bud of my planting, the worke of mine hand to glorifie. † The least shal be into a thousand, and the litle one into a most strong nation: I the Lord in the time therof wil sodenly doe it.

## CHAP. LXI.

*Christ announceth himself to be sent from heauen to teach the truth, to heale and pardon the penitent, to comfort the desolate, and strengthen the weake. 4. whose Apostles shal constantly preach iustice in al the world. 10. And his Church shal reioyce.*

∴ Our Sauiour was not, neither needed to be visibly annoynted, as Aaron, Dauid, & others were; but inuisibly by God, with oyle of gladnes, above al others. Ps. 44. 7. 8. with the Holie Ghost, and with powre Act. 10. 7. 39. of whose fulnes al others receiue. Ioan. 1. 7. 16.

∴ It was a griefe and sorrow to the Apostles & first preachers of Christs Gospel that both the Iewes departed from God, & Gentiles stl followed idolatrie, but shortly after, manie were conuerted. ∴ And preferred their owne

**T**H E spirit of the Lord vpon me, because the Lord ∴ hath annoynted me: to preach to the milde he sent me, that I should heale the contrite of harr, and preach indulgence to the captiues, and deliuerance to them that are shut vp. † That I should preac the placable yeare to the Lord, and the day of vengeance of our God: that I might comfort al that mourne: † that I might appoint to the mourners of Sion, and geue them a crowne for ashes, the oyle of ioy for mourning, a mantel of prayse for the spirit of sorrowfulnes: and they shal be called in it the strong of iustice, planting of the Lord to glorifie. † And they shal build the desertes from the begynning of the world, and shal erect the old ruines; and shal repayre the desolate cities, that were dissipated in generation and generation. † And aliens shal stand, and feede your cattel: and the children shal be your husbandmen, and dressers of the vines. † And you shal be called the priestes of the Lord: to you it shal be sayd: The ministers of our God: you shal eate the strength of the Gentiles, and in their glorie you shal be proude. † For your ∴ duple confusion and shame, ∴ they shal prayse their part: for this cause shal they receiue duple in their land, euerlasting ioy shal be to them. † Because I am the Lord that loue iudgement, & hate robberie in holocaust: and I wil geue their worke in truth, and make a perpetual co-uenant with them. † And they shal know their seede in the Gentiles, and their bud in the middes of peoples; al that shal see them, shal know them, that these are the seede which the Lord hath blessed. † Reioycing I wil reioyce in our Lord, and my soule shal be ioyful in my God: because he hath clothed me with the garments of saluation: and with the garment of iustice he hath compassed me, as a bridegrome decked with a

LUC. 4  
7. 18.

crowne,

- 11 crowne, and as a bride adorned with her iewels. † For as the earth bringeth forth her spring, and as the garden shootheth forth his seede: so shal our Lord God make iustice to spring forth, and prayse before al the Gentiles. happie lotte before al other Iewes & Gentiles.

## CHAP. LXII.

*The prophet auoucheth that he wil not cease from preaching Christ, 4. 10 whom al nations shal be conuerted: 8. & whose Church shal continew for euer.*

- 1 **F**OR Sion :: I wil not hold my peace, and for Ierusalem, I wil not rest, til her iust one come forth as brightnes, & her  
 2 sauour be kindled as a lampe. † And the Gentiles shal see thy iust one, and al kinges thy noble one: and thou shalt be called by a new name, which the mouth of our Lord shal name.  
 3 † And thou shalt be a crowne of glorie in the hand of our Lord, and the diadem of a kingdome in the hand of thy God.  
 4 † Thou shalt no more be called, Forsaken: and thy land shal no more be called, Desolate: But thou shalt be called, My wil-  
 5 lord in thee: and thy land shal be inhabited. † For the yong man shal dwell with the virgin, and thy children shal dwell in thee. And the bridegrome shal reioyce vpon the bride, & thy  
 6 God shal reioyce vpon thee. † :: Vpon thy walles, Ierusalem, I haue appointed watchmen, al the day, and al the night, for euer they shal not hold their peace. You that remember our  
 7 Lord, hold not your peace, † and geue not silence to him, vntil he establish, and vntil he make Ierusalem the prayse in  
 8 the earth. † Our Lord hath sworn by his right hand, and by the arme of his strength: If I shal geue thy wheate any more to be meate for thine enemies: and if the strange children shal  
 9 drinke thy wine, wherin thou hast laboured. † Because they that shal gather it together, shal eate it, and shal prayse the Lord: and they that carie it together, shal drinke it in my holie  
 10 courtes. † Passe ye, passe ye through the gates, prepare a way for the people, make the iourney plaine, & picke vp the stones  
 11 and lift vp the signe to the peoples. † Behold our Lord hath made heard in the ends of the earth, tel the daughter of Sion: Behold thy sauour cometh: behold his reward is with him,  
 12 and his worke before him. † And they shal cal them. The holie people, the redemed of our Lord. But thou shalt be called: a citie Sought for, and not Forsaken,

True preachers and pastors cease not from preaching the truth, for anie threats, terror, or torment. But say with this prophet. For Sion (that is, for the good of the Church) I wil not cease &c. & with S. Paul. The word of God is not stilled. 2. Tim. 2. :: The Church of Christs is perpetually visible in her watchmen the pastors & gouerners thereof.

*Christ is described as a victorious conquerour, ascending into heauen with triumph, embred with blond. 7. For al whose benefites the Prophet rendereth thanks: 10. expostulating the peoples ingratitude, that prouoked God to wrath.*

∴ S. Dionyse, Hierar. celest. c. 7. suppoeth this to be the quæstion of the hieghst order of Angels, admiring Christs beauty to be to excellent, not withstanding that he is embred with blond ascending from Edom: (which signifieth terrestriall) from Bosra (a walled citie ouerthrowen) that is from Ierusalem into heauen with triumph after a bloudie victorie.

∴ The Angel guardian of the Church, which standeth before the face of God; Christ testifying that also the particular guardians do alwayes see the face of his Father. Mat. 18

**V**V H O ∴ is this that cometh from Edom, with died 1  
garments from Bosra; this beautiful one in his  
robe, going in the multitude of his strength. I, that speake  
iustice, and am a defender to saue. † Why then is thy clothing 2  
red, and thy garments as theirs that treade in the wine presse?  
† I haue troden the presse alone, and of the Gentiles there is 3  
not a man with me: I haue troden them in my furie, and haue  
troden them downe in my wrath: and their blond is sprinkled  
vpon my garments, and I haue stayned al my rayment. † For 4  
the day of reuenge is in my hart, the yeare of my redemption  
is come, † I looked about, & there was no helper: I sought, 5  
and there was none to ayde: and myne arme hath saued, and  
myne indignation itself hath holpen me: † And I haue troden 6  
downe the peoples in my furie, and haue inebriated them in  
mine indignation, and haue drawen their strength downe to  
the ground. † I wil remember the mercies of our Lord, the 7  
prayle of our Lord for al thinges, that our Lord hath rendred  
to vs, and for the multitude of the good thinges to the house  
of Israel, which he hath geuen them according to his indul-  
gence, and according to the multitude of his mercies. † And 8  
he sayd: But yet is my people, children that denie not: and he  
is become their sauour. † In al their tribulation he was not 9  
troubled, and ∴ the angel of his face saued them: in his loue,  
and in his indulgence he redemed them, and bare them, and  
lifted them vp al the daies of the world. † But they prouoked 10  
to wrath, and afflicted the spirit of his holie one: and he was  
turned to be their enemy, and he conquered them. † And he 11  
remembred the dayes of the world of Moyses, and of his  
people: Where is he that brought them out of the sea, with  
the pastours of his flocke? Where is he that put in the middes  
of him the spirit of his holie one? † He that brought out 12  
Moyses to the right hand by the arme of his maiestie: that di-  
uided the waters before them, that he might make to himself  
an euerlasting name. † He that brought them out through 13  
the depthes, as an horse in the desert that stumbled not. † As 14  
the

Apo. 1  
v. 13.

Euo.

Dent. 26.  
Bar. 2.

the beast that goeth downe in the plaine filde, the spirit of our Lord was their conductor: so didst thou bring thy people that thou mightest make thee a name of glorie. † Attend from heauen, and looke from thy holie habitation, & of thy glorie: where is thy zeale, and thy strength, the multitude of thy bowels, and of thy mercies? they haue held backe them selues toward me. † For thou art our father, and " Abraham hath not known vs, and Israel hath bene ignorant of vs: thou ô Lord art our father, our redemer, from the beginning is thy name. † Why hast thou made vs erre ô Lord from thy waies: hast thou hardned our hart, that we feared not thee? Returne for thy seruants, the tribes of thine inheritance. † As nothing haue they possessed thy holie people: our enemies haue troden downe thy sanctification. † We are become as in the beginning, when thou didst not rule ouer vs, neither was thy name inuocated vpon vs.

God is neuer the cause of error or hardnes of hart: but by indulgence not punishing, sinners harden their owne hartes. so S. Ierom.

### ANNOTATIONS CHAP. LXIII.

16. *Abraham hath not knowne vs*]. The faithful people considering their owne great, frequent, & lauerate sinnes, vvith the extreme calamities wherinto they were fallen for the same, supposed that their progenitor Abraham (vvhom God had particularly called out of his countrie) & Iacob (of vvwhose twelve sonnes the vvhole nation vvvas propagated) did no longer acknowledge them for their children, because they had so grievously offended God, & vvvere not vvorthie of his fauour. At vvwhich notwithstanding, yet they hoped in Gods incomparable mercie; that his diuine goodnes, being Creator of al, vvho had elected them for his peculiar people, brought them out of Ægypt, and offered to releue them from sundrie afflictions, vvould againe reduce them from captiuitie, and as their mercifull father, remitte their sinnes, and relue their miseries, though Abraham, Iacob, and other Patriarches had iustly reiected them as lost children. This being the proper literal sence of this place, according to S. Ierome, and other ancient Doctors explication, it maketh nothing at al for the old and new heresie of Vigilantius, & Luther, denying that Saintes in an other life do know vvhat is done in this vvorld. For albeit the Patriarches, in zeale of iustice, did not acknowledge their carnal posteritie (because of their great sinnes) for their children: yet they knew their state, as S. Augustin (*de cura pro mortuis*) interpreting this, and other places of holie Scripture, teacheth, partly by relation of such as passed from hence to them; partly by holie Angels; and especially by diuine inspirations. As it is clere that Abraham knew the state of poore Lazarus, & of the rich glutton, describing vvhat ech of them had deserued, and consequently receiued. Much more both the old Patriarches, and al other Saintes, in eternal glorie know ech other, though neuer sene nor knowne before in this vvorld. as S. Gregorie teacheth: *li 4 c. 33. Dialogi*. The glorified saintes see also in God that vvwhich pertaineth to their clientes, that pray vvnto them in earth, so faue as God doth ordaine, more clerly by light of glorie, then prophetes see by light of prophesie: as S. Augustin teacheth. But touching the maner he saith it exceeded the reach of his vnder-

The Iewes supposed that for their sinnes the Patriarches did not acknowledge them for their children. Yet hoped that God of his mercie vvould releue them in distresse.

How the old patriarches knew the state of men in this vvorld.

Saintes in glorie see more clerly then Prophets in this life.

That Sainctes know, & helpe mortall mens necessities is certaine: but the maner how, is obscure.

standing, *how Martyrs do helpe those, vvhho, it is certaine, are helpen by them.* So discouraging at large of the vncertaine maner, sheweth that there is no doubt at all of the thing it selfe, that Sainctes in heauen do know mortall mens necessities, heare their prayers, and helpe them by their intercession and merites. vvhich he confirmeth also. *li. 20. c. 21. conf. Faust. Tract. 8. in Ioan. Ser. 5. de Sanctis.* Likewise. S. Ierom against Vigilantius. *S. Gregorie. li. 3. Epist. ep. 30. li. 7. ep. 126. li. 9. ep. 38* and others in manie places.

## CHAP. LXIII.

*The Iewes in captiuitie pray to God for release: 4. acknowledging his former great benefites, and their owne sinnes, fleeing now to his mercie.*

:: The good people, with Priestes and Prophetes of the old Testament most feruently desired Christs coming.

:: And, signifieth for, as Gen. 14 v. 18. And the English Bibles translate for, in this place, though the Hebrew text hath *van*, that is, *and*. But vve vwith S. Ierom and other ancient Fathers follow the authenticall Latin: which hath, *et* in this place, & *enim* in the other.

:: Likewise the same particule and signifieth yet, as if he had said: yet vve shal be saned.

**V**OULD God thou :: wouldest breake the heauens in sunder, and wouldest descend: at thy presence the mountaines should melt away. † As the burning of fyre would they melt, the waters would burne with fyre, that thy name might be made known to thine enemies: at thy presence the nations should be troubled. † When thou shalt doe meruelous thinges, we shal not sustayne: thou art descended, and at thy presence the mountaines are melted. † From the begynning of the world they haue not heard, nor receiued with the eares: the eie hath not scene ô God beside thee, what thinges thou hast prepared for them that expect thee. † Thou hast mette him that reioyceth, and doth iustice: in thy waies they shal remember thee: behold thou art angrie, :: and we haue sinned: we haue bene alwayes in them, :: and we shal be saued. † And al we are become as one vncleane, and al our iustices as the cloth of a menstrued woman: and we haue al fallen as a leafe, and our iniquities as the winde haue taken vs away. † There is none that inuocateth thy name: that riseth vp, and holdeth thee: thou hast hid thy face from vs, and hast dashed vs in the hand of our iniquitie. † And now Lord thou art our father, and we clay: and thou art our maker, and al we the workes of thy handes. † Be not angrie ô Lord ynough, and remember no more our iniquitie: loe regard, al we are thy people. † The citie of thy holie one is made desert, Sion is made desert, Ierusalem is become desolate. † The house of our sanctification, and of our glorie, where our fathers prayed thee, is turned into the burning of fyre, and al our thinges worthie to be desired are turned into ruines. † Wilt thou vpon these thinges conteyne thyself ô Lord, wilt thou hold thy peace, and afflict vs vehemently?

1. Cor.

Psal. 7



*The gentiles shal seeke and finde Christ, 2. Whom the Iewes wil persecute, and shal be reiected, only a few reliques reserved. 13. So the Church shal multiplie, and abound in graces.*

1. **T**HEY :: haue sought me that before asked not, they haue :: This can not  
om. 10. found that sought me not. I said: Behold me, behold me, be meant of  
 2. to a Gentilitie that did not inuocate my name. † I haue spred the Iewes, but  
 forth mine handes al the day to: an incredulous people, which necessarily of  
 3. goeth in a way not good after their owne cogitations. † A the Gentiles.  
 people that prouoke me to anger before my face alwayes: But this is e-  
 4. that immolate in gardens, and sacrifice vpon bricke. † That uidently spo-  
 dwell in sepulchers, and sleepe in temples of idols: that eate ken of the  
 5. swines flesh, and profane potage in their vessels. † That say: Iewes: and so  
 Depart from me, approach not to me, because thou art vn- S. Paul testi-  
 cleane: these shal be smoke in my furie, a fyre burning al the eth of both  
 6. day. † Behold it is written before me: I wil not hold my peace, these places.  
 7. but I wil render and repay into their bosome † your iniquities, R<sup>o</sup>. 10. v 10. 11.  
 and the iniquities of your fathers together, sayth our Lord,  
 that haue sacrificed vpon the mountaines, and vpon the litle  
 hilles haue reproched me, & I wil remeasure their first worke  
 8. in their bosome. † Thus saith our Lord: As if a berrie be  
 found in a cluster, and it be said: Destroy it not, because it is a  
 blessing: so wil I doe for my seruants sake, that I destroy not  
 9. the whole. † And I wil bring forth seede out of Iacob, & out  
 of Iuda a possellour of my mountaines: and mine elect shal in-  
 10. herite it, and my seruants shal inhabite there. † And the cham-  
 paine countries shal be into foldes of flockes, and the valley  
 of Achor for the couche of hearde, vnto my people that haue  
 11. sought after me. † And you, that haue forsaken the Lord, that  
 haue forgotten my holie mount, that sette a table to Fortune,  
 12. and offer libaments vpon it. † I wil number you in the sword,  
 13. and you shal al fal by slaughter: because I called, and you haue :: Nothing can  
 not answered: I spake, and you haue not heard, and you did be more plain  
 euil in mine eies: and you :: haue chosen the thinges, that I lyttered then  
 14. would not. † :: For this cause thus sayth our Lord God: Re- is here the do-  
 hold my seruants shal eate, and you shal be hungrie: behold, ctrine of mans  
 my seruants shal drinke, and you shal be thirstie. † Behold my freewil.  
 seruants shal reioyce, and you shal be confounded: behold Likevise of  
 my seruants shal praye for ioyfulnes of hart: and you shal crie revvard & pu-  
 for sorow of hart, and for contrition of spirit you shal howle. nishment of  
 † And good and euil  
 worke.

¶ The name of  
Iewes shal be  
execrable.  
¶ And Gods  
seruantes shal  
be called  
Christians.

¶ After the ge-  
neral Refur-  
rection the  
heauens and  
earth shal be  
altered in  
qualities, not  
in substance.

¶ The greatest  
and proudest  
Gentiles be-  
ing conuerted  
to Christ, do  
humble them-  
selues to the  
simple maners  
of Christians,  
to penance, fa-  
sting, praying,  
and al vvorkes  
of mortifica-  
tion.

† And you shal leaue your name: for an \* othe to mine elect: 15  
and the Lord God shal kil thee, and wil cal his seruants by: an  
other name. † In which he that is blessed vpon the earth, 16  
shal be blessed in God amen: & he that sweareth in the earth,  
shal sweare by God amen: because the former distreffes are  
forgotten, and because they are hid from myne eyes. † For be- 17  
hold I create: new heauens, and a new earth: and the former  
thinges shal not be in memorie, and they shal not ascend vpon  
the hart. † But you shal be glad and reioyce for euer in these 18  
thinges, which I create: because loe I create Ierusalem exulta-  
tion, and the people therof ioy. † And I wil reioyce in Ieru- 19  
salem, and be glad in my people, and there shal no more be  
heard in it the voice of weeping, and the voice of crying.  
† There shal no more be a childe of daies, and an old man that 20  
shal not fil vp his dayes, because the childe of an hundred  
yeares shal die, and the sinner of an hundred yeares shal be ac-  
cursd. † And they shal build cities, and inhabit: and they 21  
shal plant vineyardes, and eate the fruites therof. † They shal 22  
not build, and an other shal dwell: they shal not plant, and an  
other shal eate: for according to the daies of the tree, shal be  
the dayes of my people, and they shal make old the workes of  
their handes. † Myne elect shal not labour in vayne nor engen- 23  
der in conturbation: because it is the seede of the blessed of the  
Lord, and their posteritie with them: † And it shal be, before 24  
they cal, I wil heare: as they are yet speaking, I wil heare. † The 25  
wulfe and the lambe shal feede together, the lion and the ox  
shal eate straw: & to the serpent dust shal be his bread: they  
shal not hurt, nor kil in al my holie mountaine, sayth our Lord.

\* Of  
expect  
tion.

Apo

7/10

CHAP. LXVI.

*God who filleth heauen and earth, wil dwell in the hart of the humble.  
3. For the sinnes of the Iewes Ierusalem shal be destroyed. 5. The faith of  
Christ shal be propagated by the preaching of the Apostles. 15. And  
Christ coming to iudge, 19. al shal receiue according to their desertes.*

¶ A prophecie  
that the Tem-  
ple shal cease:  
and sacrifices  
of the old Te-  
stament shal  
become vn-  
lawful.

THvs sayth our Lord: " Heauen is my seate, and the 1  
earth my foote stoole: :: what is this house that you wil  
build to me? and what is this place of my rest? † My hand 2  
hath made al these thinges, & al these thinges haue bene done, 3  
sayth our Lord. But to whom shal I haue respect, but to the  
poore litle one, and the contrite of spirit, and him that trem-  
bleth at my wordes? † He that :: immolateth an ox, is as he 3  
that

A  
v.

- that should slay a man: he that killeth a sheepe in sacrifice, as he that should braine a dog: he that offereth oblation, as he that should offer swines bloud: he that remembreth frankincense, as he that should blesse an idol. All these thinges haue they chosen in their wayes, and in their abominations their soule  
 4 is delighred. † Wherefore I also wil choose their delusions: and the thinges that they feared, I wil bring to them: because  
 I called, and there was none that would answer: I haue spoken, and they heard not: and they haue done euil in mine eies,  
 5 and haue chosen the thinges that I would not. † Heare the word of our Lord, ye that tremble at his word: your brethren that hate you, and reiect you for my name sake, haue sayd: Let the Lord be glorified, & we shal see in your ioy: but they shal  
 6 be counfounded. † A voice of people from the citie, :: a voice from the temple, the voice of our Lord repaying retribution  
 7 to his enemies. † Before she traueled, she brought forth, before her time came to be deliuered, she brought forth a man childe.  
 8 † Who euer heard such a thing? and who hath sene the like to this? why, shal the earth trauel in one day? or shal a nation be brought forth together, because Sion hath traueled, and  
 9 brought forth her children? † Shal not I :: that make others to bring forth children, my self bring forth, saith the Lord? shal I, that geue generation to others, be barren, sayth the Lord  
 10 thy God? † Reioyce with Ierusalem, and be ioyful in her al ye that loue her: be glad with her in gladnes al ye, that mourne  
 11 vpon her, † that you may sucke, and be filled of the breast of her consolation: that you may milke, and flow with delightes  
 12 in al maner of her glorie. † Because thus saith our Lord: Behold I wil decline vpon her as it were a floud of peace, and as a torrent ouerflowing the glorie of the Gentiles, which you  
 shal sucke: at the breasts you shal be caried, & vpon the knees  
 13 they shal speake you fayre. † As if the mother would speake one fayre, so wil I comfort you, and in Ierusalem you shal be  
 14 comforted. † You shal see, and your hart shal reioyce, and your bones shal spring as an herbe, and the hand of our Lord  
 shal be known to his seruants, and he shal be w<sup>r</sup>ath with his  
 15 enemies. † Because loe our Lord :: wil come in fyre, and his chariotes as a whirlewind, to render his furie in indignation,  
 16 and his rebuking in flame of fyre: † because our Lord shal iudge in fyre, and in his sword to al flesh, and the slaine of our  
 17 Lord shal be multiplied, † they that were sanctified, and

W w w

thought

Josephus ex-  
 poundeth this  
 of the Angels  
 voice vttered  
 in the temple  
 before the de-  
 struction, say-  
 ing: *Migremus  
 hinc.* Let vs de-  
 part from  
 hence. S. Je-  
 rome confir-  
 meth the same  
 by the wordes  
 of the Psalme.  
 54. I saw con-  
 tradiction in  
 the citie.

God geueth  
 natural powre  
 to al liuing  
 creatures of  
 generation:  
 but himself  
 bringeth forth  
 children of  
 his Church.

Immediately  
 before Christ  
 cometo iudge,  
 this whole  
 world shal be  
 destroyed by  
 fire.

W. 14.  
 7. 7.  
 3.

Christ ascending to his Father left the signe of the crosse, vnto vs, or put it in our foreheades, that we may freely say: *the light of thy countenance is signed vpon vs.* S. Ierom. in hunc locum.

Men of al nations shal be brought into the Church by the mynistrice of particular Angels. S. Iero. *ibid.*

General resurrection of al men.

thought them selues cleane in the gardens behind the gate within, they that did eate swines flesh, and abomination and the mouse: they shal be confounded, sayth our Lord. † But I know their workes, and their cogitations: I come that I may gather together, with al nations and tongues: and they shal come and shal see my glorie. † And I wil put a signe in them, and I wil send of them, that shal be saued, to the Gentiles into the sea, into Afrike, and Lydia them that hold the arrow: into Italic, and Greece, to the ilandes farre of, to them that haue not heard of me, and haue not sene my glorie. And they shal shew forth my glorie to the Gentiles: † and they shal bring al your brethren of al nations a gift to our Lord, vpon horses, and in chariotes, & in horse litters, & on mules, and in coches, to my holie mountaine Ierusalem, sayth our Lord, as if the children of Israel should bring in a gift in a cleane vessel into the house of our Lord. † And I wil take of them to be priestes, and leuites, sayth our Lord. † Because as new heauens, and a new earth, which I make to stand before me, sayth our Lord: so shal your sede stand, and your name. † And there shal be moneth after moneth, and sabbath after sabbath: al flesh shal come to adore before my face, sayth our Lord. † And they shal goe out, and see the carcasses of the men, that haue transgressed against me: their worme shal not die, and their fyre shal not be quenched: and they shal be euen vnto satietie of sight to al flesh.

### ANNOTATIONS. CHAP. LXVI.

As God was serued more specially in the temple, so he is now in Churches, but is in al places. See *Act. 7. 48.*

Clergimen in the old law succeeded by blood, in the new by election.

1. *Heauen is my seate.* Lest anie should interpret these propheticall promises (as the Iewes doe) only of the restauration, & reedification of Ierusalem and the Temple, the Prophet here sheweth that albeit God sanctified the temple, and granted manie benefites to those that serued him therein, yet his proper seate is not in anie material temple or terrestrial place, but in heauen. And therefore Temples and Churches are in deede ordayned for faithful people to serue him in, & to signifie, that as these places are more holie, then ordinarie houses, so heauen is infinitely more glorious then anie earthlie palace: yet God is not conteyned in anie place, but exceedeth al. To which purpose S. Steuen (*Act. 7.*) alleageth and vrgeth this place: and also S. Paul. *Act. 17.* that God dwelleth not, or is not concluded in temples, neither needeth them for his owne vse, but is rightly serued in them, by those that lift vp their mindes to him, as dwelling in heauen, & replenishing al places.

21. *I wil take of them to be Priestes.* In the Law of Moyses Priestes and Leuites were al of one Tribe, by succession of natural kintred, not by election; but the law being changed, necessarily also Priesthood is changed. And Byshopes, Priestes, Deacons, and other Clergie men, are taken, and ordained not by merces of blood, but by election, according to their merites of vertues.

THE

## THE ARGUMENT OF THE BOOKES OF IEREMIE.

**I**EREMIE. the sonne of Helcias, Priest and Prophete, being sanctified in his mothers wombe, begane to prophesie as yet a childe, in Iuda; in the thirtenth yeare of the reigne of king Iosias; continued the rest of his time, which was nintene yeares more; and the eleuen yeares of Ioakim ( wherein are counted the three monethes of Ioachaz, and other three of Iechonias, otherwise called Ioachin ) and eleuen yeares of Sedecias; in all <sup>47.</sup> <sup>48.</sup> <sup>49.</sup> <sup>50.</sup> <sup>51.</sup> <sup>52.</sup> <sup>53.</sup> <sup>54.</sup> <sup>55.</sup> <sup>56.</sup> <sup>57.</sup> <sup>58.</sup> <sup>59.</sup> <sup>60.</sup> <sup>61.</sup> <sup>62.</sup> <sup>63.</sup> <sup>64.</sup> <sup>65.</sup> <sup>66.</sup> <sup>67.</sup> <sup>68.</sup> <sup>69.</sup> <sup>70.</sup> <sup>71.</sup> <sup>72.</sup> <sup>73.</sup> <sup>74.</sup> <sup>75.</sup> <sup>76.</sup> <sup>77.</sup> <sup>78.</sup> <sup>79.</sup> <sup>80.</sup> <sup>81.</sup> <sup>82.</sup> <sup>83.</sup> <sup>84.</sup> <sup>85.</sup> <sup>86.</sup> <sup>87.</sup> <sup>88.</sup> <sup>89.</sup> <sup>90.</sup> <sup>91.</sup> <sup>92.</sup> <sup>93.</sup> <sup>94.</sup> <sup>95.</sup> <sup>96.</sup> <sup>97.</sup> <sup>98.</sup> <sup>99.</sup> <sup>100.</sup> <sup>101.</sup> <sup>102.</sup> <sup>103.</sup> <sup>104.</sup> <sup>105.</sup> <sup>106.</sup> <sup>107.</sup> <sup>108.</sup> <sup>109.</sup> <sup>110.</sup> <sup>111.</sup> <sup>112.</sup> <sup>113.</sup> <sup>114.</sup> <sup>115.</sup> <sup>116.</sup> <sup>117.</sup> <sup>118.</sup> <sup>119.</sup> <sup>120.</sup> <sup>121.</sup> <sup>122.</sup> <sup>123.</sup> <sup>124.</sup> <sup>125.</sup> <sup>126.</sup> <sup>127.</sup> <sup>128.</sup> <sup>129.</sup> <sup>130.</sup> <sup>131.</sup> <sup>132.</sup> <sup>133.</sup> <sup>134.</sup> <sup>135.</sup> <sup>136.</sup> <sup>137.</sup> <sup>138.</sup> <sup>139.</sup> <sup>140.</sup> <sup>141.</sup> <sup>142.</sup> <sup>143.</sup> <sup>144.</sup> <sup>145.</sup> <sup>146.</sup> <sup>147.</sup> <sup>148.</sup> <sup>149.</sup> <sup>150.</sup> <sup>151.</sup> <sup>152.</sup> <sup>153.</sup> <sup>154.</sup> <sup>155.</sup> <sup>156.</sup> <sup>157.</sup> <sup>158.</sup> <sup>159.</sup> <sup>160.</sup> <sup>161.</sup> <sup>162.</sup> <sup>163.</sup> <sup>164.</sup> <sup>165.</sup> <sup>166.</sup> <sup>167.</sup> <sup>168.</sup> <sup>169.</sup> <sup>170.</sup> <sup>171.</sup> <sup>172.</sup> <sup>173.</sup> <sup>174.</sup> <sup>175.</sup> <sup>176.</sup> <sup>177.</sup> <sup>178.</sup> <sup>179.</sup> <sup>180.</sup> <sup>181.</sup> <sup>182.</sup> <sup>183.</sup> <sup>184.</sup> <sup>185.</sup> <sup>186.</sup> <sup>187.</sup> <sup>188.</sup> <sup>189.</sup> <sup>190.</sup> <sup>191.</sup> <sup>192.</sup> <sup>193.</sup> <sup>194.</sup> <sup>195.</sup> <sup>196.</sup> <sup>197.</sup> <sup>198.</sup> <sup>199.</sup> <sup>200.</sup> <sup>201.</sup> <sup>202.</sup> <sup>203.</sup> <sup>204.</sup> <sup>205.</sup> <sup>206.</sup> <sup>207.</sup> <sup>208.</sup> <sup>209.</sup> <sup>210.</sup> <sup>211.</sup> <sup>212.</sup> <sup>213.</sup> <sup>214.</sup> <sup>215.</sup> <sup>216.</sup> <sup>217.</sup> <sup>218.</sup> <sup>219.</sup> <sup>220.</sup> <sup>221.</sup> <sup>222.</sup> <sup>223.</sup> <sup>224.</sup> <sup>225.</sup> <sup>226.</sup> <sup>227.</sup> <sup>228.</sup> <sup>229.</sup> <sup>230.</sup> <sup>231.</sup> <sup>232.</sup> <sup>233.</sup> <sup>234.</sup> <sup>235.</sup> <sup>236.</sup> <sup>237.</sup> <sup>238.</sup> <sup>239.</sup> <sup>240.</sup> <sup>241.</sup> <sup>242.</sup> <sup>243.</sup> <sup>244.</sup> <sup>245.</sup> <sup>246.</sup> <sup>247.</sup> <sup>248.</sup> <sup>249.</sup> <sup>250.</sup> <sup>251.</sup> <sup>252.</sup> <sup>253.</sup> <sup>254.</sup> <sup>255.</sup> <sup>256.</sup> <sup>257.</sup> <sup>258.</sup> <sup>259.</sup> <sup>260.</sup> <sup>261.</sup> <sup>262.</sup> <sup>263.</sup> <sup>264.</sup> <sup>265.</sup> <sup>266.</sup> <sup>267.</sup> <sup>268.</sup> <sup>269.</sup> <sup>270.</sup> <sup>271.</sup> <sup>272.</sup> <sup>273.</sup> <sup>274.</sup> <sup>275.</sup> <sup>276.</sup> <sup>277.</sup> <sup>278.</sup> <sup>279.</sup> <sup>280.</sup> <sup>281.</sup> <sup>282.</sup> <sup>283.</sup> <sup>284.</sup> <sup>285.</sup> <sup>286.</sup> <sup>287.</sup> <sup>288.</sup> <sup>289.</sup> <sup>290.</sup> <sup>291.</sup> <sup>292.</sup> <sup>293.</sup> <sup>294.</sup> <sup>295.</sup> <sup>296.</sup> <sup>297.</sup> <sup>298.</sup> <sup>299.</sup> <sup>300.</sup> <sup>301.</sup> <sup>302.</sup> <sup>303.</sup> <sup>304.</sup> <sup>305.</sup> <sup>306.</sup> <sup>307.</sup> <sup>308.</sup> <sup>309.</sup> <sup>310.</sup> <sup>311.</sup> <sup>312.</sup> <sup>313.</sup> <sup>314.</sup> <sup>315.</sup> <sup>316.</sup> <sup>317.</sup> <sup>318.</sup> <sup>319.</sup> <sup>320.</sup> <sup>321.</sup> <sup>322.</sup> <sup>323.</sup> <sup>324.</sup> <sup>325.</sup> <sup>326.</sup> <sup>327.</sup> <sup>328.</sup> <sup>329.</sup> <sup>330.</sup> <sup>331.</sup> <sup>332.</sup> <sup>333.</sup> <sup>334.</sup> <sup>335.</sup> <sup>336.</sup> <sup>337.</sup> <sup>338.</sup> <sup>339.</sup> <sup>340.</sup> <sup>341.</sup> <sup>342.</sup> <sup>343.</sup> <sup>344.</sup> <sup>345.</sup> <sup>346.</sup> <sup>347.</sup> <sup>348.</sup> <sup>349.</sup> <sup>350.</sup> <sup>351.</sup> <sup>352.</sup> <sup>353.</sup> <sup>354.</sup> <sup>355.</sup> <sup>356.</sup> <sup>357.</sup> <sup>358.</sup> <sup>359.</sup> <sup>360.</sup> <sup>361.</sup> <sup>362.</sup> <sup>363.</sup> <sup>364.</sup> <sup>365.</sup> <sup>366.</sup> <sup>367.</sup> <sup>368.</sup> <sup>369.</sup> <sup>370.</sup> <sup>371.</sup> <sup>372.</sup> <sup>373.</sup> <sup>374.</sup> <sup>375.</sup> <sup>376.</sup> <sup>377.</sup> <sup>378.</sup> <sup>379.</sup> <sup>380.</sup> <sup>381.</sup> <sup>382.</sup> <sup>383.</sup> <sup>384.</sup> <sup>385.</sup> <sup>386.</sup> <sup>387.</sup> <sup>388.</sup> <sup>389.</sup> <sup>390.</sup> <sup>391.</sup> <sup>392.</sup> <sup>393.</sup> <sup>394.</sup> <sup>395.</sup> <sup>396.</sup> <sup>397.</sup> <sup>398.</sup> <sup>399.</sup> <sup>400.</sup> <sup>401.</sup> <sup>402.</sup> <sup>403.</sup> <sup>404.</sup> <sup>405.</sup> <sup>406.</sup> <sup>407.</sup> <sup>408.</sup> <sup>409.</sup> <sup>410.</sup> <sup>411.</sup> <sup>412.</sup> <sup>413.</sup> <sup>414.</sup> <sup>415.</sup> <sup>416.</sup> <sup>417.</sup> <sup>418.</sup> <sup>419.</sup> <sup>420.</sup> <sup>421.</sup> <sup>422.</sup> <sup>423.</sup> <sup>424.</sup> <sup>425.</sup> <sup>426.</sup> <sup>427.</sup> <sup>428.</sup> <sup>429.</sup> <sup>430.</sup> <sup>431.</sup> <sup>432.</sup> <sup>433.</sup> <sup>434.</sup> <sup>435.</sup> <sup>436.</sup> <sup>437.</sup> <sup>438.</sup> <sup>439.</sup> <sup>440.</sup> <sup>441.</sup> <sup>442.</sup> <sup>443.</sup> <sup>444.</sup> <sup>445.</sup> <sup>446.</sup> <sup>447.</sup> <sup>448.</sup> <sup>449.</sup> <sup>450.</sup> <sup>451.</sup> <sup>452.</sup> <sup>453.</sup> <sup>454.</sup> <sup>455.</sup> <sup>456.</sup> <sup>457.</sup> <sup>458.</sup> <sup>459.</sup> <sup>460.</sup> <sup>461.</sup> <sup>462.</sup> <sup>463.</sup> <sup>464.</sup> <sup>465.</sup> <sup>466.</sup> <sup>467.</sup> <sup>468.</sup> <sup>469.</sup> <sup>470.</sup> <sup>471.</sup> <sup>472.</sup> <sup>473.</sup> <sup>474.</sup> <sup>475.</sup> <sup>476.</sup> <sup>477.</sup> <sup>478.</sup> <sup>479.</sup> <sup>480.</sup> <sup>481.</sup> <sup>482.</sup> <sup>483.</sup> <sup>484.</sup> <sup>485.</sup> <sup>486.</sup> <sup>487.</sup> <sup>488.</sup> <sup>489.</sup> <sup>490.</sup> <sup>491.</sup> <sup>492.</sup> <sup>493.</sup> <sup>494.</sup> <sup>495.</sup> <sup>496.</sup> <sup>497.</sup> <sup>498.</sup> <sup>499.</sup> <sup>500.</sup> <sup>501.</sup> <sup>502.</sup> <sup>503.</sup> <sup>504.</sup> <sup>505.</sup> <sup>506.</sup> <sup>507.</sup> <sup>508.</sup> <sup>509.</sup> <sup>510.</sup> <sup>511.</sup> <sup>512.</sup> <sup>513.</sup> <sup>514.</sup> <sup>515.</sup> <sup>516.</sup> <sup>517.</sup> <sup>518.</sup> <sup>519.</sup> <sup>520.</sup> <sup>521.</sup> <sup>522.</sup> <sup>523.</sup> <sup>524.</sup> <sup>525.</sup> <sup>526.</sup> <sup>527.</sup> <sup>528.</sup> <sup>529.</sup> <sup>530.</sup> <sup>531.</sup> <sup>532.</sup> <sup>533.</sup> <sup>534.</sup> <sup>535.</sup> <sup>536.</sup> <sup>537.</sup> <sup>538.</sup> <sup>539.</sup> <sup>540.</sup> <sup>541.</sup> <sup>542.</sup> <sup>543.</sup> <sup>544.</sup> <sup>545.</sup> <sup>546.</sup> <sup>547.</sup> <sup>548.</sup> <sup>549.</sup> <sup>550.</sup> <sup>551.</sup> <sup>552.</sup> <sup>553.</sup> <sup>554.</sup> <sup>555.</sup> <sup>556.</sup> <sup>557.</sup> <sup>558.</sup> <sup>559.</sup> <sup>560.</sup> <sup>561.</sup> <sup>562.</sup> <sup>563.</sup> <sup>564.</sup> <sup>565.</sup> <sup>566.</sup> <sup>567.</sup> <sup>568.</sup> <sup>569.</sup> <sup>570.</sup> <sup>571.</sup> <sup>572.</sup> <sup>573.</sup> <sup>574.</sup> <sup>575.</sup> <sup>576.</sup> <sup>577.</sup> <sup>578.</sup> <sup>579.</sup> <sup>580.</sup> <sup>581.</sup> <sup>582.</sup> <sup>583.</sup> <sup>584.</sup> <sup>585.</sup> <sup>586.</sup> <sup>587.</sup> <sup>588.</sup> <sup>589.</sup> <sup>590.</sup> <sup>591.</sup> <sup>592.</sup> <sup>593.</sup> <sup>594.</sup> <sup>595.</sup> <sup>596.</sup> <sup>597.</sup> <sup>598.</sup> <sup>599.</sup> <sup>600.</sup> <sup>601.</sup> <sup>602.</sup> <sup>603.</sup> <sup>604.</sup> <sup>605.</sup> <sup>606.</sup> <sup>607.</sup> <sup>608.</sup> <sup>609.</sup> <sup>610.</sup> <sup>611.</sup> <sup>612.</sup> <sup>613.</sup> <sup>614.</sup> <sup>615.</sup> <sup>616.</sup> <sup>617.</sup> <sup>618.</sup> <sup>619.</sup> <sup>620.</sup> <sup>621.</sup> <sup>622.</sup> <sup>623.</sup> <sup>624.</sup> <sup>625.</sup> <sup>626.</sup> <sup>627.</sup> <sup>628.</sup> <sup>629.</sup> <sup>630.</sup> <sup>631.</sup> <sup>632.</sup> <sup>633.</sup> <sup>634.</sup> <sup>635.</sup> <sup>636.</sup> <sup>637.</sup> <sup>638.</sup> <sup>639.</sup> <sup>640.</sup> <sup>641.</sup> <sup>642.</sup> <sup>643.</sup> <sup>644.</sup> <sup>645.</sup> <sup>646.</sup> <sup>647.</sup> <sup>648.</sup> <sup>649.</sup> <sup>650.</sup> <sup>651.</sup> <sup>652.</sup> <sup>653.</sup> <sup>654.</sup> <sup>655.</sup> <sup>656.</sup> <sup>657.</sup> <sup>658.</sup> <sup>659.</sup> <sup>660.</sup> <sup>661.</sup> <sup>662.</sup> <sup>663.</sup> <sup>664.</sup> <sup>665.</sup> <sup>666.</sup> <sup>667.</sup> <sup>668.</sup> <sup>669.</sup> <sup>670.</sup> <sup>671.</sup> <sup>672.</sup> <sup>673.</sup> <sup>674.</sup> <sup>675.</sup> <sup>676.</sup> <sup>677.</sup> <sup>678.</sup> <sup>679.</sup> <sup>680.</sup> <sup>681.</sup> <sup>682.</sup> <sup>683.</sup> <sup>684.</sup> <sup>685.</sup> <sup>686.</sup> <sup>687.</sup> <sup>688.</sup> <sup>689.</sup> <sup>690.</sup> <sup>691.</sup> <sup>692.</sup> <sup>693.</sup> <sup>694.</sup> <sup>695.</sup> <sup>696.</sup> <sup>697.</sup> <sup>698.</sup> <sup>699.</sup> <sup>700.</sup> <sup>701.</sup> <sup>702.</sup> <sup>703.</sup> <sup>704.</sup> <sup>705.</sup> <sup>706.</sup> <sup>707.</sup> <sup>708.</sup> <sup>709.</sup> <sup>710.</sup> <sup>711.</sup> <sup>712.</sup> <sup>713.</sup> <sup>714.</sup> <sup>715.</sup> <sup>716.</sup> <sup>717.</sup> <sup>718.</sup> <sup>719.</sup> <sup>720.</sup> <sup>721.</sup> <sup>722.</sup> <sup>723.</sup> <sup>724.</sup> <sup>725.</sup> <sup>726.</sup> <sup>727.</sup> <sup>728.</sup> <sup>729.</sup> <sup>730.</sup> <sup>731.</sup> <sup>732.</sup> <sup>733.</sup> <sup>734.</sup> <sup>735.</sup> <sup>736.</sup> <sup>737.</sup> <sup>738.</sup> <sup>739.</sup> <sup>740.</sup> <sup>741.</sup> <sup>742.</sup> <sup>743.</sup> <sup>744.</sup> <sup>745.</sup> <sup>746.</sup> <sup>747.</sup> <sup>748.</sup> <sup>749.</sup> <sup>750.</sup> <sup>751.</sup> <sup>752.</sup> <sup>753.</sup> <sup>754.</sup> <sup>755.</sup> <sup>756.</sup> <sup>757.</sup> <sup>758.</sup> <sup>759.</sup> <sup>760.</sup> <sup>761.</sup> <sup>762.</sup> <sup>763.</sup> <sup>764.</sup> <sup>765.</sup> <sup>766.</sup> <sup>767.</sup> <sup>768.</sup> <sup>769.</sup> <sup>770.</sup> <sup>771.</sup> <sup>772.</sup> <sup>773.</sup> <sup>774.</sup> <sup>775.</sup> <sup>776.</sup> <sup>777.</sup> <sup>778.</sup> <sup>779.</sup> <sup>780.</sup> <sup>781.</sup> <sup>782.</sup> <sup>783.</sup> <sup>784.</sup> <sup>785.</sup> <sup>786.</sup> <sup>787.</sup> <sup>788.</sup> <sup>789.</sup> <sup>790.</sup> <sup>791.</sup> <sup>792.</sup> <sup>793.</sup> <sup>794.</sup> <sup>795.</sup> <sup>796.</sup> <sup>797.</sup> <sup>798.</sup> <sup>799.</sup> <sup>800.</sup> <sup>801.</sup> <sup>802.</sup> <sup>803.</sup> <sup>804.</sup> <sup>805.</sup> <sup>806.</sup> <sup>807.</sup> <sup>808.</sup> <sup>809.</sup> <sup>810.</sup> <sup>811.</sup> <sup>812.</sup> <sup>813.</sup> <sup>814.</sup> <sup>815.</sup> <sup>816.</sup> <sup>817.</sup> <sup>818.</sup> <sup>819.</sup> <sup>820.</sup> <sup>821.</sup> <sup>822.</sup> <sup>823.</sup> <sup>824.</sup> <sup>825.</sup> <sup>826.</sup> <sup>827.</sup> <sup>828.</sup> <sup>829.</sup> <sup>830.</sup> <sup>831.</sup> <sup>832.</sup> <sup>833.</sup> <sup>834.</sup> <sup>835.</sup> <sup>836.</sup> <sup>837.</sup> <sup>838.</sup> <sup>839.</sup> <sup>840.</sup> <sup>841.</sup> <sup>842.</sup> <sup>843.</sup> <sup>844.</sup> <sup>845.</sup> <sup>846.</sup> <sup>847.</sup> <sup>848.</sup> <sup>849.</sup> <sup>850.</sup> <sup>851.</sup> <sup>852.</sup> <sup>853.</sup> <sup>854.</sup> <sup>855.</sup> <sup>856.</sup> <sup>857.</sup> <sup>858.</sup> <sup>859.</sup> <sup>860.</sup> <sup>861.</sup> <sup>862.</sup> <sup>863.</sup> <sup>864.</sup> <sup>865.</sup> <sup>866.</sup> <sup>867.</sup> <sup>868.</sup> <sup>869.</sup> <sup>870.</sup> <sup>871.</sup> <sup>872.</sup> <sup>873.</sup> <sup>874.</sup> <sup>875.</sup> <sup>876.</sup> <sup>877.</sup> <sup>878.</sup> <sup>879.</sup> <sup>880.</sup> <sup>881.</sup> <sup>882.</sup> <sup>883.</sup> <sup>884.</sup> <sup>885.</sup> <sup>886.</sup> <sup>887.</sup> <sup>888.</sup> <sup>889.</sup> <sup>890.</sup> <sup>891.</sup> <sup>892.</sup> <sup>893.</sup> <sup>894.</sup> <sup>895.</sup> <sup>896.</sup> <sup>897.</sup> <sup>898.</sup> <sup>899.</sup> <sup>900.</sup> <sup>901.</sup> <sup>902.</sup> <sup>903.</sup> <sup>904.</sup> <sup>905.</sup> <sup>906.</sup> <sup>907.</sup> <sup>908.</sup> <sup>909.</sup> <sup>910.</sup> <sup>911.</sup> <sup>912.</sup> <sup>913.</sup> <sup>914.</sup> <sup>915.</sup> <sup>916.</sup> <sup>917.</sup> <sup>918.</sup> <sup>919.</sup> <sup>920.</sup> <sup>921.</sup> <sup>922.</sup> <sup>923.</sup> <sup>924.</sup> <sup>925.</sup> <sup>926.</sup> <sup>927.</sup> <sup>928.</sup> <sup>929.</sup> <sup>930.</sup> <sup>931.</sup> <sup>932.</sup> <sup>933.</sup> <sup>934.</sup> <sup>935.</sup> <sup>936.</sup> <sup>937.</sup> <sup>938.</sup> <sup>939.</sup> <sup>940.</sup> <sup>941.</sup> <sup>942.</sup> <sup>943.</sup> <sup>944.</sup> <sup>945.</sup> <sup>946.</sup> <sup>947.</sup> <sup>948.</sup> <sup>949.</sup> <sup>950.</sup> <sup>951.</sup> <sup>952.</sup> <sup>953.</sup> <sup>954.</sup> <sup>955.</sup> <sup>956.</sup> <sup>957.</sup> <sup>958.</sup> <sup>959.</sup> <sup>960.</sup> <sup>961.</sup> <sup>962.</sup> <sup>963.</sup> <sup>964.</sup> <sup>965.</sup> <sup>966.</sup> <sup>967.</sup> <sup>968.</sup> <sup>969.</sup> <sup>970.</sup> <sup>971.</sup> <sup>972.</sup> <sup>973.</sup> <sup>974.</sup> <sup>975.</sup> <sup>976.</sup> <sup>977.</sup> <sup>978.</sup> <sup>979.</sup> <sup>980.</sup> <sup>981.</sup> <sup>982.</sup> <sup>983.</sup> <sup>984.</sup> <sup>985.</sup> <sup>986.</sup> <sup>987.</sup> <sup>988.</sup> <sup>989.</sup> <sup>990.</sup> <sup>991.</sup> <sup>992.</sup> <sup>993.</sup> <sup>994.</sup> <sup>995.</sup> <sup>996.</sup> <sup>997.</sup> <sup>998.</sup> <sup>999.</sup> <sup>1000.</sup> <sup>1001.</sup> <sup>1002.</sup> <sup>1003.</sup> <sup>1004.</sup> <sup>1005.</sup> <sup>1006.</sup> <sup>1007.</sup> <sup>1008.</sup> <sup>1009.</sup> <sup>1010.</sup> <sup>1011.</sup> <sup>1012.</sup> <sup>1013.</sup> <sup>1014.</sup> <sup>1015.</sup> <sup>1016.</sup> <sup>1017.</sup> <sup>1018.</sup> <sup>1019.</sup> <sup>1020.</sup> <sup>1021.</sup> <sup>1022.</sup> <sup>1023.</sup> <sup>1024.</sup> <sup>1025.</sup> <sup>1026.</sup> <sup>1027.</sup> <sup>1028.</sup> <sup>1029.</sup> <sup>1030.</sup> <sup>1031.</sup> <sup>1032.</sup> <sup>1033.</sup> <sup>1034.</sup> <sup>1035.</sup> <sup>1036.</sup> <sup>1037.</sup> <sup>1038.</sup> <sup>1039.</sup> <sup>1040.</sup> <sup>1041.</sup> <sup>1042.</sup> <sup>1043.</sup> <sup>1044.</sup> <sup>1045.</sup> <sup>1046.</sup> <sup>1047.</sup> <sup>1048.</sup> <sup>1049.</sup> <sup>1050.</sup> <sup>1051.</sup> <sup>1052.</sup> <sup>1053.</sup> <sup>1054.</sup> <sup>1055.</sup> <sup>1056.</sup> <sup>1057.</sup> <sup>1058.</sup> <sup>1059.</sup> <sup>1060.</sup> <sup>1061.</sup> <sup>1062.</sup> <sup>1063.</sup> <sup>1064.</sup> <sup>1065.</sup> <sup>1066.</sup> <sup>1067.</sup> <sup>1068.</sup> <sup>1069.</sup> <sup>1070.</sup> <sup>1071.</sup> <sup>1072.</sup> <sup>1073.</sup> <sup>1074.</sup> <sup>1075.</sup> <sup>1076.</sup> <sup>1077.</sup> <sup>1078.</sup> <sup>1079.</sup> <sup>1080.</sup> <sup>1081.</sup> <sup>1082.</sup> <sup>1083.</sup> <sup>1084.</sup> <sup>1085.</sup> <sup>1086.</sup> <sup>1087.</sup> <sup>1088.</sup> <sup>1089.</sup> <sup>1090.</sup> <sup>1091.</sup> <sup>1092.</sup> <sup>1093.</sup> <sup>1094.</sup> <sup>1095.</sup> <sup>1096.</sup> <sup>1097.</sup> <sup>1098.</sup> <sup>1099.</sup> <sup>1100.</sup> <sup>1101.</sup> <sup>1102.</sup> <sup>1103.</sup> <sup>1104.</sup> <sup>1105.</sup> <sup>1106.</sup> <sup>1107.</sup> <sup>1108.</sup> <sup>1109.</sup> <sup>1110.</sup> <sup>1111.</sup> <sup>1112.</sup> <sup>1113.</sup> <sup>1114.</sup> <sup>1115.</sup> <sup>1116.</sup> <sup>1117.</sup> <sup>1118.</sup> <sup>1119.</sup> <sup>1120.</sup> <sup>1121.</sup> <sup>1122.</sup> <sup>1123.</sup> <sup>1124.</sup> <sup>1125.</sup> <sup>1126.</sup> <sup>1127.</sup> <sup>1128.</sup> <sup>1129.</sup> <sup>1130.</sup> <sup>1131.</sup> <sup>1132.</sup> <sup>1133.</sup> <sup>1134.</sup> <sup>1135.</sup> <sup>1136.</sup> <sup>1137.</sup> <sup>1138.</sup> <sup>1139.</sup> <sup>1140.</sup> <sup>1141.</sup> <sup>1142.</sup> <sup>1143.</sup> <sup>1144.</sup> <sup>1145.</sup> <sup>1146.</sup> <sup>1147.</sup> <sup>1148.</sup> <sup>1149.</sup> <sup>1150.</sup> <sup>1151.</sup> <sup>1152.</sup> <sup>1153.</sup> <sup>1154.</sup> <sup>1155.</sup> <sup>1156.</sup> <sup>1157.</sup> <sup>1158.</sup> <sup>1159.</sup> <sup>1160.</sup> <sup>1161.</sup> <sup>1162.</sup> <sup>1163.</sup> <sup>1164.</sup> <sup>1165.</sup> <sup>1166.</sup> <sup>1167.</sup> <sup>1168.</sup> <sup>1169.</sup> <sup>1170.</sup> <sup>1171.</sup> <sup>1172.</sup> <sup>1173.</sup> <sup>1174.</sup> <sup>1175.</sup> <sup>1176.</sup> <sup>1177.</sup> <sup>1178.</sup> <sup>1179.</sup> <sup>1180.</sup> <sup>1181.</sup> <sup>1182.</sup> <sup>1183.</sup> <sup>1184.</sup> <sup>1185.</sup> <sup>1186.</sup> <sup>1187.</sup> <sup>1188.</sup> <sup>1189.</sup> <sup>1190.</sup> <sup>1191.</sup> <sup>1192.</sup> <sup>1193.</sup> <sup>1194.</sup> <sup>1195.</sup> <sup>1196.</sup> <sup>1197.</sup> <sup>1198.</sup> <sup>1199.</sup> <sup>1200.</sup> <sup>1201.</sup> <sup>1202.</sup> <sup>1203.</sup> <sup>1204.</sup> <sup>1205.</sup> <sup>1206.</sup> <sup>1207.</sup> <sup>1208.</sup> <sup>1209.</sup> <sup>1210.</sup> <sup>1211.</sup> <sup>1212.</sup> <sup>1213.</sup> <sup>1214.</sup> <sup>1215.</sup> <sup>1216.</sup> <sup>1217.</sup> <sup>1218.</sup> <sup>1219.</sup> <sup>1220.</sup> <sup>1221.</sup> <sup>1222.</sup> <sup>1223.</sup> <sup>1224.</sup> <sup>1225.</sup> <sup>1226.</sup> <sup>1227.</sup> <sup>1228.</sup> <sup>1229.</sup> <sup>1230.</sup> <sup>1231.</sup> <sup>1232.</sup> <sup>1233.</sup> <sup>1234.</sup> <sup>1235.</sup> <sup>1236.</sup> <sup>1237.</sup> <sup>1238.</sup> <sup>1239.</sup> <sup>1240.</sup> <sup>1241.</sup> <sup>1242.</sup> <sup>1243.</sup> <sup>1244.</sup> <sup>1245.</sup> <sup>1246.</sup> <sup>1247.</sup> <sup>1248.</sup> <sup>1249.</sup> <sup>1250.</sup> <sup>1251.</sup> <sup>1252.</sup> <sup>1253.</sup> <sup>1254.</sup> <sup>1255.</sup> <sup>1256.</sup> <sup>1257.</sup> <sup>1258.</sup> <sup>1259.</sup> <sup>1260.</sup> <sup>1261.</sup> <sup>1262.</sup> <sup>1263.</sup> <sup>1264.</sup> <sup>1265.</sup> <sup>1266.</sup> <sup>1267.</sup> <sup>1268.</sup> <sup>1269.</sup> <sup>1270.</sup> <sup>1271.</sup> <sup>1272.</sup> <sup>1273.</sup> <sup>1274.</sup> <sup>1275.</sup> <sup>1276.</sup> <sup>1277.</sup> <sup>1278.</sup> <sup>1279.</sup> <sup>1280.</sup> <sup>1281.</sup> <sup>1282.</sup> <sup>1283.</sup> <sup>1284.</sup> <sup>1285.</sup> <sup>1286.</sup> <sup>1287.</sup> <sup>1288.</sup> <sup>1289.</sup> <sup>1290.</sup> <sup>1291.</sup> <sup>1292.</sup> <sup>1293.</sup> <sup>1294.</sup> <sup>1295.</sup> <sup>1296.</sup> <sup>1297.</sup> <sup>1298.</sup> <sup>1299.</sup> <sup>1300.</sup> <sup>1301.</sup> <sup>1302.</sup> <sup>1303.</sup> <sup>1304.</sup> <sup>1305.</sup> <sup>1306.</sup> <sup>1307.</sup> <sup>1308.</sup> <sup>1309.</sup> <sup>1310.</sup> <sup>1311.</sup> <sup>1312.</sup> <sup>1313.</sup> <sup>1314.</sup> <sup>1315.</sup> <sup>1316.</sup> <sup>1317.</sup> <sup>1318.</sup> <sup>1319.</sup> <sup>1320.</sup> <sup>1321.</sup> <sup>1322.</sup> <sup>1323.</sup> <sup>1324.</sup> <sup>1325.</sup> <sup>1326.</sup> <sup>1327.</sup> <sup>1328.</sup> <sup>1329.</sup> <sup>1330.</sup> <sup>1331.</sup> <sup>1332.</sup> <sup>1333.</sup> <sup>1334.</sup> <sup>1335.</sup> <sup>1336.</sup> <sup>1337.</sup> <sup>1338.</sup> <sup>1339.</sup> <sup>1340.</sup> <sup>1341.</sup> <sup>1342.</sup> <sup>1343.</sup> <sup>1344.</sup> <sup>1345.</sup> <sup>1346.</sup> <sup>1347.</sup> <sup>1348.</sup> <sup>1349.</sup> <sup>1350.</sup> <sup>1351.</sup> <sup>1352.</sup> <sup>1353.</sup> <sup>1354.</sup> <sup>1355.</sup> <sup>1356.</sup> <sup>1357.</sup> <sup>1358.</sup> <sup>1359.</sup> <sup>1360.</</sup>

# THE PROPHECIE OF IEREMIE.

## CHAP. I.

*Jeremie prophesied in the times of Iosias, Ioakim, and Sedecias Kings of Iuda: 5. being sanctified in his mothers wombe, is sent in his tender age to prophesie, 11. the destruction of Ierusalem. 17. God geuing him courage against his persecutors.*

The first part.  
Gods clemencie inuitheth to repentance, & his iustice punisheth obstinate sinners.



He wordes of Ieremie the sonne of \* Helcias, of the priestes that were in Anathoth, in the land of Benjamin. † The word of our Lord which was made to him in the daies of Iosias the sonne of Amon king of Iuda, in the thirteenth yeare of his kingdome. † And the word was made in the daies of Ioakim the sonne of Iosias king of Iuda, vnto the end of the eleuenth yeare of Sedecias the sonne of Iosias king of Iuda, euen vnto the transmigration of Ierusalem, in the fifth moneth. † And the word of our Lord was made to me, saying: † Before I formed thee in the wombe, I knewe thee: and :: before thou camest forth of the matrice, I sanctified thee, and a prophete in the Gentiles I gaue thee. † And I sayd; A a a, & Lord God: Behold, I can not speake, because I am a childe. † And our Lord said vnto me: Say not: I am a childe: for to al thinges, to which I shal send thee, thou shalt goe: and al thinges whatsoever I shal command thee, thou shalt speake. † Be not afraide of their face: because I am with thee to deliuer thee, saith our Lord. † And our Lord put forth his hand, and touched my mouth: and our Lord saied to me: Beholde I haue geuen my wordes in thy mouth: † Behold I haue appointed thee this day ouer :: the Gentiles, and ouer kingdomes, that thou maist pluck vp, and destroy, and waste, and dissipate, and build, and plant. † And the word of our Lord was made to me, saying: 11 What seest thou Ieremie? And I said: I see a rodde \* watching. † And our Lord sayed to me: wel hast thou seene; because I 12 :: wil watch vpon my word to doe it. † And the word of our Lord was made to me the second time, saying: What seest thou? And I said: I see a pot boyling hote, and the face thereof from the face of the North. † And our Lord saied vnto me: From 14 the North

\* 4.  
22.

\* He prophesied also in babilonishment (ch. 44.) in Egypt. :: Ieremie had sue special prerogatiues: He was sanctified in his mothers wombe; a Priest; a Prophet; a perpetual virgin; & a Martyr.

:: He prophesied not only of the Iewes but also of the Gentiles. :: God is watchful to performe his word: and a nuttie rodde (as the 70. trans-

I/a.  
v. 16.  
59. v.

\* or  
nuttie  
rodde

the North shal euil be opened vpon al the inhabitantes of the  
 15 land. † Because loe I wil cal together al the kinredes of the  
 kingdomes of the North, saith our Lord: and they shal come,  
 and shal sette euery one his throne in the entring of the gates  
 of Ierusalem, and vpon al the walles therof round about, and  
 16 vpon al the cities of Iuda. † And I wil speake my iudgements  
 with them, touching al the wickednes of them, that haue for-  
 faken me, and haue offered to strange goddes, and haue ado-  
 17 red the worke of their owne handes. † Thou therefore gird  
 thy loynes, and rise, and speake to them al thinges that I com-  
 mand thee. Be not afraied of their face: for I wil make thee  
 18 not to feare their countenance. † For I haue geuen thee this  
 day to be as a fenced cite, and as an yron pillar, and as a brasen  
 walle ouer al the land of the kinges of Iuda, to the princes  
 19 thereof, & to the priestes, and to the people of the land. † And  
 they shal fight against thee, and shal not preuaile: because I  
 am with thee, saith our Lord, to deliuer thee.

late) that is, his  
 Law is out-  
 wardlie hard,  
 and bitter, like  
 a nut shel, but  
 sweete & plea-  
 sant, as the  
 kernal, when  
 the shel is bro-  
 ken. *S. Theo-  
 dorus.*

God promi-  
 sed not peace  
 in his life, but  
 victorie in his  
 death.

CHAP. XL.

*God expostulareth with the Iewes, 6, that they regard not his great benefiter.*

8. Some priestes, and (pretended) prophetes seruing false goddes, 23,  
 and denying their fault, 25, are obstinate in idolatrie: 36. for which  
 they shal be confounded.

1 **A**Nd the word of our Lord was made to me, saying:  
 2 † Go, and crie in the eares of Ierusalem, saying: Thus  
 saith our Lord: I haue remembred thee, pitying thy youth,  
 and the charitie of thy desponsing, when thou didest folow  
 3 me in the desert, in a land that is not sown: † Israel is holie  
 to our Lord, the first fruites of his fruites: al they that doe de-  
 uoure it doe sinne: euil shal come vpon them, saith our Lord.  
 4 † Heare ye the word of our Lord o house of Iacob, and al ye  
 5 kinredes of the house of Israel: † thus saith our Lord: What  
 iniquitie haue your fathers found in me, that they haue made  
 themselves far from me, and haue walked after vanitie, and are  
 6 become vaine? † And they haue not said: Where is our Lord,  
 that made vs come vp out of the land of Egypt: that led vs  
 through the desert, through a land inhabitable and without  
 way, through a land of thirst, & the image of death, through  
 7 a land, wherein no man walked, nor anie man dwelt? † And  
 I brought you into the land of Carmel, that you might eate  
 the fruite thereof, and the best thinges therof: and being ente-  
 full land,

God multi-  
 plied Israel in  
 Egypt, & de-  
 liuered them  
 from serui-  
 tude.

Not of anie  
 desert, but of  
 Gods mere  
 grace Israel  
 was preferred  
 before other  
 nations.

Into a fruit-  
 full land.

red in, you haue contaminated my land, and made mine inheritance an abomination. † The priestes haue not said: Where is our Lord? and they that held the law knew me not, and the pastors haue transgressed against me, and the prophetes haue prophesied in Baal, and haue followed idoles. † Therefore wil I yet contend in iudgement with you, saith our Lord, and I wil plead with your children. † Passe yet to the isles of Cethim, and see: and send into Cedar, and consider earnestly: and see if there hath the like thing bene done. † If a nation hath changed their goddes, and surely they are not goddes: but my people hath changed their glories into an idol. † Be astounded o heauens vpon this, and o gates thereof be ye desolate exceedingly, saith our Lord. † For two euils hath my people done, Merely they haue forsaken the fountaine of liuing water, & haue digged to them felues cisternes: broken cisternes, that are not able to holde waters. † Why, is Israel a bondman, or a seruant borne in the house? why then is he become a praye? † The lions haue roared vpon him, and haue geuen their voice, they haue made his land a wilderness: his cities are burnt vp, & there is none to dwell in them. † The children also of Memphis, and Taphnes haue desloured thee, euen to the crowne of the head. † Is not this done to thee, because thou didest forsake the Lord thy God at that time, when he led thee by the way? † And now what wilt thou in the way of Egypt, to drinke the troubled water? And what hast thou to doe with the way of the Assyrians, to drinke the waters of the riuer? † Thy malice shal reprove thee, and thine apostacie shal rebuke thee. Know thou, & see that it is an euil and a bitter thing for thee, to haue left the Lord thy God, and that my feare is not with thee, saith our Lord the God of hostes. † From the beginning thou hast broken my yoke, thou hast burst my bonds, and thou saidst: I wil not serue. For on euerie litle high hil, and vnder euerie greene thicke tree thou wast laied downe as an harlot. † But I planted thee an elect vineyard, all true seede: how then art thou turned vnto me into that which is depraued, o strange vineyard? † If thou shalt wash thyself with nitre, and multiply to thyself the herbe borith, thou art spotted in thine iniquitie before me, saith our Lord God. † How sayst thou: I am not polluted, I haue not walked after Bialim? see thy wayes in the valley, know what thou hast done: a swift courser that rideth his wayes. † The wild Assc accustomed to the wilderness in the

God commanding two things to flee from euil & to do good: the lewes contrarywise left God and serued idols.

God created al things good, planted his Church in iustice and sanctitie, & no euil proceeded from him.

Isa.

Mat  
7. 11



in the desire of his soule, hath drawen the winde of his loue:  
 none shal turne her away: al that seeke her shal not faile: in  
 25 her monethlie flowres they shal finde her. † Stay thy foote  
 from nakednes, and thy throte from thirst. And thou saidest:  
 26 I haue despayred, no, I wil not doe it: for I haue loued stran-  
 gers, and I wil walke after them. † As the cheefe is confound-  
 ed when he is taken, so is the house of Israel confounded,  
 they and their kinges, the princes and priestes, and their pro-  
 27 phetes, † saying to wood: Thou art my father: and to stone:  
 Thou hast begotten me: they haue turned the backe to me, &  
 not the face: and in the time of their affliction they wil say:  
 28 Arise, and deliuer vs. † Where are the goddes, whom thou  
 hast made to thee? let them arise and deliuer thee in the time  
 of thine affliction: for according to the number of thy cities  
 29 were thy goddes o Iuda. † What wil you contend with me  
 30 in iudgement? you haue al forsaken me, saith our Lord. † In  
 vaine haue I striken your children, they haue not receiued disci-  
 31 pline: your sworde hath deuoured your prophetes, as a wa-  
 sting lion is your generation. † See yee the word of our Lord:  
 why, am I become a wildernes to Israel, or a lateward spring-  
 ing land? why then hath my people said: We haue reuolted,  
 32 we wil no more come to thee? † Wil a virgin forget her orna-  
 ment, or a bride the stomacher of her brest? but my people  
 33 hath forgotten me innumerable daies. † Why dost thou en-  
 deuour to shew thy way good to seeke loue, which more-  
 34 ouer also hast taught thy malices to be thy wayes. † And in  
 thy winges is found the bloud of the soules of the poore and  
 innocentes? Not in diches haue I found them, but in al places,  
 35 which before I haue mentioned. † And thou hast said: I am  
 without sinne and innocent: and therefore let thy furie be tur-  
 ned away from me. Beholde, I wil contend with thee in iudge-  
 36 ment, because thou hast said: I haue not sinned. † How vile  
 art thou become exceedingly, iterating thy wayes! and thou  
 shalt be confounded of Egypt, as thou art confounded of As-  
 37 sur. † For from hence also thou shalt goe, and thy handes shal  
 be vpon thy head: because the Lord hath destroyed thy con-  
 fidence, and thou shalt haue nothing prosperous therein.

## CHAP. III.

*Idolaters (and other sinners) are invited to repent, with promise of re-  
 mission: 6. but neither the kingdom of Israel, nor Iuda wil returne.  
 14. God still calling; some Iewes, and manie Gentiles come to Christ.*

:: Gods inten-  
 tion when he  
 punisheth, is  
 to moue sin-  
 ners to repen-  
 tance: afflic-  
 ting them in  
 this life, that  
 they may e-  
 scape eternal  
 damnation.

ere. 32.  
 . 33.

ere. 11.  
 . 12.

¶ Noidolatrie  
nor other  
sinne whatso-  
euer can be so  
great, but God  
wil remitte it,  
if the sinner  
be penitent.

¶ The tenn  
tribes.

¶ The two  
tribes.

¶ The king-  
dom of Iuda  
receiuing  
more benefi-  
tes was more  
faultie then  
the kingdome  
of Israel, but  
neither of  
them excusa-  
ble.

¶ It is commonly said: If a man put away his wife, and  
she departing from him, marie an other man wil he returne  
to her anie more? shal not that woman be polluted, and  
contaminated? ¶ but thou hast committed fornication with  
manie louters: neuertheles returne vnto me, saith our Lord,  
and I wil receiue thee: † Lift vp thine eyes direct: and see  
where thou hast not bene polluted: thou didest sitte in the  
waies, expecting them as a robber in the wildernes: and thou  
hast polluted the land in thy fornications, and in thy malices.  
† For which thing the droppes of sayne were kept back, and  
there was no lateward shewer: thou haddest an harlots fore-  
head, thou wouldest not blush. † Therefore at the least from  
henceforth cal me: thou art my father, the guide of my virgi-  
nitie. † Why, wilt thou be angrie for euer, or wilt thou perse-  
uer vnto the end? Loe, thou hast spoken, and hast done euils,  
and hast preuailed. † And our Lord said to me in the daies of  
Josias the king: Hast thou seene what things the reuolter? Is-  
rael hath done? she hath gone of herself vpon euerie high  
mountaine, and vnder euerie thicke greene tree, and hath for-  
nicated there. † And I said, when she had done al these things: 7  
Returne to me, and she returned not. And ¶ Iuda her trans-  
gressing sister saw, † because the rebel Israel had plaid the  
harlot, I had put her away, and geuen her a bil of diuorce: and  
Iuda her transgressing sister was not asfraid, but went and  
plaid the harlot also herself. † And with the facilitie of her  
fornication she contraminated the land, and plaid the harlot  
with stone and wood. † And in al these things Iuda her trans-  
gressing sister hath not returned to me in her whole hart, but  
in falsehood, saith our Lord. † And our Lord said to me: The  
rebellious Israel hath iustified her soule, ¶ in comparison of  
the transgressour Iuda. † Goe, and crie these wordes against  
the North, and thou shalt say: Returne o rebellious Israel,  
saith our Lord, and I wil not returne away my face from you:  
because I am holie, saith our Lord, and I wil not be angrie for  
euer. † But yet know thou thine iniquitie, that thou hast  
transgressed against the Lord thy God: and thou hast disperfed  
thy waies to strangers vnder euerie thicke greene tree, and  
hast not heard my voice, saith our Lord. † Returne o ye re-  
uolting children, saith our Lord: because I am your husband:  
and I wil take you one of a citie, and two of a kindred, and wil  
bring you into Sion. † And I wil geue you pastours according  
to my

- to my hart, and they shal feede you with knowlege and do-
- 16 **Orine.** † And when you shal be multiplied, and increase in the land in those daies, saith our Lord, they shal say no more: The Arke of the testament of our Lord: neither shal it ascend vpon their hart, neither shal they be mindeful thereof, neither shal it be visited, neither shal that be done anie more.
- 17 † In that time Ierusalem shal be called the throne of our Lord: and :: al Gentiles shal be gathered together to it, in the name of our Lord into Ierusalem, & they shal not walke after
- 18 the puerfueritie of their most wicked hart. † In those daies the house of Iuda shal goe to the house of Israel, and :: they shal come together from the land of the North to the land,
- 19 which I gaue to your fathers. † But I said: How shal I make thee as children, and geue thee a land worthie to be desired, the goodlie inheritance of the hostes of the Gentiles? And I said: Thou shalt cal me father, & shalt not cease to walke af-
- 20 ter me. † But as if a woman should contemne her iouer, so hath the house of Israel contemned me, saith our Lord.
- 21 † A voice was heard in the waies, weeping & howling of the children of Israel: because they haue made their way vnjust,
- 22 they haue forgotten our Lord their God. † Returne ye reuolting children, and I wil heale your reuoltinges. Behold we
- 23 come to thee: for thou art the Lord our God. † In verie deede the litle hilles were lyars, and the multitude of the mountaines:
- 24 vntly in the Lord our God is the saluation of Israel. † Confusion hath eaten the labour of our fathers from our youth, their
- 25 hokes, and their heards, their sonnes, and their daughters. † We shal sleepe in our confusion, and our ignominie shal couer vs, because we haue sinned to the Lord our God, we, and our fathers from our youth euen to this day: and we haue not heard the voice of the Lord our God.

After the captiuitie manie Iewes returned to God, but especially this prophetic is fulfilled in the Gentiles since Christ.

The kingdom of Israel being in captiuitie long before Iuda, at last they were released altogether. *Theodor. in hunc locum.*

## CHAP. IIII.

*An admonition to sincere repentance, and circumcision of the hart: 5. with threats of grievous punishment to those, that persist in sinne. 19. Which the Prophet foreseeing lamenteth the vastation of the land. 27. yet mixt with consolation, that it shal not be utterly ruined.*

- 1 **I**F thou wilt returne o Israel, saith our Lord, returne to me: if thou wilt take away thy stumbling blockes from my
- 2 face, thou shalt not be moued. † And thou shalt sweare: :: Our Lord liueth, in truth, & in iudgement, and in iustice: and the
- :: An other is an act of religion: & laudful, so it be made by God

almightie, not  
by false god-  
des; and vwith  
other thre  
conditions; *in*  
*truth* not fal-  
sly *in iudge-*  
*ment* vwith due  
consideration  
not rashly:  
and *in iustice* in  
matter that is  
iust, and of  
importance.

Gentiles shal blesse him, & shal praise him. † For thus saith our 3  
Lord to the man of Iuda, and to Ierusalem: Make vnto you  
new fallow ground, & sow not vpon thornes: † be circumci- 4  
sed to our Lord, and take away the prepuces of your hartes ye  
men of Iuda, and inhabitants of Ierusalem: lest perhapes  
mine indignation goe forth as fire, and be kindled, and there  
be none that can quench it: because of the malice of your co-  
gitations. † Declare ye in Iuda, and make it heard in Ierusa- 5  
lem: speake, and sound with the trumpet in the land: crie  
strongly, and say: Assemble yourselues, and let vs enter into  
the fenced cities, † lift vp the signe in Sion. Take courage, 6  
stand not, because I do bring euil from the North, ad great de-  
struction. † The lyon is come vp out of his denne, and the 7  
robber of the Gentiles hath lifted vp himselfe: he is come  
forth out of his place, that he may make thy land as a wilder-  
nes: thy cities shal be wasted, remayning without an inhabi-  
ter. † For this gird yourselues with clothes of heare, mourne 8  
and howle: because the wrath of the furie of our Lord is not  
turned away from vs. † And it shal be in that day, saith our 9  
Lord: The hart of the king shal perish, & the hart of the prin-  
ces: and the priests shal be astonied, and the prophets shal be  
amased. † And I said: Alas, alas, alas, ô Lord God, hast thou 10  
then deceiued this people and Ierusalem, saying: You shal  
haue peace: and behold the sword hath come euen to the  
soule? † At that time it shal be said to this people, & to Ierusa- 11  
lem: A burning wind in the waies, that are in the desert of the  
way of the daughter of my people, not to fanne, and to  
purge. † A ful spirit from these shal come to me: and now I 12  
wil speake my iudgement with them. † Behold he shal come 13  
in a cloude, and his chariots as a tempest: his horses are swifter  
then eagles: woe vnto vs, because we are destroyed. † Wash thy 14  
hart from malice ô Ierusalem, that thou maist be saued: how  
long shal hurrful cogitations abide in thee? † For a voice of 15  
one declaring from Dan, and notifying the idol from mount  
Ephraim. † Say ye to the Gentiles: loe it is heard in Ierusalem, 16  
that there come keepers from a farre countrie, & sound their  
voice vpon the cities of Iuda. † They are set vpon her round 17  
about, as the keepers of fildes: because she hath prouoked me  
to wrath, saith our Lord. † Thy waies, and thy cogitations 18  
haue done these thinges to thee: this thy malice, because it is  
bitter, because it hath touched thy hart. † My bellie, my belly 19  
akerh,

o/se.

sap. 1.

- aketh, the senses of my hart are troubled in me, I wil not hold my peace, because my soule hath heard the voice of the trumpet, the crie of battel. † Destruction is called vpon destruction and al the earth is wasted: my tentes are wasted quickly, suddenly my skinnies. † How long shal I see one that fleeth away, shal I heare the voice of the trumpet? † Because my foolish people haue not known me: they are vnwise children, and without witte: they are :: wise to do euils, but to doe wel they haue not known. † I beheld the earth, and loe it was void, and a thing of nothing: and the heauens, & there was no light in them. † I saw the mountaines, & loe they were moued: & al the little hilles were troubled. † I beheld, and there was not a man: and euerie soule of the aire was departed. † I looked, and behold Carmel made desert: and al the cities therof were destroyed at the face of our Lord, and at the face of the wrath of his furie. † For thus saith our Lord: Al the land shal be desolate, :: but yet I wil not make a consummation. † The earth shal mourne, and the heauens shal lament from aboue: because I haue spoken, I haue purposed, and it hath not repented me, neither am I turned away from it. † At the voice of the horseman, and the archer, al the citie is fled: they haue entred into high places, and haue climed the rocks: al the cities are forsaken, and there dwelleth not a man in them. † But thou being wasted, what wilt thou doe? when thou shalt clothe thy selfe in scarlet, when thou shalt be adorned with goldeniewels, & shalt paint thine cies with stibikestone, thou shalt be trimmed in vaine: thy louers haue contemned thee, they wil seeke thy life. † For I haue heard the voice as of a traueling woman, anguishes as of a woman in labour of child. The voice of the daughter of Sion, amongst them that dye, and stretch forth their handes: woe is me, because my soule hath fainted for them that are slaine.

¶ If they were in dede natural fooles they should be excused.

¶ Gods prouidence neuer suffereth the Church to be destroyed.

## CHAP. V.

*Al sortes of higher and lower degrees transgresse Gods law: 9. and shal be punished.*

- 1 **G**OE round about the wayes of Ierusalem, and looke, and consider, and seeke in the streetes therof, whether you can finde a man that doth iudgements, and seeketh fidelitie: & I wil be propitious vnto him. † Yea if they say: Our Lord liueth :: this also they wil sweare falsely. † O Lord thyn eies regard

¶ Except al requisite conditions

eiōs be obser-  
ued in an othe  
it is vnlavvful:  
as vvhen one  
svveareth by  
God almighty  
but vnruly, or  
rashly, or to  
do an vnlavv-  
ful thing, it is  
periurie.  
¶ By the lion  
the prophet  
seemeth to vn-  
derstand Na-  
buchodonoso-  
r.  
:: By the vvulf  
Nabuzardan.  
:: By the leo-  
pard Alexāder  
the great, or  
Antiochus E-  
piphanes.

regard fidelitie: thou hast striken them, & they were not sorie:  
thou hast broken them, and they haue refused to receiue disci-  
pline: they haue hardned their faces more then the rocke, and  
they would not retürne. † But I said: Perhaps they are poore & 4  
foolish, not knowing the way of the Lord, the iudgement of  
their God. † I wil go therfore to the great men, & wil speake to 5  
them: for they haue knowen the way of their Lord: & behold  
these altogether haue more broken the yoke, haue burst the  
bondes. † Therefore hath :: the lion out of the wood striken 6  
them, :: the woolf in the euening hath wasted them, :: the  
leopard watching vpon their citties: euerie one of them  
that shal come forth, shal be taken, because their preuarica-  
tions are multiplied, their reuoltines are strengthned. † Where- 7  
upon can I be propitious to thee? thy children haue forsaken  
me, and sweare by them, that are not goddes: I filled them, &  
they committed aduoutrie, and did riotously in the harlots  
house † They are become as amorous hortes, and stalions: 8  
euerie one neyed at his neighbours wife: † VVhy, shal I not 9  
visite vpon these thinges, saith our Lord? and on such a nation  
shal not my soule take reuenge? † Scale the walles therof, and 10  
dissipate them, but make not a consummation: take away  
the branches therof, because they are not the Lordes. † For 11  
by preuarication hath the house of Israel preuaricated against  
me, & the house of Iuda, saith our Lord. † They haue denied 12  
our Lord, and saied: It is not he: neither shal the euil come  
vpon vs: we shal not see sword & famine. † The prophets haue 13  
spoken into the wind, & there was no answer in them: these  
things therfore shal happen to them. † Thus saith our Lord the 14  
God of hostes: Because you haue spoken this word: behold, I  
geue my wordes in thy mouth as fire, & this people as stickes,  
and it shal deuoure them. † Behold I wil bring vpon you a 15  
nation from a far ô house of Israel, saith our Lord: a strong  
nation, an ancient nation, a nation whose tongue thou shalt  
not know, nor vnderstand what it speaketh. † The quiver 16  
thereof is as an open sepulcher, they are al strong. † And it 17  
shal eate thy corne, and thy bread: it shal deuoure thy sonnes,  
and thy daughters: it shal eate thy flocke, & thy heards: it shal  
eate thy vineyard, and thy figge: & it shal destroy thy fenced  
citties, wherein thou hast confidence, with the sword. † But 18  
yet in those daies, saith our Lord: I :: wil not bring you into  
consummation. † And if you shal say: Why hath the Lord our 19  
God

Ecc.

:: As before v.  
10. & ch. 4. v.  
27.

- God done al these thinges to vs: thou shalt say to them: As you haue forsaken me, and serued a strange god in your owne land, so shal you serue strange ones in a land not your owne. † Declare ye this to the house of Iacob, and make it heard in Iuda, saying: † Heare thou foolish people, that hast no hart, which hauing eies, seest not: and eares, and hearest not. † Me then wil you not feare, saith our Lord: and at my presence wil ye not be forie? Who haue set the sand a limitie for the sea, an euerlasting precept, that shal not passe, and they shal be moued, and shal not preuaile: and the waues therof shal swell, and shal not passe ouer it. † But to this people their hart is become incredulous and exasperating, they are reuolted and departed. † And they haue not said in their hart: Let vs feare the Lord our God, who geueth vs the timely and lateward rayne in due season: who preserueth the fulnes of the yearly haruest vnto vs. † Your iniquities haue turned away these thinges, and your sinnes haue stayed good from you. † Because there are found impious men in my people, that lye in wate as foulers setting snares & trappes to take men. † As a net ful of birdes, so their houses are ful of guile: therefore are they magnified, & enriched. † They are made grosse and fatte: and haue transgressed my wordes most wickedly. The cause of the widow they haue not iudged; the cause of the pupil they haue not directed, and the iudgement of the poore they haue not iudged. :: It is against Gods iust iudgement to omitt such things unpunished. 7. 9. & ch. 9. 7. 9.
- 29 † Shal I not visite vpon these thinges, saith our Lord? or vpon such a nation shal not my soule take reuenge? † Astonishment and meruelous thinges are done in the land. † The prophets prophecied a lye, & the priests claped with their handes: and my people hath loued such thinges: what shal be done therefore in the later end thereof?

sa. 1.  
ach. 7.

## CHAP. VI.

*Ierusalem shal be destroyed for transgressing Gods law: 8. and contemning admonitions. 16. Yet God admonisheth againe the Iewes, and they contemning, 18. he calleth the Gentiles, and reiecteth the Iewes.*

- 1 TAKE courage ye children of Beniamin in the middes of Ierusalem, and in Thecua sound with the trumpet, & ouer Bethacarem lift vp the standart: because there is euil seene from the North, and great destruction. † I haue resembled the daughter of Sion to a beautiful & delicate woman. † To her shal: pastours come, and their flockes: they haue
- :: Captaines are called pastours, because they feede and gouerne their soldiars.

Xxx ;

haue pitcht tents in her round about : euerie one shal feede  
 them that are vnder his hand. † Sanctifie ye battel vpon her: 4  
 arise, and let vs go vp in the midday: wo vnto vs, because the  
 day is declined, because the shaddowes of the euening are  
 waxen longer. † Arise, and let vs goe vp in the night, and de- 5  
 stroy her houses. † Because thus saith the Lord of hostes: 6  
 Hew downe her wood, cast a trench about Ierusalem: this is  
 the citie of visitation, al oppression is in the middes thereof.  
 † As a cesterne maketh colde the water therof, so hath she 7  
 made colde her malice: iniquitie and spoile shal be heard in  
 her, infirmitie and plague alwaies before me. † Be thou 8  
 taught Ierusalem, lest perhaps my soule depart from thee, lest  
 perhaps I make thee a desert land not habitable. † Thus saith 9  
 the Lord of hosts: Euen to one cluster shal they gather as in a  
 vineyard the remaines of Israel, turne back thy hand, as the  
 grapegatherer to the basket. † To whom shal I speake? and 10  
 whom shal I contest, that he may heare? behold, their eares  
 are vncircumcised, and they can not heare: behold the word  
 of our Lord is become vnto them as a reproche: and they wil  
 not receiue it. † Therefore am I ful of the iurie of our Lord, 11  
 I haue laboured sustayning: power out vpon the little one  
 without, and vpon the counsel of the yong men together:  
 for man with woman shal be taken, the ancient with him  
 that is ful of daies. † And their houses shal passe to others, 12  
 their landes and wiues together: because I wil extend my  
 hand vpon the inhabitants of the land, saith our Lord. † For 13  
 from the lesser euen to the greater, al studie auarice: and from  
 the prophets euen to the priest, al commit guile. † And they 14  
 cured the destruction of the daughter of my people with igno-  
 minie, saying: Peace, peace: & there was not peace. † They 15  
 were confounded, because they did abomination: yea rather  
 they were not confounded with confusion, and they knew not  
 how to blush, for the which thing, they shal fal among them  
 that fal: in the time of their visitation, they shal fal downe,  
 saith our Lord. † Thus saith our Lord: Stand ye vpon the 16  
 waies, and see, and aske of the old pathes, which is the good  
 way, and walke ye in it: and you shal find refreshing for your  
 soules. And they said: We wil not walke. † And I appoin- 17  
 ted watchmen ouer you. Heare yee the voice of the  
 trumpet. And they said: We wil not heare. † Therefore 18  
 heare ye, o Gentiles, and thou congregation know, what  
 great

Isa. 56

Mat. 1

¶ After al the  
 Prophetes of  
 the old testa-  
 ment, Christ  
 himself, and  
 lastly his Apo-  
 stles, called  
 the Iewes,  
 who til con-  
 demning, the  
 Gentils are  
 called, & they  
 heare, and o-  
 bey. Mat. 10.  
 7. Act. 13. 7.  
 46.



- 19 great things I wil doe to them. † Heare ô earth: Behold I wil bring euils vpon this people, the fruites of their cogitations: becaufe they haue not heard my wordes, and they haue  
 20 cast of my law. † To what purpose bring you me frankencense from Saba, and the sweete smelling cane from a farre  
 21 cōtrie? your holocaustes are not acceptable, and your vic-  
 22 times haue not pleased me. † Therefore thus saith our Lord: Behold I wil bring ruines vpon this people, & the fathers with  
 the children shal fal in them together, neighbour and neigh-  
 22 bour, and they shal perish. † Thus saith our Lord: Behold  
 there cometh a people from the land of the North, & a great  
 23 nation shal arise vp from the endes of the earth. † It shal take  
 arrow and shild: it is cruel, and wil haue no mercie. The voice  
 thereof shal sound as the sea: & they shal mount vpon horses,  
 prepared as a man to battel, against thee ô daughter of Sion.  
 24 † We haue heard the same thereof, our handes are dissolued: tribulation hath caught vs, sorowes as a woman in trauel.  
 25 † Goe not out to the fieldes and walke not in the way: becaufe  
 26 the sword of the enemy is feare round about. † Be girded  
 with sackcloth ô daughter of my people, & be sprinkled with  
 ashes: make thee a bitter lamentation as the mourning of the  
 only begotten, becaufe the destroyer shal sodenly come vpon  
 27 vs. † I haue sette thee a strong prouer in my people: and thou  
 28 shalt know, and proue their way. † Al these princes are de-  
 clyning, walking deceitfully, brasse and yron: they are al  
 29 corrupted. † The bellowes haue failed, the lead is consumed  
 in the fire, the founde hath melted in vaine: for their malices  
 30 are not consumed. † Cal ye them reprobate siluer, becaufe  
 our Lord hath reiected them.

## CHAP. VII.

*God promisetli to dwell with those that walke right wayes: 8. otherwise the material temple wil not save them: 16. neither the prayers of the prophet shal helpe them, persisting in their sinnes: 21. nor sacrifice, but obedience to Gods law.*

- 1 **T**HE word, that was made to Ieremie from our Lord,  
 2 saying: † Stand in the gate of the house of the Lord, and  
 preach there this word, and say: Heare ye the word of our  
 Lord al Iuda, which goe in by these gates, to adore our Lord.  
 3 † Thus saith the Lord of hostes the God of Israel: Make your  
 wayes good, and your studies: and I wil dwell with you in this  
 place.

:: The Iewes  
 presumed that  
 God would  
 neuer suffer  
 his Temple to  
 be destroyed;  
 they thought  
 also that ex-  
 ternal sacri-  
 fices without  
 internal repen-  
 tance should  
 take away  
 their sinnes;  
 but for their  
 impenitence  
 they & their  
 sacrifices are  
 reiected, and  
 the temple de-  
 stroied  
 :: It is true  
 that God san-  
 ctified the ta-  
 berna cle in  
 Silo, and af-  
 terwards the  
 temple in  
 Ierusalem, but  
 if the people  
 be not sancti-  
 fied, he is not  
 tied to the  
 place.  
 :: The King-  
 dome of Ieu-  
 tribes.

place. † Trust not in wordes of lying, saying: :: The temple of 4  
 our Lord, the temple of our Lord, it is the temple of our  
 Lord. † For if you shal wel direct your waies, & your studies: 5  
 if you shal doe iudgement between a man and his neighbour,  
 † to the stranger, & to the pupil, & to the widow shal do no op- 6  
 pression, nor shede innocent blood in this place, & walke not  
 after strange godds to your owne euil: † I wil dwell with you 7  
 in this place: in the land, which I gaue to your fathers from  
 the beginning and for euer. † Behold you trust to your selues 8  
 in wordes of lying: which shal not profite you: † to steale, 9  
 to murder, to committe aduouerie, to sweare falsely, to offer  
 to Baalim, & to go after strange godds, which you know not.  
 † And you haue come, and stood before me in this house, in 10  
 which my name is inuocated, and haue said: We are deliue-  
 red because we haue done al these abominations. † Why, is this 11  
 house then wherein my name is inuocated, in your eies be-  
 come a denne of theeues? I, euen I am: I haue seene, saith  
 our Lord. † Goe ye to: my place in Silo, where my name 12  
 dwelt from the beginning: and see what I haue done to it for  
 the malice of my people Israel: † and now, because you haue 13  
 done al these workes, saith our Lord: and I haue spoken to you  
 early rising, and speaking, and you haue not heard: and I haue  
 called you, and you haue not answered: † I wil doe to this 14  
 house, wherein my name is inuocated, and wherein you haue  
 confidence: and to the place which I haue geuen you and  
 your fathers, as I did to Silo. † And I wil cast you away from 15  
 my face, as I haue cast away al your bretheren, :: the whole  
 seed of Ephraim. † Thou therefore pray not for this people, 16  
 neither take vnto thee praise and prayer for them, and resist  
 me not: because I wil not heare thee. † Seeſt thou not what 17  
 these doe in the cities of Iuda, and in the streete of Ierusalem?  
 † The children gather the stickes, & the fathers kindle the fire, 18  
 and the women temper the dough to make cakes vnto the  
 queene of heauen, & to offer libaments vnto strange goddes,  
 and to prouoke me to wrath. † Why doe they prouoke me to 19  
 wrath, saith our Lord? and not themselves to the confusion of  
 their owne countenance? † Therefore this saith our Lord 20  
 God: Behold my furie, and my indignation is powred vpon  
 this place, vpon men, and vpon beastes, and vpon the wood of  
 the countree, and vpon the fruites of the land, and it shal be  
 kindled, and shal not be quenched. † Thus saith the Lord of 21  
 hostes

- X hostes the God of Israel; Adde your holocaustes to your vi-  
 22 cims, and eate ye the flesh. † Because I spake not with your  
 fathers, & I commanded them not in the day, that I brought  
 them out of the land of Egypt, touching the word of holo-  
 23 caustes and victims. † But this word I commanded them,  
 saying: Heare ye my voice, and I wil be your God, and you  
 shal be my people: and walke ye in al the way, that I haue com-  
 24 manded you, that it may be wel with you. † And they heard  
 not, nor inclined their eare: but haue gone in their pleasures,  
 and in the peruersitie of their wicked hart: and haue bene  
 25 made backward and not foreward, † from the day that their  
 fathers came out of the land of Egypt, euen to this day. And  
 I haue sent to you al my seruants the prophetes by day, rising  
 26 early, and sending. † And they haue not heard me, nor incli-  
 ned their eare: but they haue hardened their necke, and haue  
 27 wrought worse, then their fathers. † And thou shalt speake  
 vnto them al these wordes, & they wil not heare thee: & thou  
 28 shalt cal them, and they wil not answere thee. † And thou  
 shalt say to them: This is the nation which hath not heard the  
 voice of the Lord their God, nor receiued discipline: faith is  
 29 perished, and is taken away out of their mouth. † Powle thy  
 heare, & cast it away, and take lamentation on hiegh: because  
 our Lord hath cast of, and hath left the generation of his furie,  
 30 † because the children of Iuda haue done euil in mine eies, saith  
 our Lord. They haue put their stumbling blockes in the house,  
 wherein my name is inuocated, that they might pollute it:  
 31 † and they haue built the excelses of Topheth, which is in  
 the valley of the sonne of Ennom, that they might burne their  
 sonnes, and their daughters with fire: which thinges I com-  
 32 manded nor, nor thought in my hart. † Therefore loe the daies  
 shal come, saith our Lord, & it shal no more be said: Topheth,  
 and the valley of the sonne of Ennom: but the valley of  
 slaughter: and They shal burie in Topheth, because there is  
 33 no place. † And the carcasce of this people shal be for meats  
 to the foules of the ayre, and to the beastes of the land, and  
 34 there shal be none to driue them away. † And I wil make to  
 cease out of the cities of Iuda, and out of the streetes of Ieru-  
 salem, the voice of ioy, and the voice of gladnes, the voice of  
 the bridegroom, and the voice of the bride: for the land shal  
 be in desolation.

God gaue his perfect law comprised in the ten commandments: which alone being kept wil suffice: & after vvarde added ceremonial precepts, to exercise the people in external sacrifices of beasts: and other corporal things to be offered to him self, as wel to kepe them from idolatrie, as to leade them thereby to internal vertues; and to signifie Mysteries of the new testament. As is noted. *Leuit. 1.*

*The Babylonians spoyling Ierusalem wil cast the bones of Kinges, Priestes, Prophetes, and others out of their sepulchres, and most cruelly afflict the lining: 5. God so permitting, because they would not repent, when the true Prophetes admonished them so to do. 18. Al which the prophet foreseeing lamenteth.*

:: Persecuters spoile the shrines of kinges and other principal persons of crueltie; & also of auarice if they berichly adorned.

**A**T THAT time, saith our Lord, :: they wil cast out the bones of the kinges of Iuda, and the bones of the princes thereof, and the bones of priests, and the bones of the Prophets, and the bones of them that inhabite Ierusalem, out of their sepulchres. † And they shal spread them abroad in the sunne, and the moone, and al the host of heauen, which they haue loued, and which they haue serued, and after which they haue walked, and which they haue sought, and adored: they shal not be gathered, and they shal not be buried: they shal be as a dunghil vpon the face of the earth. † And they shal choose rather death then life, al that shal be remaining of this wicked kinred in al places, which are leaft, to the which I haue cast them out, saith the Lord of hostes. † And thou shalt say to them: Thus saith our Lord: Shal not he that falleth rise againe? and he that is turned away, shal he not turne againe? † Why then is this people in Ierusalem turned away with a contentious reuolting? they haue apprehended lying, and would not returne. † I attended, and harkned: no man speaketh that which is good, there is none that doth penance for his sinne, saying: What haue I done? They are al turned to their owne course, as an horse going with violence to bartel. † The kite in the heauen hath knowen her time: the turtle, and the swallow, and the storke haue obserued the time of their coming: but my people haue not knowen the iudgement of the Lord. † How say you: We are wise, and the law of our Lord is with vs? In very deece the lying penne of the Scribes hath wrought lying. † The wise are confounded, they are terrified & taken: for they :: haue cast away the word of our Lord, and there is no wisdom in them. † Therefore wil I geue their women to strangers, their fildes to inheritours: because from the least euen to the greatest al follow auarice: from the prophet euen to the priest al make lies. † And they healed the destruction of the daughter of my people to ignominie, saying: Peace, peace, when there was not peace. † They are confounded, because

:: Those that professe knowlege of the law, & obserue it not in workes, haue not true wisdom.

- because they haue done abomination: yea rather they are not confounded with confusion, and they haue not known how to blush: therefore shal they fall among them that fall, in the  
 13 time of their visitation they shal fall, saith our Lord. † Gathering I wil gather them together, saith our Lord, there is no grape in the vines, and there are no figges on the figtree, the leafe is fallen downe: and I haue geuen them the things that  
 14 are passed. † Why doe we sitte? come together and let vs enter into the fenced citie, and let vs be silent there: because the Lord our God hath made vs to be silent, and hath geuen vs water of gaulle for drinke: for we haue sinned to our Lord.  
 15 † We expected peace and there was no good: a time of medicine and behold feare. † From Dan was the snoring noyse of his horses heard, with the voice of the neyings of his fighting  
 16 horses al the land was moued: and they came and deuoured the land, and the fulnes thereof: the citie and the inhabitants  
 17 thereof. † For behold I wil send you :: serpents basaliskes, :: As serpents  
 for which there is no enchantment: and they shal bite you, can not be hindered by in-  
 18 saith our Lord. † My sorow is about sorow, my hart mourning within me. † Behold the voice of the daughter of my chantments  
 19 people from a farre countrie: Is not our Lord in Sion: or is from hurting men, no more  
 not her king in her? Why then haue they prouoked me to can the furious Chaldees  
 20 wrath in their sculptils, and in strange vanities? † The harvest be dissuaded  
 21 is past, sommer is ended: and we are not saued. † For the affliction of the daughter of my people I am afflicted, and made by anie speech  
 22 sorrowful, astonishment hath taken me. † Is there noe rosen from killing, spoyling, and  
 in Galaad? or is there no phisition there? Why then is not the ransaking the  
 wound of the daughter of my people closed?

## CHAP. IX.

*The prophet lamenteth the future calamitie of the people, and their false dealing each with others. 12. willing also consider that their wickednes is the cause of their miserie, 17. and to mourne, 23. and returne to God: 25. who otherwise wil punish both Gentiles, and Iewes not circumcised in hart.*

- 1 **V** H O :: wil geue water to my head, and to mine eies :: Not a few  
 a fountaine of teares? and I wil weepe day & night teares, but a  
 2 for the slaine of the daughter of my people. † Who wil geue fountaine, or  
 me in the wildernes an inne of wayfaring men, and I wil forsake ruer is scarce  
 3 adulterers, an assemblie of transgressors. † And they haue bent sufficient to  
 lament the slaughter of  
 Y y 2 their

their tongue, as a bowe of lying and not of truth: they haue  
 taken courege in the land, because they haue proceeded from  
 euil to euil, and me they haue not knowen, saith our Lord.  
 † Let euerie man take heede to himself of his neighbour, and 4  
 in euerie brother of his, let him not haue affiance: because  
 euerie brother supplanting wil supplant, and euerie freind wil  
 walke deceitfully. † And man shal scorne his brother, and 5  
 they wil not speake truth: for they haue taught their tongue  
 to speake lies: they haue laboured to doe vniustly. † Thine 6  
 inhabitation is in the middes of deceit: in deceipte they haue  
 refused to know me, saith our Lord. † Therefore thus saith 7  
 the Lord of hostes: Behold I wil melt, and wil trie them: for  
 what els shal I doe at the face of the daughter of my people?  
 † Their tongue is a wandring arrow, it hath spoken guile: in 8  
 his mouth he hath spoken peace with his freind, and secretly  
 he layeth waite for him. † Shal I not visite vpon these thinges, 9  
 saith our Lord? or vpon such a nation shal not my soule be re-  
 uenged? † Vpon the mountaines I wil take vp weeping and 10  
 lamentation, & vpon the beautiful places of the desert, mour-  
 ning: because they are burnt, for that there is not a man that  
 passeth through: & they haue not heard the voice of the owner:  
 from the foule of the ayre vnto the beastes they are gone a-  
 way and departed. † And I wil make Ierusalem to be heapes 11  
 of sand, and dennes of dragons: and I wil geue the cities of  
 Iuda into desolation, because there is not an inhabiter. † Who 12  
 is a wise man, that can vnderstand this, and to whom the word  
 of the mouth of our Lord may be made, that he may declare  
 this, why the earth hath perished, and is burnt as a desert, be-  
 cause there is none that passeth through? † And our Lord said: 13  
 Because they haue forsaken my law, which I gaue them, and  
 haue not heard my voice, and haue not walked in it. † And 14  
 they haue gone after the peruersitie of their owne hart, and  
 after Baalim, which they learned of their fathers. † Therefore 15  
 thus saith the Lord of hostes the God of Israel: Behold I wil  
 feede this people with wormewood, and geue them water of  
 gaulle to drinke, † And I wil disperse them in the Nations, 16  
 which they and their fathers haue not knowen: and I wil send  
 the sword after them, :: til they be consumed. † Thus saith the 17  
 Lord of hosts the God of Israel: Consider and cal ye lamenting  
 wemen, and let them come: & send to them that are wise, and  
 let them make haste: † let them hasten & take vp a lamentation 18  
 vpon

D/a. 27

:: After the de-  
 struction of  
 Ierusalem  
 most of the  
 people, espe-  
 cially the ri-  
 cher sort were  
 caried into  
 captiuitie; o-  
 thers were  
 persecuted til  
 they were con-  
 sumed, that is,  
 euery to death

vpon vs: let our eies shede teares, & our eieliddes rune downe & destruction  
 19 with waters. † Because a voice of lamentation is heard from But not al the  
 Sion; How are we wasted and confounded exceedingly? be- nation confum-  
 cause we haue left the land, because our tabernacles are cast med, for he  
 20 downe. † Heare therefore ye women the word of our Lord: the contrarie.  
 and let your eares take the word of his mouth: and teach your ch. 4. v. 27. &  
 daughters lamentation: and euerie one her neighbour mour- ch. 5. v. 10. &  
 21 ning: † because death is come vp through our windowes, it 18 And after  
 is entred into our houses, to destroy the children from with 70. yeares the  
 22 out, the young men out of the streetes. † Speake: Thus saith the reliques were  
 our Lord: and the carcassee of man shal fal as dung vpon the returned into  
 face of the countrie, and as a grasse behind the backe of the Iewrie, manie  
 23 mower, and there is none to gather it. † Thus saith our Lord: also remained  
 Let not the wiseman glorie in his wisdom, and let not the sh there. As is  
 strong man glorie in his strength, & let not the rich man glorie eident in the  
 24 in his riches: † but he that glorieth, let him glorie in this, to bookes of Es-  
 vnderstand & know me, because I am the Lord that do mercie dras.  
 and iudgement, and iustice in the earth: for these thinges These nati-  
 25 please me, saith our Lord. † Behold, the daies come, saith our ons are also  
 Lord; and I wil visite vpon euerie one, that hath the prepuce circumcised in  
 26 circumcised, † vpon :: Egypt, and vpon Iuda, and vpon Edom, flesh, but nei-  
 and vpon the children of Ammon, and vpon Moab, and vpon ther they nor  
 al that haue their heare powled, dwelling in the desert: be- the Iewes are  
 cause al nations haue the prepuce, but al the house of Israel are circumcised  
 vncircumcised in the hart. in hart which  
 argueth them  
 of hypochri-  
 sie,

## CHAP. X.

*Influence of starres, nor imagined powre of idols, is not to be feared: but  
 God only. 6. whose Maiestie is infinite, and idols haue no powre at al.  
 19. Ierusalem lamenteth, 24. and prayeth God to pardon and protect his  
 owne people.*

1 **H**EARE ye the word, which our Lord hath spoken con- Heathnisti  
 2 cerning you o house of Israel. † Thus saith our Lord: idolaters  
 According to the waies of the Gentils learne not: and :: thought there  
 signes of heauen, which the heathen feare, be not afraid: was diuine  
 3 † Because the lawes of the people are vaine: because the powre in the  
 worke of the hand of the artificer hath cut a tree out of the planetes, and  
 4 forest with an axe. † with silver and gold he hath decked it: other starres.  
 with nailes and hammers he hath compacted it, that it fal not But the faith-  
 5 asunder. † They are framed after the similitude of a palme ful know that  
 tree, and shal not speake: being caried they shal be remoued, they are the  
 should serue  
 that men  
 because or feare them.

Of other-  
dols made of  
wood, silver,  
gold, and the  
like, it is more  
easie to see the  
vanitie.

because : they are not able to go. Therefore feare them not,  
because they can neither doe il nor wel. † There is not the like 6  
vnto thee o Lord : thou art great, and great is thy name in  
strength. † Whoshal not feare thee o king of Nations: For thine 7  
is the glorie : among al the wise of the Gentiles, & in al their  
kingdoms there is none like vnto thee. † They shal be proued 8  
altogether vnwise and foolish : the doctrine of their vanitie is  
wood. † Silver wrapped vp is brought from Tharsis, and gold 9  
from Ophaz : the worke of the artificer, and the handes of the  
coppersmith : hyacinth and purple are the : clothing : al these  
things are the worke of artificers. † But our Lord is the true 10  
God : he is the liuing God, and the King euerlasting : at his in-  
dignation the earth shal be moued : & the Gentils shal not su-  
staine his threatning. † Thus then you shal say to them : The 11  
goddess that made not heauen and earth, let them perish from  
of the earth, and from these places, that are vnder heauen.  
† He that maketh the earth in his strength, prepareth the 12  
world in his wisdom, and with his prudence stretcheth out  
the heauens. † At his voice he geureth a multitude of waters 13  
in the heauen, & listeth vp the cloudes from the endes of the  
earth : he maketh lightnings into rayne, and bringeth forth  
the winde out of his treasures. † Euerie man is become a foole 14  
for knowlege, euery craftes man is confounded in the sculpril:  
because it is false that he hath melted, and there is no spirite in  
them. † They are vaine things, and a worke worthie to be 15  
laughed at : in the time of their visitation they shal perish. 16  
† The portion of Iacob is not like to these : for it is he that for-  
med al things : and Israel is the rodde of his inheritance : the  
Lord of hostis is his name. † Gather thy confusion out of the 17  
land, thou that dwellest in beseige. † Because thus saith our 18  
Lord : Behold I wil cast forth farre of the inhabitants of the land  
at this time : & I wil afflict them, so that they may not be found, 19  
† Woe is me for my destruction, my plague is very sore. But I  
said : Truly this is myne infirmitie, and I wil beare it. † My ta- 20  
bernacle is wasted, al my cordes are broken in sunder : my  
children are gone out from me, and are not : there is none to  
stretch out my tent anie more, & to set vp my courtaines. † Be- 21  
cause the pastours haue done foolishly, and haue not sought  
our Lord : therefore haue they not vnderstood, and al their  
flocke is disperfed. † Loe the voice of a bruit cometh, a 22  
great commotion from the land of the North : to make the  
cities



- 25 cities of Iuda a desert, & an habitation of dragons. † I know Lord, that: mans way is not his owne: neither is it in a man to  
*Gal. 6.* 24 walke, and to direct his steppes. † Correct me ô Lord, but yet  
 in iudgement: and not in thy furie, lest perhappes thou bring  
*Mat. 78.* 25 me to nothing. † Power out thine indignation vpon the Gen-  
 tiles, that haue not knowen thee, and vpon the prouinces, that  
 haue not inuocated thy name: because they haue eaten Iac-  
 cob, and deuoured him, and consumed him, and haue dissipat-  
 ed his glorie.

## CHAP. XI.

*The Prophet being commanded to preach the obseruation of Gods couenant is not heard. 9. The people follow their fathers example, adoring idols. 11. and shal therefore be severely punished, neither shal their idols, nor prayers of the iust profite them. 15. their malice against Christ is described 20. and the reuenge thereof.*

- 1 **T**HE word that was made from our Lord to Ieremie, say-  
 2 ing: † Heare ye the wordes of this couenant, and speake  
 3 to the men of Iuda, and to the inhabitants of Ierusalem, † and  
 thou shalt say to them: Thus saith our Lord the God of Israel:  
 Cursed is the man that shal not heare the wordes of this co-  
 4 uenant, † which I: commanded your fathers in the day,  
 that I brought them out of the Land of Egypt, out of the yron  
 forname, saying: Heare ye my voice, and doe al thinges, that  
 I command you: and you shal be my people, and I wil be your  
 5 God. † That I may raise vp the othe, which I sware to your  
 fathers, that I would geue them a land flowing with milke  
 & hennie, as is this day. And I answered, & said: Amen Lord.  
 6 † And our Lord said to me: Crie aloude al these wordes in the  
 cities of Iuda, and without Ierusalem, saying: Heare ye the  
 7 wordes of this couenant, and do them: † because contesting  
 I did contest your fathers in the day, that I brought them out  
 of the Land of Egypt euen to this day: arising early I conte-  
 8 sted, and said: Heare ye my voice: † and they heard not, nor  
 inclined their eare: but went euerie one in the peruersitie of  
 his owne wicked hart: & I brought vpon them al the wordes  
 of this couenant, which I commanded them to doe, and they  
 9 did not. † And our Lord said to me: Conspiracie is found in  
 the men of Iuda, and in the inhabitants of the men of Ierusa-  
 10 lem. † They are returned to the former iniquities of their fa-  
 thers, which would not heare my wordes: and these therefore  
 haue

Not for the  
 privileges of  
 kinred (being  
 the children of  
 Abraham, Isaac  
 and Iacob) nor  
 for suffering  
 circumcision  
 nor for the  
 rest of the Sab-  
 bath, but for  
 obedience (in  
 keeping the co-  
 uenant and pre-  
 cepts) our Lord  
 is the God of  
 Israel, and Is-  
 rael his people  
*s. Ierem.*

haue gone after strange goddes, to serue them: the house of Israel, and the house of Iuda hath made voide my couenant, which I made with their fathers. † For which thing thus saith our Lord: Behold I wil bring in euils vpon them, out of which they shal not be able to goeforth: and they shal crie to me, and I wil not heare them. † And the cities of Iuda, and the inhabitants of Ierusalem shal goe, and crie to goddes, vnto whom they sacrificed, and they shal not saue them in the time of their affliction. † For according to the number of thy cities werethy goddes ô Iuda: and according to the number of the waies of Ierusalem thou didst set altars of confusion, altars to sacrifice to Baalim. † :: Thou therefore pray not for this people, and take not to thee praise and prayer for them: because I wil not heare in the time of their crie vnto me, in the time of their affliction. † What is it that my beloved hath in my house done much wickednes? shal the holie flesh take away from thee thy malices: in which thou hast boasted? † The Lord hath called thy name, a plentiful oliue tree, faire, fruitfull, beautiful: at the voice of a word, a great fire flamed vp in it, and the shrubbes thereof are burnt. † And the Lord of hostes that planted thee, hath spoken euil vpon thee: for the euils of the house of Israel, and of the house of Iuda, which they haue done to themselues, to prouoke me, in offering to Baalim. † :: But thou Lord hast shewed me, and I haue knowen: thou hast shewed me their studies. † And I as a milde lambe, that is caried to a victim: and I knew not that they deuised counsels against me, saying: Let vs cast wood on his bread, and rase him out of the land of the liuing, and let his name be mentioned no more. † But thou ô Lord of Sabaoth, which iudget iustly, and prouest the reynes and the hartes, let me see thy reuenge of them: for to thee I haue reueled my cause. † Therefore thus saith the Lord to the men of Anathoth, which seeke thy life, and say: Thou shalt not prophecie in the name of our Lord, and thou shalt not die in our handes. † Therefore thus saith the Lord of hostes: Behold I wil visite vpon them: their yong men shal die by the sword, their sonnes and their daughters shal die in famine. † And there shal be no remaines of them: for I wil bring in euil vpon the men of Anathoth, the yeare of their visitation.

## CHAP. XII.

*It semeth strange that the wicked prosper. 5. The Iewes heretofore afflicted by weaker enimies, shal be more oppressed by the Babylonians. 10. Evil pastors shal be punished. 14. and forraime enimies destroyed.*

TIII

Ch. 7. v. 16.

ch. 14. v. 11.

:: Flesh offered in sacrifice is holie, but profiteth not those that are obdurate in siane.

:: By consent of al Churches (saith S. Ierom) this is spoken of Christ.

:: VVho so bore himself, as if he had not knowen when the Iewes condemned him in their council. For otherwise he knew, and foretold, that he should be betrayed & crucified. Mat. 20. v. 18. 19. ch. 26. v. 2.

:: He speaketh only of the wicked for stil some reliques remaine. Isa. 10. Ier. 4. Ro 9.

Job. 21.

Abac. I.

Serge-

ant.

- 1 **T**HOU in deede o Lord art iust, if I dispute with thee,  
 but yet I wil speake iust thinges to thee: :: Why doth the way of the  
 2 greisse, and doe wickedly? † Thou hast planted them, and they  
 haue taken roote: they prosper and bring forth fruite: thou art  
 3 † And thou Lord hast knowen me, thou hast sene me, and  
 proued my hart with thee: gather them together as a flocke  
 to the vskime, and \* sanctifie them in the day of slaughter.  
 4 † How long shal the land mourne, and the herbe of euerie  
 fiede be withered for malice of the inhabitants therein? Beast  
 5 is consumed, and foule: because they haue saied: He shal not  
 see our later endes. † If running with footemen thou hast  
 laboured: how canst thou contend with horses? And whereas  
 6 in a land of peace thou hast bene secure, what wilt thou doe  
 in the pride of Iordan? † For euen thy bretheren, & the house  
 of thy father, they also haue sought against thee, and haue  
 7 cried after thee with ful voice: beleue them not when they  
 shal speake good thinges vnto thee. † I haue forsaken my  
 house, I haue lest mine inheritance: I haue geuen my beloued  
 8 soule into the hand of her enemies. † Myne inheritance is  
 become vnto me as a lion in the wood: it hath vttered a voice  
 9 against me, therefore haue I hated it. † Why, is myne inher-  
 itance vnto me as a bird of diuers coulors? is it as a birde died  
 10 through out? come, assemble yourselues al ye beastes of the  
 land, make haste to deuoure. † Manie pastours haue destroyed  
 my vineyard, they haue troden downe my portion: they haue  
 11 made my portion that was worthie to be desired, into a desert  
 of desolation. † They haue laied it into dissipation, and it  
 hath mourned vpon me. With desolation is al the land made  
 12 desolate: because there is none that considereth in the hart.  
 † Vpon al the wayes of the desert the wasters are come, be-  
 13 cause the sword of our Lord shal deuoure from one end of  
 the land to the other end thereof: there is no peace to al flesh.  
 14 † They haue sown wheate, and reaped thornes: they haue  
 taken an inheritance, and it shal not profite them: you shal be  
 ashamed of your fruites, for the wrath of the futie of our  
 Lord. † Thus saith the Lord against al my most wicked neigh-  
 bours: :: which touche the inheritance that I haue distributed  
 to my people of Israel: Behold I wil plucke them out of  
 their land, & the house of Iuda I wil plucke out of the middes  
 of them.

Prophetes,  
 & other holic  
 men, nor ig-  
 norant nor  
 doubtful of  
 Gods prouide-  
 nce, speake  
 sometimes in  
 the person of  
 the weake, as  
 desirous to  
 know why  
 God suffereth  
 the wicked to  
 prosper in this  
 world, and the  
 godlie to be  
 assisted. Job.  
 21. v. 7. David  
 Psal. 72. v. 2. 3.  
 Abacuc. 1. v. 3.

After that  
 the children  
 are chastised,  
 the rodde is to  
 be burned.

of them. † And when I shal haue plucked them out, I wil re-  
turne, and haue mercie on them: and wil bring them backe,  
euerie man to his inheritance, and euerie man into his land.  
† And it shal be: if being taught they wil learne the waies of  
my people, that they sweare in my name: Our Lord liueth, as  
they haue taught my people to sweare by Baal: they shal be  
built in the middes of my people. † But if they wil not heare,  
I wil plucke out that nation with plucking vp and with de-  
struction, saith our Lord.

The 2. part.  
The peoples  
ingratitude  
sining against  
God, and per-  
secuting the  
Prophet.

:: Prophecies  
uttered in fa-  
ctes haue  
more force to  
perswade, then  
only wordes.  
And therefore  
the Prophetes  
by Gods com-  
mandment vse  
both these  
wayes. Heb. 1.

## CHAP. XIII.

*By a girdle first used and after leaft of, 8. is prefigured the reiection of the  
Iewes: 12. til Gods mercie recalleth them. 17. The Prophet lamenting  
their obstinacie, 22. sheweth that their sinne is the cause of their miserie.*

**T**HVS saith our Lord to me: Goe, and get thee :: a girdle 1  
of linnen, and thou shalt put it about thy loynes, & shalt  
not put it into water. † And I got a girdle according to the 2  
word of our Lord, and put it about my loynes. † And the 3  
word of our Lord was made to me the second time, saying:  
† Take the girdle, which thou hast gotten, which is about thy 4  
loynes, and rising goe to Euphrates, and hide it there in an  
hole of the rocke. † And I went, and hidde it in Euphrates, 5  
as our Lord had commanded me. † And it came to passe after 6  
manie daies, our Lord said to me: Arise, goe to Euphrates: and  
take from thence the girdle, which I commanded thee that  
thou shouldst hide it there. † And I went to Euphrates, and 7  
dugged, and tooke the girdle out of the place, where I had hid  
it: and behold the girdle was rotten, so that it was fitte for  
noe vse. † And the word of our Lord was made to me, saying: 8  
† Thus saith our Lord: so wil I make the pride of Iuda, & the 9  
great pride of Ierusalem. † This most wicked people, which 10  
wil not heare my wordes, and walke in the peruerfitie of their  
hart: and haue gone after strange goddes to serue them, and to  
adore them: & they shal be as this girdle, which is fitte for no  
vse. † For as the girdle cleaueth to the loynes of a man, so haue 11  
I fast ioyned to me al the house of Israel, and al the house of  
Iuda, saith our Lord: that they might be my people, and name,  
and prayse, and glorie: and they heard not. † Thou shalt 12  
say therefore vnto them this word: Thus saith our Lord the  
God of Israel: :: Euerie bottle shal be filled with wine. And  
they shal say to thee: Why, are we ignorant that euerie bottle  
shal be

:: An other  
prophetical  
similitude to

- 13 shall be filled with wine? † And thou shalt say to them : Thus  
saith our Lord : Behold I wil filal the inhabitants of this land,  
& the kinges that of the stocke of Dauid sitte vpon his throne,  
and the priests, and the prophets, and al the inhabitants of Ie-  
14 rusalem, with drunkennes. † And I wil disperse them euerie  
man from his brother, and the fathers and sonnes together,  
saith our Lord : I wil not spare, and I wil not yelde : neither  
15 wil I haue mercie not to destroy them. † Heare ye, and geue  
16 care. Be not eleuated, because our Lord hath spoken. † Geue  
ye glorie to our Lord your God, before it waxe darke, and be-  
fore your feete stumble at the darke mountaines : you shall  
looke for light, and he wil turne it into the shadow of death,  
17 and into darkenes. † But if you wil not heare this, in secret  
my soule shall weepe because of the pride : weeping it shall  
weepe, and mine eie shall droppe teares, because the flocke of  
18 our Lord is taken. † Say to the king, and to her that ruleth :  
Be humbled, sitte downe : because the crowne of your glorie  
19 is come downe from your head. † The cities of the South are  
shut, and there is none that may open them : al Iuda is trans-  
20 ported with a perfect transmigration. † Lift vp your eies, and  
see you, that come from the North : where is the flocke that is  
21 geuen thee, thy noble cattel? † What wilt thou say when he  
shall visite thee? for thou hast taught them against thee, and  
instructed them against thyne owne head : shall not sorowes  
22 apprehend thee, as a woman in trauel? † And if thou shalt  
say in thy hart : Why are these thinges come vnto me? For the  
multitude of thine iniquitie, thy more shamelie partes are dis-  
23 couered, the soles of thy feete are polluted. † :: If the Æthio-  
pian can change his skinne, or the leopard his sportes : you  
24 also can doe wel, when you haue learned euil. † And I wil  
scatter them as stubble, which is violently taken with the  
25 winde in the desert. † This is thy lot, and portion of thy mea-  
sure from me, saith our Lord, because thou hast forgotten me,  
26 and hast trusted in lying. † Wherefore I haue also made bare  
thy thighes against thy face, and thine ignominie hath appear-  
27 ed, † thine adulteries, and thy neying the wickednesse of  
thy fornication : vpon the litle hilles in the field I haue seene  
thine abominations. Woe to thee Ierusalem, thou wilt not be  
made cleane after me : how long yet?

signifie that  
the Iewes shall  
be perplexed,  
not knowing  
what to do in  
extreme dif-  
fresse; as sense-  
les men ouer-  
come with  
much wine.

:: Custome is  
as it were an  
other nature,  
hard to be al-  
tered : yet  
Gods grace  
raileth some  
inuerterate sin-  
ners to true re-  
pentance, but  
this is rare.  
And of them  
selues without  
grace no sin-  
ners can rise  
nor repent.

iam. 1.

*Iurie shal be afflicted with drought and famine. II. Neither shal the prophets prayer, nor their fastes, nor sacrifices auaille them. 14. Falseprophetes shal perish with the seduced people. 17. Ieremie lamenting exhorteth them to repentance.*

¶ The Iewes suffered famine & thirst by reason of drought, for their sinnes, which also signifieth deprivation of Gods grace for their former wickednes.

¶ As one that braggeth, and esteemeth himself strong.

¶ False prophetes seducing the people, can not excuse them from sinne. For when the blind leadeth the blind, both fall into the pitte.

**T**HE word of our Lord that was made to Ieremie concerning the wordes of the drought. ¶ Iurie hath mourned, and the gates thereof are fallen downe, & are obscured on the earth, and the crye of Ierusalem is come vp. ¶ The greater men haue sent their inferiours to the water: they came to drawe, they found no water, they caried backe their vessels emptie: they were confounded and afflicted, and couered their heades. ¶ For the waste of the land, because there came no rayne vpon the earth, the husbandmen were confounded, they couered their heades. ¶ For the hinde also brought forth in the field, and left it: because there was no grasse. ¶ And the wild asses stood vpon the rockes, they drew winde as dragons, their eies failed, because there was no grasse. ¶ If our iniquities haue answered vs: Lord do for thy names sake, because our reuoltinges are manie, to thee we haue sinned. ¶ O expectaion of Israel, the sauour thereof in the time of tribulation: why wilt thou be as a sejourner in the land, and as a wayfaring man turning in to lodge? ¶ Why wilt thou be as a wandering man, as the strong that can not saue? but thou o Lord art in vs, and thy name is inuocated vpon vs, forsake vs not. ¶ Thus saith our Lord to his people, which hath loued to moue their feete, and haue not rested, and hath not pleased our Lord: Now wil he remember their iniquities, and visite their sinnes. ¶ And our Lord said to me: Pray not for this people to good. ¶ When they shal fast I wil not heare their prayers: and if they shal offer holocaustes and victimes, I wil not receiue them: because with sword, and famine, and pestilence I wil consume them. ¶ And I said: A a, o Lord God: the Prophetes say to them: You shal not see the sword, and there shal be no famine among you, but he wil geue you true peace in this place. ¶ And our Lord said to me: The prophetes prophecie falsely in my name: I sent them not, and I commanded them not, neither haue I spoken vnto them: lying vision, and deceitful diuination, guilfulnes, and the seduction of their owne hart they prophecie vnto you. ¶ Therefore thus saith our Lord of the prophets, that prophecie in my name, whom I sent not,

- not, that say: There shal not be sword, and famine in this land:  
In sword and famine shal those prophetes be consumed.  
16 † And the peoples to whom they propheticie, shal be cast forth  
in the waies of Ierusalem through famine and sword, and  
there shal be none to burie them; they and their wiues, their  
sonnes and their daughters, and I wil power out their euil  
17 vpon them. † And thou shalt say this word vnto them: Let  
mine eies shede teares night and day, and not cease, because  
the virgine daughter of my people, is afflicted with great af-  
18 fliction, with a verie sore plague exceedingly. † If I shal goe  
out to the fieldes, loe the slaine with the sword: and if I enter  
into the citie, loe the pynd away with famine. For the pro-  
phet and the priest are gone into a land which they knew not.  
19 † Why, casting of hast thou cast away Iuda, or hath thy soule  
abhorred Sion? why then hast thou stricken vs, so that there  
is no health? we haue expected peace, and there is no good:  
20 and a time of curing, and behold truble. † We haue knowen  
ô Lord our impieties, the iniquities of our fathers, because we  
21 haue sinned to thee. † Geue vs not into reproche for thy  
names sake, neither make vs to haue the contumelie of the  
throne of thy glorie: remember, make not thy couenant with  
22 vs voide. † Why, are there among the sculptsils of the Gen-  
tiles that can raine? or can the heauens geue showers? art  
not thou the Lord our God, whom we haue expected? for  
thou hast made al these thinges.

## CHAP. XV.

*Though Moyses and Samuel should pray for this people, yet God hath determined to punish them with plague, warre, famine, and captiuitie, 6. for their impenitencie. 10. The prophet lamenteth that for his preaching the people is become worse, 15. and persecuteth him. 19. but God*

- 1 **A**Nd our Lord said to me: " If Moyses and Samuel shal  
stand before me, my soule is not toward this people: cast  
2 them out from my face, and let them goe forth. † And if they  
shal say vnto thee: Whither shal we goe forth? thou shalt say  
to them: Thus saith our Lord: " They that to death, to death,  
and they that to sword, to sword: and they that to famine, to  
3 famine: and they that to captiuitie, to captiuitie. † And I wil  
visite vpon them foure kindes, saith our Lord: The sword to  
kil, and dogges to teare, & the fowles of the ayre, and beaſts of  
the earth

Notwith-  
standing there  
were very ma-  
nie greuous  
sinners, yet in  
respect of the  
iust the  
Church is a  
virgine.

The Geneva  
Bible is cor-  
rupted contrarie  
to the Hebrew  
and Greeke:  
Though Moyses  
and Samuel  
stood before me.  
This He-  
brew phrase  
signifieth, that  
some shal dye  
by sicknes,

some by the sword, some by famine, some shall be lead into captiuitie, as God hath feuerally ordayned.

the earth to deuoure and to destroy. † And I wil geue them 4  
into rage to al the kingdomes of the earth: because of Ma-  
nasses the sonne of Ezechias the king of Iuda, for al thinges  
that he did in Ierusalem. † For who shal haue pitie on thee 5  
Ierusalem? or who shal be sorie for thee? or who shal goe to  
pray for thy peace? † Thou hast forsaken me, saith our Lord, 6  
thou hast gone backward: and I wil stretch forth my hand  
vpon thee, and wil kil thee: I am wearie in praying thee.  
† And I wil scatter them with a fanne in the gates of the land: 7  
I haue slayne and destroyed my people, & yet they are not re-  
turned from their waies. † Their widowes are multiplied 8  
vnto me about the sand of the sea: I haue brought into them  
vpon the mother of the youngman a waster at noone day: I  
haue cast terrour suddenly vpon the cities. † She is weakned 9  
that bare feuen, her soule hath fainted: the sunne went downe  
to her, when it was yet day: she is confounded, and ashamed:  
and the residue of them I wil geue vnto the sword in the sight  
of their enemies, saith our Lord. † Wee is me, my mother: 10  
why hast thou borne me a man of brawling, a man of discord  
in al the earth? I haue not lent to vsurie, neither hath anie man  
lent vnto me to vsurie: al curse me. † Our Lord saith: If thy 11  
remnant shal not be to good, if I haue not holpen thee in the  
time of affliction, and in the time of tribulation against the  
enemie. † Why, shal: yron be confederate with the yron from 12  
the North, and also :: brasfe? † Thy riches and thy treasures I  
wil geue into spoile for naught for al thy sinnes, and in al thy 13  
borders. † And I wil bring thine enemies out of a land, which 14  
thou knowest not: because a fire is kindled in my furie, it shal  
burne vpon you. † :: Thou knowest o Lord, be mindful of 15  
me, and visite me, and defend me from them, that persecute  
me: doe not receiue me in :: thy patience, know that I haue  
sustayned reproch for thee. † Thy wordes were found, and I 16  
did eate them, and thy word was made to me a ioy & gladnes  
of my hart: because thy name is inuocated vpon me o Lord  
God of hostes. † I sate not in the councel of iesters, and I haue 17  
gloried at the face of thy hand: I sate alone, because thou  
hast filled me with threatening. † Why is my sorow made per- 18  
petual, and my desperate plague refuseth to be cured? it is be-  
come vnto me as a lie of :: vnfaithful waters. † For this cause 19  
thus saith our Lord: If thou wilt be conuerred, I wil conuert  
thee, and thou shalt stand before my face: and if thou wilt se-  
perate

4. R<sup>g</sup>  
21.

Am<sup>o</sup>

:: There can hardly be concord between potent kingdomes.

:: The weaker is easily afflicted by the stronger.

:: The Prophet fearing his owne weaknes prayeth to be deliuered from persecution.

:: Defere not to deliuer me. As Psal. 12. 7. 2. 3.

:: Vaine hopes.

P<sup>4</sup>  
C



- perate the pretious thing from the vile, thou shalt be as my mouth: they shal be turned to thee, & thou shalt not be turned to them. † And I wil geue thee vnto this people as a brazen wal, strong: and they shal fight against thee, and shal not preuaile: because I am with thee to saue thee, and to deliuer thee, saith our Lord. † And I wil deliuer thee out of the hand of the most wicked, and I wil redeeme thee out of the hand of strong.

¶ The people shal yeld to the prophets admonition, not he to their perueritie.

## ANNOTATIONS. CHAP. XV.

1. *If Moyses and Samuel shal stand before me.*] As before God reueled to this prophet Ieremie, that the people should assuredly be punished, and therefore prohibited him (ch. 7. v. 16. ch. 11. v. 14 & ch. 14. v. 11.) that he should not pray for them: so here he confirmeth the same determinate sentence of their punishment, saying: *If Moyses and Samuel shal stand before me, my soule is not towards this people.* That is, though not only Ieremie (a zealous holie prophet now liuing) but also Moyses and Samuel (departed from this world long before) shal pray for this people, yet they shal not escape the designed punishment, for their great finnes. By necessarie consequence of which confirmation, is also proued, that Moyses and Samuel, after their death, both could and did sometimes pray for the same people. For otherwise the particular mention of these prophetes, were not to the purpose, if they neuer did, nor could pray for them. And whereas the English glosse (in the Geneua Bible) supposeth Gods meaning to be, *that if there were any man liuing moued with so great Zele towards the people, as were these two, yet he would not grant this request, for as much as he had determined the contrarie,* it is euident that Ieremie, Ezechiel, Daniel, and some other prophetes then liuing, had also great zeale, very like to the others, and therefore this text speaketh not of others like vnto them; but as S. Ierom (in his commentaries, vpon this place) S. Chrysostom (*ho. 1. in 1. Thess. 1.*) and S. Gregorie (*li. 9. Moral. c. 12.*) vnderstand it, of Moyses and Samuel themselves, being in assured happie state, where their former great zeale and charitie were now greater, and more perfect then in this life.

No prayers of others do auaille for obstinate & impenitent sinners.

Sainctes after their death pray for men in this world.

This text is vnderstood of Moyses and Samuel themselves.

## CHAP. XVI.

*The prophet is forbid to marie, troublesome times not suffering the cares of familie: 5. He must neither goe to places of feasting, nor mourning, more dying then can be mourned or buried. 10. Al which is for their idolatrie. 15. but after captiuitie the people shal be released. 16. And both Iewes and Gentiles conuerted to Christ.*

1. **A**ND the word of our Lord was made to me, saying: 2. † Thou shalt not take a wife, and thou shalt not haue sonnes, and daughters in this place. † Because thus saith our Lord concerning sonnes and daughters, that are begotten in this place, and concerning their mothers, which beare them: and concerning their fathers, of whose stocke they were borne

¶ Ieremie not only liued single in the times of tribulation, but also remained a virgin al his life. S. Ierom li. 1. aduer. Ionian. post medium.

borne in this land : † by the deathes of diseases they shal die : 4  
 they shal not be mourned, and they shal not be buried, they  
 shal be as a dunghil vpon the face of the earth : they shal be  
 consumed, both with sword, and famine : and their carcasse  
 shal be meate for the foules of the ayre, and beastes of the  
 earth. † For thus saith our Lord : Enter not into the house of 5  
 feasting, neither goe thou to mourne, nor comfort them : be-  
 cause I haue taken away my peace from this people, saith our  
 Lord, mercie and commiserations. † And great and litle shal 6  
 die in this land : they shal not be buried nor mourned, and they  
 shal not cut them selues, neither shal baldnes be made for  
 them. † And they shal not breake bread among them to him 7  
 that mourneth to comfort him vpon the dead : and they shal  
 not geue them drinke of the cuppe to comfort them vpon  
 their father and mother. † And enter not into the house of 8  
 feasting, to sitte with them, and to eate and drinke : † because 9  
 thus saith our Lord of hostes the God of Israel : Behold I wil  
 take away out of this place in your eies, and in your daies the  
 voice of ioy, and the voice of gladnes, the voice of the bride-  
 grome, and the voice of the bride. † And when thou shalt 10  
 tel this people al these wordes, and they shal say to thee :  
 Wherefore hath our Lord spoken vpon vs al this greate euil ?  
 what is our iniquitie ? and what is our sinne, that we haue  
 sinned to the Lord our God ? † Thou shalt say to them : Because 11  
 your fathers haue forsaken me, saith our Lord : and gone after  
 strange goddes, and serued them, and adored them : and me  
 they haue forsaken, & my law they haue not kept. † But :: you 12  
 also haue wrought worse then your fathers : for behold euerie  
 one walketh after the perueritie of his euil hart, that he  
 heare me not. † And I wil cast you forth out of this land, into 13  
 a land, which you and your fathers knew not : and there you  
 shal serue strange goddes day and night, which shal not geue  
 you anie rest. † :: Therefore behold the daies come, saith our 14  
 Lord, & it shal be said no more : The Lord liueth, that brought  
 forth the children of Israel out of the Land of Ægypt, † But, 15  
 The Lord liueth, that brought the children of Israel out of the  
 Land of the North, and out of al the landes to the which I did  
 cast them out : and I wil bring them againe into their land,  
 which I gaue to their fathers. † Behold I wil send manie 16  
 :: fishers saith our Lord, & they shal fishe them : and after this  
 I wil send them manie :: hunters, & they shal hunt them from  
 euerie

:: After long  
 expectation of  
 amendment, &  
 generation af-  
 ter generation  
 adding more  
 sinnes, at last  
 cometh great  
 punishment.  
 :: But againe  
 after punish-  
 ment God  
 sheweth his  
 mercie.

§ The Apo-  
 fles.

:: Other Apo-  
 stolical men.

- euerie mountaine, and from euerie litle hil, and out of the  
 17 caues: of rockes. † Because mine eies are vpon al their waies: Not only Christ is a rock, but he hath allogen to his Apostle  
 they are not hid from my face, and their iniquitie hath not  
 18 bene hid from mine eies. † And I wil repay first their duble ini- Prer to be called a rock. In whose iudgements they that rest are rightly iayde to be translated from the rock.  
 quities, and their sinnes: because they haue contaminated my  
 land with the carcasses of their idols, and with their abomi- S. Iero. in hunc locum.  
 19 nations they haue filled mine inheritance. † O Lord my force, ¶ To make men is the worke of God, and therefore it is very absurde, that a man can make goddes. S. Iero. ibidem.  
 and my strength, and my refuge in the day of tribulation: to  
 thee the Gentiles shal come from the endes of the earth, and  
 shal say: In very deede our fathers haue possessed lying, vanitie  
 20 which hath not profited them. † Why, :: shal a man make  
 21 goddes vnto himself, and they are not goddes? † Therefore  
 behold I wil shew them at this time, I wil shew them my  
 hand, and my powre: and they shal know that my name is  
 the Lord.

## CHAP. XVII.

*For obstinacie in sinne the Iewes shal be ledde captiue. 5. He is cursed that trusteth in flesh: 7. and blessed that trusteth in God. 9. Only God searcheth the hart, geuing to euerie one as they deserue. 11. The prophet prayeth to be deliuered from his enemies: 19. preacheth obseruation of the Law: 24. so they shal prosper, otherwise perish.*

- 1 **T**HE sinne of Iuda is written with :: yron penne in naile :: These metaphorical termes signifie that their sinnes were inueterated, and hard to be blotted out.  
 of Adamant, grauen vpon the bredth of their hart, and  
 2 in the hornes of their altars. † When their children shal re-  
 member their altars, and their groues, and their trees with  
 3 greene leaues in the high mountaines, † sacrificing in the  
 field: I wil geue thy strength, and al thy treasures into spoile,  
 4 thine excelles for sinne in al thy costes. † And thou shalt be  
 left alone of thine inheritance, which I gaue thee: and I wil  
 make thee serue thine enemies in a land, which thou knowest  
 not: because thou hast kindled a fire in my surie, it shal burne  
 5 for euer. † Thus saith our Lord: Cursed be the man that trusteth  
 6 from our Lord. † For he shal be as litle bushes in the desert, :: Chiefe and principal trust must be in Gods helpe, not in mans strength or policie.  
 and shal not see when good shal come: but he shal dwell in  
 drynes in the desert, in a land of saltnes, and not habitable.  
 7 † Blessed be the man, that trusteth in our Lord, and our Lord  
 8 shal be his confidence. † And he shal be as a tree that is plan-  
 ted vpon the waters, that spreaderth his rootes towards moy-  
 sture: and it shal not feare when the heate cometh. And the

lease thereof shal be greene, and in the time of drought it shal  
 not be careful, neither shal it cease at anie time to bring forth  
 fruite. † The hart of man is peruerse, and vnsearcheable, 9  
 who shal know it? † I the Lord :: that searche the hart, and 10  
 proue the reynes: which geue to euerie one according to  
 his way, and according to the fruite of his inuentions.  
 † The partrich hath nourished that which she brought not 11  
 forth: he hath gathered riches, and not in iudgement: in  
 the middes of his dayes he shal leaue them, and in his latter end  
 he shal be a foole. † A throne of glorie of height from the 12  
 beginning, the place of our sanctification: † O Lord the ex- 13  
 pectation of Israel: al that forsake thee, shal be confounded:  
 they that depart from thee, shal be written in the earth: be-  
 cause they haue forsaken the vaine of liuing waters our Lord.  
 † Heale me ô Lord, and I shal be healed: saue me, and I shal 14  
 be saued: because thou art my praise. † Behold they say to me: 15  
 Where is the word of our Lord? ler it come. † And I am not 16  
 troubled, folowing thee the pastour, and the day of man I haue  
 not desired, thou knowest. That which hath proceeded out  
 of my lippes, hath bene right in thy sight. † Be not thou a 17  
 terror vnto me, thou art mine hope in the day of affliction.  
 † Let them be confounded that persecute me, and let not me 18  
 be confounded: let them be afayd, and let not me be afayd:  
 bring vpon them the day of affliction, and with duple destru-  
 ction, destroy them. † Thus saith our Lord to me: Goe, and 19  
 stand in the gate of the children of the people, by which  
 the kinges of Iuda come in, and goe out, and in al the gates of  
 Ierusalem: † and thou shalt say to them: Heare the word of 20  
 our Lord ye kinges of Iuda, and al Iuda, and al the inhabitants  
 of Ierusalem, that enter in by these gates. † Thus saith our 21  
 Lord: Take heede to your soules, and carie not burdens on  
 the Sabbath day: neither bring them in by the gates of Ieru-  
 salem. † And cast not forth burdens out of your houses on 22  
 the Sabbath day, and al worke you shal not doe: sanctifie the  
 Sabbath day, as I commanded your fathers. † And they heard 23  
 not, nor inclined their eare: but hardned their necke, that they  
 would not heare me, and that they would not take discipline.  
 † And it shal be: if you wil heare me, saith our Lord, that you 24  
 bring not burdens in by the gates of this citie on the Sabbath  
 day: and if you wil sanctifie the Sabbath day, that you doe not  
 al workes therein: † :: there shal enter in by the gates of this 25  
 citie

Psal.  
 v. 10  
 Apo  
 v. 2:

:: It is proper  
 to God only  
 by his owne  
 powre to  
 search the hart  
 of man and to  
 know his se-  
 cret thoughts  
 which men,  
 nor Angels can  
 nor naturally  
 know; but  
 holie Angels &  
 glorified Sain-  
 ctes do know  
 the thoughtes  
 of men by  
 light of glorie  
 vwhen mortal  
 men pray vnto  
 them; & pro-  
 phetes know  
 by light of  
 prophecie, as  
 Elizeus saw  
 vwhen Giezi  
 eoke bribes;  
 and by special  
 inspiration, S.  
 Peter knew  
 the fraude of  
 Ananias, & Za-  
 phira. Act. 5.

:: By the Sab-  
 bath, as often  
 els vwhere, is  
 meant the ob-  
 seruatiō of al  
 the law.

:: Such reppo-  
 ral reward:

citie kinges and princes, sitting vpon the throne of Dauid, and mounting on charlotes and horses, they and their princes, the men of Iuda, and the inhabitants of Ierusalem: and this citie  
 16 shal be inhabited for euer. † And they shal come from the cities of Iuda, and from round about Ierusalem, and from the land of Benjamin, and from the champaine countries, & from the mountaines, and from the South, carying holocaust, and victime, and sacrifice, and frankincense, and they shal bring in  
 17 oblation into the house of our Lord. † But if you wil not heare me, to sanctifie the Sabbath day, & not to carie burden, and not to bring in by the gates of Ierusalem on the Sabbath day: I wil kindle a fire in the gates thereof, and it shal deuoure the houses of Ierusalem, and it shal not be quenched.

were commonly promised in the old testament, but in the new is promised life euerlasting, & eternal glorie

## CHAP. XVIII.

*As clay in the hand of a potter, so is Israel in Gods hand. 8. He pardoneth penitents, 10. and punisheth the obstinate. 18. They conspire against Ieremie, for which he denounceth miseries hanging ouer them.*

1 **T**HE word that was made to Ieremie from our Lord, saying:  
 2 † Arise and goe downe into the potters house, and  
 3 there thou shalt heare my wordes. † And I went downe into the potters house, and behold he made a worke vpon the  
 4 wheele. † And the vessel was broken which he made of clay with his handes: and turning :: he made it an other vessel, as  
 5 it pleased in his cies to make it. † And the word of our Lord  
 6 was made to me, saying: † Why, shal I not be able to doe vnto you, as this potter, o house of Israel? Behold, saith our Lord,  
 7 as clay in the hand of the potter, so are you in my hand, o house of Israel. † I wil sodenly speake against nation, and against  
 8 kingdom, to roote out, and destroy, and wast it. † If that nation shal repent them of their euil, against whom I haue spoken: I also wil repent me of the euil, that I haue  
 9 thought to doe to it. † And I wil sodenly speake of nation and  
 10 of kingdom, to build and plant it. † If it shal do euil in mine cies, that it heare not my voice: I wil repent me of the good  
 11 that I haue spoken to do vnto it. † Now therefore tel the man of Iuda, and the inhabitantes of Ierusalem, saying: Thus saith our Lord: Behold I forge euil against you, and deuise a deuice against you: let euerie man returne from his euil way,  
 12 and direct ye your waies and your studies. † Who said: We are desperate: for we wil goe after our cogitations, and we wil

:: A potter can make a new vessel of the same clay being misformed in casting, so it be yett fresh, & moyst; but God can also reforme man being hardned in hart, as if he made a new pette of an old one, broken into peeces or deformed.

∴ Alluding to his owne persecution the prophet here speaketh expressly of Christ, as S. Ierom sheweth it verified when the Iewes crucified Christ, crying *Crucifie him, crucifie him.*

do euerie one the peruersitie of his euil hart. † Therefore 13  
thus saith our Lord: Aske the Nations: Who hath heard such  
horrible things, as the virgine of Israel hath done exceedingly? † Why shal the snow of Libanus faile from the rocke 14  
of the field? or can the cold waters gushing forth and runing  
downe, be drawn out? † Because my people hath forgotten 15  
me, sacrificing in vaine, and stumbling in their waies, in the  
pathes of the world, that they might walke by them in a way  
not trodden: † that their land might be made into desolation, 16  
and into an euerlasting hisse: euerie one that shal passe by it,  
shal be astonied, and wagge his head. † As the burning winde 17  
wil I disperse them before the enemy: the backe, and not the  
face wil I shew them in the day of their perdition. † And 18  
they said: ∴ Come, and let vs finde deuises against Ieremie:  
for the law shal not perish from the priest, nor counsell from  
the wise, nor the word from the prophet: come, and let vs  
strike him with the tongue, and let vs not attend to al his  
wordes. † Attend o Lord vnto me, and heare the voice of 19  
mine aduersaries. † Why, is euil rendred for good, because 20  
they haue digged a pitte for my soule? Remember that I haue  
stood in the sight, to speake good for them, and to returne  
away their indignation from them. † Therefore geue their 21  
children into famine, and lead them into the handes of the  
sword: let their wiues be made without children, & widowes:  
and let the husbands be killed by death: let their youngmen  
be pearced through with the sword in battel. † Let a crie be 22  
heard out of their houses, for thou shalt bring the robber  
vpon them sodenly: because they haue digged a pitte to take  
me, and haue hid snares for my feete. † But thou o Lord 23  
knowest al their counsell against me vnto death: be not propi-  
cious to their iniquitie, & let not their sinne be cleane put out  
from thy face: let them be made falling in thy sight, in the  
time of thy furie deale with them.

## CHAP. XIX.

*The prophet holding an earthen bottel in his hand, preacheth the destruction of Ierusalem, 4. for their idolatrie: 10. and in signe thereof breaketh the bottel in peeces: 11. denouncing that God wil so breake the people that contemne his word.*

∴ VVordes & actions together instruct

THV s saith our Lord: Goe, and ∴ take a potters earthen  
bottel of the ancients of the people, and of the ancients  
of the

- 1 of the priests: † and goe forth to the valley of the sonne of Ennom, which is by the enterie of the earthen gate: and there  
 2 thou shalt preach the wordes, that I wil speake to thee. † And thou shalt say: Heare the word of our Lord ye kinges of Iuda,  
 3 and inhabitants of Ierusalem: Thus saith the Lord of hostes, the God of Israel: Behold I wil bring in affliction vpon this  
 4 place: so that euerie one, that shal heare it, his eares shal ringle: † because they haue forsaken me, and haue made this place  
 5 strange: & they haue sacrificed therein to strange goddes, who they, and their fathers, & the king of Iuda haue not known: and they haue filled this place with the bloud of innocents.  
 6 † And they haue built the excelses of Baalim, to burne their children with fire for holocaust to Baalim: which I commanded not, nor haue spoken of, neither haue they ascended into  
 7 my hart. † Therefore behold the daies come, saith our Lord: and this place shal no more be called, Topheth, and the valley  
 8 of the sonne of Ennom, but the valley of slaughter. † And I wil dissipate the counsel of Iuda and Ierusalem in this place: and I wil subuerter them with the sword in the sight of their  
 9 enemies, and in the hand of them that seeke their liues: and I wil geue their carcasses to be meate for the foules of the ayre, and for the beastes of the earth. † And I wil make this citie  
 10 into astonishment, and into hissing: euerie one that shal passe by it, shal be astonished, & shal hisse vpon al the plague therof.  
 11 † And I wil feede them with the flesh of their sonnes, and with the flesh of their daughters: and euerie one shal eate the  
 12 flesh of his freind in the siege, and in the distresse, wherein their enemies shal include them, & they that seeke their liues.  
 13 † And thou shalt breake the bottel in the sight of the men, that shal goe with thee. † And thou shalt say to them: Thus saith the Lord of hostes: So wil I breake this people, and this  
 14 citie, as the potters vessel is broken, that can no more be repaired: and they shal be buried in Topheth, because there  
 15 is no other place to burie in. † So wil I doe to this place, saith our Lord, and to the inhabitants thereof: and I wil make this  
 16 citie as Topheth. † And the houses of Ierusalem, and the houses of the kinges of Iuda shal be as the place of Topheth, vn-  
 17 cleane: al houses, in the toppes whereof they haue sacrificed to al the host of heauen, and haue offered libaments to  
 18 strange goddes. † And Ieremie came from Topheth, whither our Lord had sent him to propheticie, and he stood in the court  
 19 of the

That which  
 is vnpossible  
 to men, is pos-  
 sible to God.  
 Mat. 19. See Ana-  
 not. ch. 18. v. 81

of the house of our Lord, and said to al the people: † Thus 15  
saith the Lord of hostes, the God of Israel: Behold I wil bring  
in vpon this citie, & vpon al the cities thereof al the euils that  
I haue spoken against it: because they haue hardened their  
neckes, that they would not heare my wordes.

## CHAP. XX.

*Phassur a priest beateh the prophet, and putteth him in the stockes. He shal  
prophesieth their captiuitie in Babylon. 7. Lamenteth that he and his  
preaching is derided: 11. confideth in God: 14. and uttereth his afflicted  
minde.*

**A**ND Phassur the sonne of Emmer priest, who was ap- 1  
pointed prince in the house of our Lord, heard Ieremie  
prophesying these wordes: † And Phassur stroke Ieremie the 2  
prophet, and put him into the stockes, that was in the vpper  
gate of Beniamin, in the house of our Lord. † And when it 3  
was light on the morow, Phassur brought forth Ieremie out  
of the stockes. And Ieremie said to him: Our Lord hath called  
thy name not: Phassur, but feare on euerie side. † Because thus 4  
saith our Lord: Behold I wil geue thee into feare, thee and al  
thy freindes: and they shal fal by the sword of their enemies,  
and thine eies shal see, and I wil geue al Iuda into the hand of  
the king of Babylon: & he shal transport them into Babylon,  
and shal strike them with the sword. † And I wil geue al the 5  
substance of this citie, and al the labour thereof, & al the price,  
and al the treasures of the kings of Iuda wil I geue into the  
hand of their enemies: and they shal spoile them, and take  
them away, and carie them into Babylon. † But thou Phassur, 6  
and al the inhabitants of thy house shal goe into captiuitie, and  
thou shalt come into Babylon, and there thou shalt die, and  
there shalt be buried, thou and al thy freindes, to whom thou  
hast prophesied a lie. † Thou hast seduced me ô Lord, and I 7  
am seduced: thou wast stronger then I, and hast preuailed: I  
am made a derision al the day, al doe scorne me. † Because 8  
now long agoe I speake, crying out iniquitie, and I often  
proclayme wasting: and the word of our Lord is made a re-  
proch to me, and a derision al the day. † And I said: I wil 9  
nor remember him, nor speake anie more in his name: and  
there was made in my hart as a fire boyling, and shut vp in my  
bones: and I fainted, not sustayning to beare it. † For I heard 10  
the contumelies of manie, & terrour on euerie side: persecute  
ye, and

: Phassur sig-  
nifieth multi-  
plying principa-  
litie, but his  
name was  
changed into  
Feare on euerie  
side, to signifie  
that he should  
be terrified by  
many enimies.

: As Iob (saith  
S. Ierom) so  
this holie pro-  
phet in hyper-  
bolical wordes  
sheweth his  
afflicted mind,  
signifying that



ye, and let vs persecute him: of al the men, that were my peaceables, and garding my side: if by anie meanes he may be deceiued, and we preuaile against him, & be reuenged on him.

- † But our Lord is with me as a strong water: therefore they that persecute me shal fal, and shal be weake: they shal be confounded exceedingly, because they haue not vnderstood the euerlasting reproch, which neuer shal be cleane put away.
- 12 † And thou Lord of hostes, prouer of the iust, which seekest the reynes and the hart: let me see I besech thee thy reuenge of them: for to thee I haue reueled my cause. † Sing ye to our Lord, prayse our Lord: because he hath deliuered the soule of the poore out of the hand of the wicked. † Cursed be the day, wherein I was borne: the day in which my mother bare me, be it not blessed. † Cursed be the man that told my father, saying: There is a man child borne to thee: and as it were with ioy he reioyced him. † Let that man be as the cities are, which our Lord hath subuerted, and it hath not repented him: let him heare crying in the morning, and howling at noone time. † Who shew me not from the wombe, that my mother might be made my graue, and her wombe an euerlasting conception. † Why came I out of the wombe, that I should see labour and sorow, and my daies should be spent in confusion?

## CHA P. XXI.

*The prophet answereth the kinges messengers, that Ierusalem shal be punished with plague, sword, famine, and captiuitie. 9. Those shal escape best that yeld themselues captiues: 11. exhorteth to correct their lines, lest al be utterly destroyed.*

- 1 **T**HE word that was made to Ieremie from our Lord, when king Sedecias sent Phasur the sonne of Melchias vnto him, and Sophonias the sonne of Maasias priest, saying: † Aske our Lord for vs, because Nabuchodonosor the king of Babylon maketh battel against vs: if perhaps our Lord shal doe with vs according to al his meruelous workes, and he may retire backe from vs. † And Ieremie said to them:
- 4 Thus shal you say to Sedecias: † Thus saith our Lord the God of Israel: Behold I wil conuert the weapons of warre which are in your hands, and wherewith you fight against the king of Babylon, and the Chaldees, that besiege you round about the walles: and I wil gather them together in the middes of

which our Sauiour also affirmeth (*Mat. 26.*) It were better not to be then to be in miserie; & as Iacob hauing liued in much trauel and affliction, calleth his dayes few and euil (*Gen. 47.*) Amos also (*ch. 5.*) saith: The day of our Lord (*affliction*) is darknes, not light, Paul calleth this world wicked (*Gal. 1.*) and the dayes euil. *Ephes. 5.*

The 3. part, Comminations to Ierusalem, especially to the King, euil priests, & falsē prophets for which Ieremie is againe persecuted. This reuelation was made to Ieremie & vttered by him long after those, which are in the former chapters: yea and after some of those which are recorded in the chapters following. For he

this

speaketh here  
of the time  
when Nabu-  
chodonosor  
inuaed the  
countrie.

this citie. † And I wil vanquish you in stretched out hand, 5  
and in a strong arme, and in furie, and in indignation, and in  
great wrath. † And wil strike the inhabitants of this citie, men 6  
and beasts shal dye with a greate pestilence. † And after this  
faith our Lord: I wil geue Sedecias the king of Iuda, and his  
seruants, and his people, & they that are leaft in his citie from  
the pestilence, and the sword, and famine, into the hand of  
Nabuchodonosor the king of Babylon, and into the hand of  
their enemies, and into the hand of them that seeke their life,  
and he wil strike them in the edge of the sword, and he wil  
not be moued, nor spare, nor haue mercie. † And to this 8  
people thou shalt say: Thus faith our Lord: Behold :: I geue  
before you the way of life, and the way of death. † He that 9  
shal dwel within this citie, shal dye with the sword, and with  
famine, and pestilence: but he that shal goe forth, and flee to  
the Chaldees, that besiege you, shal liue, and his life shal be to  
him, as a spoile. † For I haue set my face vpon this citie to euil, 10  
and not to good, faith our Lord: it shal be geuen into the hand  
of the king of Babylon, he shal burne it with fire. † And to 11  
the house of the king of Iuda, Heare ye the word of our Lord,  
† ô house of David, thus faith our Lord: Iudge ye iudgement 12  
in the morning, & deliuer the oppressed by violence out of the  
hand of the oppressour: lest perhaps mine indignation goe  
forth as fire, and be kindled, and there be none to quenche it,  
because of the malice of your studies. † Behold, I to thee inha- 13  
bitresse of the firme & champaine valley faith our Lord: which  
say: Who shal strike vs? and who shal enter into our houses? 14  
† And I wil visite vpon you according to the fruite of your  
studies, faith our Lord: & I wil kindle a fire in the forest therof:  
and it shal deuoure al thinges round aboute it.

Deut  
11. 36

:: Gods grace  
is euer ready  
that sinners  
may conuert  
if they vvil.

### CHAP. XXII.

*The Propket going to the palace admonisheth the king, and his officers to  
iudge and gouerne rightly: 5. threatning that otherwise they shal fall into  
calamitie: 10. prophesieth that Sellum shal not returne into Ierusa-  
lem: 13. reprehendeth vniust builders; 18. that Ioakim shal dye and be  
buried ignominiously: 24. and Iechonias with his mother shal dye in the  
captiuitie of Babylon.*

:: This was  
prophecied  
before that  
which is writ.

THvs faith our Lord: :: Goe downe into the house of 1  
the king of Iuda, and there thou shalt speake this word,  
† and shalt say: Heare the word of our Lord ô king of Iuda, 2  
which

- which sittest vpon the throne of David: thou and thy seruantes, and thy people, which enter in by these gates. † Thus saith our Lord doe ye iudgement and iustice: and deliuer the oppressed by violence out of the hand of the oppressour: and the stranger, and pupil, and widow make not sorowful, nor oppresse them vniustly: and the innocent blood shede not in this place. † For if doeing you wil do this thing, there shall enter in by the gates of this house, kinges of the stocke of David sitting vpon his throne, and mounting vpon chariotes and horses, they and their seruants, and their people. † But if you wil not heare these wordes: by my self I haue sworne, saith our Lord, that this house shall be into desolation. † Because thus saith our Lord vpon the house of the king of Iuda:
- ‖ Galaad thou art vnto me the head of ‖ Libanus: if I make thee not a wildernes, cities not habitable. † And I wil ‖ sanctifie vpon thee a killing man and his weapons: and they shall cut downe thy chosen ceders, & shall cast them headlong into the fire. † And manie nations shall passe by this citie: and euerie one shall say to his neighbour: Why hath the Lord done so to this great citie? † And they shall answer: Because they haue forsaken the couenant of the Lord their God, and haue adored strange goddes, and serued them. † Weepe not for the dead, neither mourne ye vpon him with weeping: Lament him that goeth forth, because he shall returne no more, nor see the land of his natiuitie. † Because thus saith our Lord to ‖ Sclum the sonne of Iosias the king of Iuda, who ‖ hath reigned for Iosias his father, who is gone forth out of this place. He shall returne hither no more: † but in the place, to which I haue transported him, there shall he die, and he shall not see anie this land more. † Woe to him that buildeth his house in iniustice, and his chambers not in iudgement: his freind he wil oppresse without cause, and his hyre he wil not render him. † Who saith: I wil build me a broad house, and large chambers: who openeth to himselfe windowes, and maketh embowed sielings of ceder, and painteth them with ruddle. † Why, shalt thou reigne, because thou comparest thyself to the cedar? why, did not thy father eate and drinke, and doe iudgement and iustice then when it was wel with him? † He iudged the cause of the poore and needie to his owne good, did he it not therefore because he knew me, saith our Lord? † But thine eies and hart are to auarice, and to shede innocent blood,

ten in the chapter pre-  
cedent; for the  
prophetes do  
not obserue  
the order of  
hystorie.

‖ By Galaad he  
signifieth the  
kinges palace.  
‖ By Libanus  
Ierusalem.  
‖ By sanctifie  
segregate, se-  
parate, or de-  
signe to this  
office.

‖ The fourth  
sonne of Ie-  
sias. 1. Par. 3.

7. 15.  
‖ To whom (as  
is probable)  
Nabuchodo-  
nosor gauethe  
title of king,  
after the death  
of Sedecias.

bloud, and to craftie oppression, & to the course of euil worke.

† Therefore thus saith our Lord to Ioakim the sonne of Iosias 18  
king of Iuda: They shal not mourne for him, Alas brother,  
and alas, sister: they shal not crie together to him, Alas Lord,  
and alas ô noble one. † With the burial of an asse shal he be 19  
buried, rotted and cast forth without the gates of Ierusalem.

† Goe vp to Libanus & crie: and in Basan geue thy voice, & crie 20  
to them that passe by, because al thy louers are destroyed. † I 21  
spake to thee in thine abundance: & thou saidst: I wil not heare:

This is thy way from thy youth, because thou heardest not my  
voice. † The winde shal feede al thy pastores, & thy louers shal 22  
goe into captiuitie: and then shalt thou be confounded, and  
ashamed of al thy malice. † Thou that sittest in Libanus, and 23  
makest thy neste in the ceders, how hast thou mourned toge-  
ther when sorowes came to thee, as the sorowes of a woman

:: Otherwise  
called Ioachim  
the sonne of  
Ioakim. 4.  
Reg. 24. 7. 6.

in trauel? † I liue, saith our Lord: that if: Iechonias the sonne 24  
of Ioakim the king of Iuda shal be a ring on my right hand,  
thence wil I pluck him of. † And I wil geue thee into the hand 25  
of them that seeke thy life, and into the hand of them, whose  
face thou fearest, and into the hand of Nabuchodonosor  
king of Babylon, and into the hand of the Chaldees. † And I 26  
wil send thee, and thy mother that bare thee, into a strange

:: This Ioa-  
chin (or Iecho-  
nias) was re-  
stored to good  
estate, 4 Reg.  
25. 7. 27. but  
not to the dig-  
nitie or power  
of a king, nei-  
ther Salathiel,  
Zorobabel, or  
others of his  
posteritie til  
Christ.

countrie, in the which you were not borne, and there you  
shal dye: † and into the land, wherto they lift vp their minde 27  
to returne thither: they shal not returne. † Why, is this 28  
man Iechonias an earthen and broken vessel? is he a vessel  
without al pleasure? why are they cast away, he and his seede  
are cast forth into a land which they know not? † Earth, earth, 29.  
earth, heare the word of our Lord. † Thus saith our Lord: Write 30  
this man barren, a man that in his daies shal not prosper: for  
neither shal there be a man of his seede, that shal sitte vpon the  
throne of Dauid, and haue power anie more in Iuda.

#### CHAP. XXIII.

*God reprobeth the euil gouerners, promising to reduce the reliques of the  
people from dispersion; 4. to send good pastors; and Christ the chiefe  
Pastor. 9. False prophetes are threained: 16. The people warned, not to  
heare them, preaching without mission; 27. against Gods wil, 33. and  
calling Gods word a burden.*

**VV** O E to the pastors, that destroy and teare the flocke 1  
of my pasture, saith our Lord. † Therefore thus 2  
saith

Exe 19.  
O 34.

saith our Lord the God of Israel to the pastours, that feede my people: You haue scattered my flocke, and cast them out, and haue not visited them: Behold I wil visite vpon you the malice of your studies, saith our Lord. † And I wil gather together the remnant of my flocke out of al landes, into which I shal haue cast them out: and I wil make them returne to their fieldes, and they shal increase and be multiplied. † And I wil raise vp pastors ouer them, and they shal feede them: they shal feare no more, and they shal not dread: and none shal be to seeke of the number, saith our Lord. † Behold the daies come, saith our Lord: & I wil raise vp to Dauid a iust branch: and he shal reigne a king, and shal be wise: and he shal doe iudgement and iustice in the earth. † In those daies shal Iuda be saued, and Israel shal dwell confidently: and this is the name that they shal cal him: The Lord our iust one. † For this cause behold the daies come, saith our Lord, and they shal say no more: Our Lord liueth, that brought forth the children of Israel out of the Land of Egypt: † but: Our Lord liueth, that hath brought forth, and brought hither the seede of the house of Israel from the Land of the North, and out of al the landes, to which I had cast them out: & they shal dwell in their owne land. † To the prophets: My hart is broken in the middes of me, al my bones haue trembled: I am become as a drunken man, and as a man werre with wine, at the presence of our Lord, and at the presence of his holie wordes. † Because the land is replenished with aduouterers, because the land hath mourned by reason of malediction, the fieldes of the desert are withered: and their course is become euil, & their strength vnlike. † For the prophet and the priest are polluted: and in my house I haue found their euil, saith our Lord. † Therefore their way shal be as slipper ground in the darke: for they shal be driuen forth, and fall therein: for I wil bring euils vpon them, the yeare of their visitation, saith our Lord. † And in the prophetes of Samaria I haue seene foolishnes: They prophesied in Baal, and deceiued my people Israel. † And in the prophetes of Ierusalem I saw the similitude of adulterers, and the way of lying: and they strengthened the handes of the most wicked, that no man would returne from his malice: they are al become vnto me as Sodoma, and the inhabitants thereof as Gomorrha. † Therefore thus saith the Lord of hostes to the prophets: Behold I wil feede them with

Christ who  
is iust of him-  
self, who ma-  
keth others  
iust, and with-  
out whom no  
man can be  
iust.

Ysa. 4.  
40. 45.

Erec. 34.  
Dan. 9.  
Isa. 1. 7.  
Is.

Dauid. 33.

:: To trust their  
 owne iudge-  
 ment, not be-  
 lieuing the de-  
 finitions of  
 the Church, &  
 relying euerie  
 one vpon his  
 priuate spirite  
 is a manifest  
 note of here-  
 tikes, false-  
 prophetes or  
 Apostataes.  
 :: Mission of  
 Pastors & Pro-  
 phetes was al-  
 wayes so ne-  
 cessary in Gods  
 Church, that  
 whosoeuer co-  
 meth without  
 right mission  
 is a false pro-  
 phet, a woofse  
 & not a pastor.

:: False pro-  
 phetes may do  
 false miracles,

wormewood, and wil geue them galle to drinke, for from the  
 prophetes of Ierusalem is pollution gone forth vponal the  
 land. † Thus saith the Lord of hostes: Heare not the wordes **16**  
 of the prophets, that prophecie vnto you, and deceiue you:  
 they speake the vision :: of their owne hart, not **17**  
 the mouth of the Lord. † They say to them that blasphemie me:  
 Our Lord hath spoken: Peace shal be to you, and to euerie one  
 that walketh in the peruerfitie of his owne hart, they haue  
 said: There shal no euil come vpon you. † For who hath bene **18**  
 present in the counfel of our Lord, and hath scene and heard  
 his word? Who hath considered his word, and heard it? † Be- **19**  
 hold the whirlewind of the Lords indignation shal come  
 forth, and a tempest breaking out: it shal come vpon the head  
 of the impious. † The furie of the Lord shal not returne til **20**  
 he doe it, and vntil he accomplish the cogitation of his hart:  
 in the later daies you shal vnderstand his counfel. † I :: sent **21**  
 not the prophetes, and they ranne: I spake not to them, and  
 they prophecied. † If they had stood in my counfel, and made **22**  
 my wordes known to my people, I had verely turned them  
 from their euil way, and from their most wicked cogitations.  
 † Am I God neere hand thinkest thou, saith our Lord? and not **23**  
 God farre of? † Shal a man be hid in secretes: and shal not I **24**  
 see him, saith our Lord? Why, doe not I fil heauen and earth,  
 saith our Lord? † I haue heard what the prophets haue said, **25**  
 prophecying in my name lies, and saying: I haue dreamed, I  
 haue dreamed. † How long is this in the hart of the prophetes **26**  
 prophecying lies, and prophecying the seductions of their  
 owne hart? † Who wil make my people to forget my name **27**  
 through their dreames, which euerie one telleth to his neigh-  
 bour: as their fathers forgot my name for Baal. † The pro- **28**  
 phet that hath a dreame, let him tel the dreame: and he that  
 hath my word, let him speake my word truly: what hath the  
 chafe to doe with the wheate, saith our Lord? † Why, ate not **29**  
 my wordes as fire, saith our Lord: and as a hammer breaking a  
 rocke? † Therefore behold I to the prophetes, saith our Lord: **30**  
 which steale my wordes euerie one from his neighbour. † Be- **31**  
 hold I to the prophetes, saith our Lord: which take their  
 tongues, and say: Our Lord saith it. † Behold, I to the prophets **32**  
 dreaming lies, saith our Lord: which haue told those thinges,  
 and haue seduced my people in their lying, and in their :: mi-  
 racles: when I had not sent them, nor commanded them, who  
 hauo

- 33 haue not profited this people, saith our Lord. † If therefore this people, or the prophet, or the priest shal aske thee, saying: that is, strange things to de- ceiue others: but can not worke true miracles. Be- cause therfore it is hard for vulgar people to iudge which are false mira- cles, the former note of right mission is a more se- cure marke to know true & false prophets. What is the burden of our Lord: thou shalt say to them: We are the burden. for I wil cast you forth, saith our Lord. † And the prophet, and the priest, and the people that saith: The burden of our Lord wil I visite vpon that man, and vpon his house. † Thus shal you say euerie one to his brother, & neigh- bour: What hath our Lord answered? and what hath our Lord spoken? † And the burden of our Lord shal no more be men- tioned: because euerie mans burden shal be his owne word: & you haue peruered the wordes of the liuing God, the Lord of hostes our God. † Thus shalt thou say to the prophet: What hath our Lord answered thee? and what hath our Lord spoken? † But if thou shalt say the burden of our Lord: for this, thus saith our Lord: Because you haue said this word: The burden of our Lord: and I haue sent to you, saying: Say not: The burden of our Lord: † Therefore behold I wil take you away carying you, and wil forsake you, & the citie which I haue geuen to you, and to your fathers, from before my face.
- 40 † And I wil geue you into euerlasting reproch, and into eternal ignominie, which shal neuer be put away by obliuion.

## CHAP. XXIII.

*By a parable of good and euil figges, is signified, 5. the reduction of the penitent from captiuitie: 8. and the vexation of those, that stayed in Ie- rusalem, or fled into Egypt.*

- 1 **O** V R Lord shewed me: and behold two baskets ful of figges, set before the temple of our Lord: after that Nabuchodonosor king of Babylon transported Iechonias the sonne of Ioakim the king of Iuda, and his princes, and the craftsman, and in closer of Ierusalem, and had brought them into Babylon. † One basket had very good figges: as the figges of the prime time are wont to be: and one basket had very naughtie figges, which could not be eaten, because they were naught. † And our Lord said to me: What seest thou Ieremie? And I said: Figges: the good figges, exceeding good, and the naughtie figges, exceeding naught: which can not be eaten because they are naught. † And the word of our Lord was made to me, saying: † Thus saith our Lord the God of Israel: As are these good figges: so wil I know the transmigration of Iuda, which I haue sent forth out of this place
- :: Literally he prophecieth that king Ie- conias and o- thers caried in the first transmigration

into Babylon: place into the land of Chaldees, vnto good. † And I wil set  
 should be re- mine cies vpon them to be pacified, & I wil bring them againe  
 leased or exal- into this land: and I wil build them, and not destroy: and I wil  
 red; and king- plant them, and not plucke them vp. † And I wil geue them  
 Sedecias with his children & an hart to know me, that I am the Lord: and they shal be my  
 folowers people, and I wil be their God: because they shal returne to  
 should perishe: but mystically he prophesieth that the  
 good shal prosper & be highly rewarded, & the wicked shal be miserable and most severely punished.  
 the rest of Ierusalem, that haue remained in this citie, and that  
 dwell in the Land of Egypt. † And I wil geue them into vexa-  
 tion, and affliction, to al the kingdomes of the earth: into  
 reproch, and to be a parable, and into a prouerbe, and into  
 malediction in al places, to which I haue cast them out. † And  
 I wil send among them the sword, famine, and pestilence: til  
 they be consumed out of the land, which I gaue them, and their  
 fathers.

## CHAP. XXV.

*After the peoples contemning to heare Ieremie, and other Prophets, preaching three & twentie yeares, 8. he denounceth their assured captiuitie seuentie yeares in Babylon: 12. and then the ruine of their enemies. 15. Al which wrath of God, Ieremie forsheweth to the Iewes, 19. and Gentiles. 29. Which shal first happen to Gods proper people: 36. and so extend to al nations: 34. the principal gouerners bewayling their common miserie.*

As is noted before (ch. 21.) these prophecies are not written in order of the time when they were uttered. For this vision pertaineth to Ioakim, who was father to Ieconias, and elder brother to Sedecias, of whom the former chapters make mentio.

THE word that was made to Ieremie concerning al the  
 people of Iuda in: the fourth yeare of Ioakim the sonne  
 of Iqhuas king of Iuda (the same is the first yeare of Nabucho-  
 donosor king of Babylon.) † Which Ieremie the prophet  
 spake to al the people of Iuda, and to al the inhabitants of Ie-  
 rusalem, saying: † From the thirteenth yeare of Iosias, the  
 sonne of Amon king of Iuda vntil this day; this is the three &  
 twentieth yeare, the word of our Lord was made to me, and I  
 haue spoken to you rising in the night and speaking, and you  
 haue not heard. † And our Lord hath sent al his seruants the  
 prophets, rising early, and sending and you haue not heard,  
 nor inclined your eares to heare † when he said: Returne ye  
 euerie one from his euil way, and from your most wicked co-  
 gitations: and you shal dwell in the land, which our Lord hath  
 genen you, and your fathers from euermore & for euermore.  
 † And goe ye not after strange goddes to serue them, & adore  
 them: nor prouoke me to wrath in the works of your handes,  
 and



- 7 and I wil not afflict you. † And you haue not heard me, saith our Lord, so that you prouoked me to anger in the workes of  
 8 your handes, to your euil. † Therefore thus saith the Lord of  
 9 hostes: For that you haue not heard my wordes: † behold I wil send, and take al the kinreds of the North, saith our Lord, and Nabuchodonosor the king of Babylon: my seruant: and  
 I wil bring them vpon this land, and vpon the inhabitants thereof, and vpon al the nations that are round about it: and I wil kil them, and make them into astonishment and hyssing,  
 10 and into euerlasting desolations. † And I wil destroy out of them the voice of ioy, and the voice of gladnes, the voice of the bridegroom, and the voice of the bride, the noise of the  
 11 mil, and the light of the lampe. † And al this land shall be in desolation, and into astonishment: and al these nations shall  
 12 serue the king of Bebylon: seuentie yeares. † And when the seuentie yeares shall be expired, I wil visite vpon the king of Babylon, and vpon that nation, saith our Lord, their iniquitie, and vpon the land of Chaldees: and I wil make it into euer-  
 13 lasting desolations. † And I wil bring vpon that land al my wordes, that I haue spoken against it, al that is written in this booke, whatsoeuer Ieremie hath prophesied against al nations:  
 14 † because they haue serued them, whereas they were manie nations, & great kinges: and I wil repay them according to their workes, and according to the deedes of their  
 15 handes. † Because thus saith the Lord of hostes the God of Israel: Take: the cuppe of wine of this futie at my hand: & thou shalt drinke thereof to al nations, vnto the which I shall  
 16 send thee. † And they shall drinke, and be troubled, and be madde at the face of the sword, which I shall send among  
 17 them. † And I tooke the cuppe at the hand of our Lord, and  
 18 I dranke to al the nations, to which our Lord sent me: † to Ierusalem, and the cities of Iuda, and to the kinges thereof, & princes thereof: that I would geue them into desolation, and into astonishment, and into hissing, and into malediction, as  
 19 is this day. † To Pharaos the king of Egypt, and to his seruants and his princes, & al his people, † and to al generally: to al the kinges of the land of Asitis, and to al the kinges of the land of the Philistijms, and of Ascalon, and of Gaza, and  
 21 of Accaron, and to the remnant of Azotus, † and of Idumea, and of Moab, and to the children of Ammon. † And to al the  
 22 kinges of Tyre, and to al the kinges of Sidon: and to the kinges

¶ This wicked king is called Gods seruant in that he was his instrument to punish other sinners.

¶ These seuentie yeares began in the eleuenth yeare of Sedecias.

¶ This metaphor of a cuppe signifieth that Gods wrath is poured out to punish sinners. As Psa. 74. v. 9. Isa. 51. v. 17.

∴ The Ismaelites, & Agarenes (otherwise called Sarazens) powdered their heare to the eares, & left the lowest part long; as now the Polonians & Hungarians vse to be powdered.

∴ As those that labour in the vinepressing to encourage each other, so in affliction it will be necessarie to doe the like.

kinges of the land of the illes, who are beyond the Sea. † And 23  
to Dedan, and Thema, and Buz, and to al ∴ that haue their  
heare powdered. † And to al the kinges of Arabia, and to al the 24  
kinges of the West, that dwell in the desert. † And to al the 25  
kinges of Zambri, and to al the kinges of Elam, and to al the  
kinges of the Medes: † also to al the kinges of the North 26  
from neere and from a farre of: to euerie one against his brother:  
and to al the kingdomes of the earth, which are vpon  
the face thereof: and the king of Sefac shal drinke after them.  
† And thou shalt say to them: Thus saith the Lord of hostes 27  
the God of Israel: Drinke ye, and be drunken, & vomite: and  
fal, and rise not, at the face of the sword, which I shal send  
among you. † And when they shal not take the cuppe of thy 28  
hand to drinke, thou shalt say to them: Thus saith the Lord  
of hostes: Drinking you shal drinke: † because loe in the 29  
citie, wherein my name is inuocated, wil I beginne to afflict,  
and shal you be as innocent and scape free? you shal not scape  
free: for I cal the sword vpon al the inhabitants of the earth,  
saith the Lord of hostes. † And thou shalt prophetic vnto 30  
them al these wordes, and shalt say to them: Our Lord from  
on high shal roare, and from his holie habitation shal geue his  
voice: roaring he shal roare vpon his beaurie: the crie as it  
were of them that ∴ tread grapes shal be sung against al the  
inhabitants of the earth. † The sound is come euen to the 31  
endes of the earth: because there is iudgement to our Lord  
with the Nations: he entreth iudgement with al flesh, the  
impious I haue deliuered to the sword, saith our Lord. † Thus 32  
saith the Lord of hostes: Behold, affliction shal go forth from  
nation to nation: & a great whirlewind shal goe forth from  
the endes of the earth. † And the slaine of our Lord shal be 33  
in that day from the one end of the earth euen to the other  
end thereof: they shal not be mourned, and they shal not be  
gathered vp, nor buried: as a dunghil shal they lie vpon the  
face of the earth. † Howle ye pastoures, and crie: and sprinkle 34  
your selues with ashes ye leaders of the flocke: because your  
daies are accomplished, to be slaine: and your dissipations,  
and you shal fal as precious vessels. † And flight shal faile from 35  
the pastours, and saluation from the principals of the flocke.  
† A voice of the crie of the pastoures, and an howling of the 36  
principals of the flocke: because our Lord hath wasted their  
pastures. † And the fieldes of peace haue bene silent at the 37  
presence

38 presence of the wrath of the furie of our Lord. † He hath as a lyon forsaken his couert, because their land is made into desolation at the presence of the wrath of: the doue, and at the presence of the wrath of the furie of our Lord.

Though God of his nature is most meke like to a doue, yet prouoked by sinne he poureth out wrath.

## CHAP. XXVI.

*The prophet for preaching Gods commination, 7. is apprehended by the priestes, and false prophetes: 10. but deliuered from death by the ancients of the people: 18. alleaging the examples of Mischaas, 20. and Vrius prophesying the same before.*

1 **I**N THE beginning of the kingdom of Ioakim the sonne of Iosias king of Iuda, came this word from our Lord, saying: † Thus saith our Lord: Stand in the court of the house of our Lord, and thou shalt speake to al the \* cities of Iuda, out of the which they come, to adore in the house of our Lord, al the wordes which I haue commanded thee to speake

Men of  
the cities.

3 vnto them: withdraw not a word, † :: if perhaps they wil heare and be conuerted euerie one from his euil way: and it may repent me of the euil that I thinke to doe to them for the

4 malice of their studies. † And thou shalt say to them: Thus saith our Lord: If you wil not heare me to walke in my law,

5 which I haue geuen you, † that you heare the wordes of my seruants the prophetes, which I sent to you in the night rising,

Reg 4.

6 and directing, and you heard not: † I wil geue this house as Silo, and this citie I wil geue into malediction to al the nations

7 of the earth. † And the priestes, and prophetes, and al the people heard Ieremie speaking these wordes in the house of

8 our Lord. † And when Ieremie had ended speaking al thinges that our Lord had commanded him, to speake vnto al the people: the priestes, and prophetes, and :: al the people ap-

9 prehended him, saying: Let him dye the death. † Why hath he prophesied in the name of our Lord, saying: This house shal be as Silo: and this citie shal be made desolate, for that there is no inhabitant? And al the people was gathered together

10 against Ieremie in the house of our Lord. † And the princes of Iuda heard these wordes: and they went vp from the kings

house into the house of our Lord, and sate in the entrie of the

11 new gate of the house of our Lord. † And the priestes and the prophetes spake to the princes, and to al the people, saying: The iudgement of death is to this man: because he hath prophesied against this citie, as you haue heard with your

Gods comminations are conditional, if the people persist in sinne they shal be punished, as is threatned, but if they repent the punishment shal be mitigated.

It is a most comon phrase of holie Scripture to say, al, for most part.

eares. † And Ieremie spake to al the princes, and to al the 12  
 people, saying: Our Lord sent me, that I should prophetic to  
 this house, & to this citie al the wordes that you haue heard.  
 † Now therefore make your waies good, and your studies, & 13  
 heare the voice of our Lord your God: and our Lord wil re-  
 pent him of the euil, that he hath spoken against you. † But 14  
 I loe am in your handes: doe vnto me that which is good, and  
 right in your eyes: † Howbeit know ye and vnderstand that 15  
 if you kil me, you shal betray innocent blood against your  
 selues, and against this citie, and the inhabitants therof. For  
 in truth our Lord sent me to you, that I should speake al these  
 wordes in your eares. † And the princes, and :: al the people 16  
 said to the priestes, and to the prophetes: There is no iudge-  
 ment of death to this man: because he hath spoken to vs in  
 the name of the Lord our God. † Men therefore of the an- 17  
 cients of the land rose vp: and they spake to al the assemblie  
 of the people, saying: † Michæas the Morasthi was a prophet 18  
 in the daies of Ezechias the king of Iuda, and he spake to al  
 the people Iuda, saying: Thus saith the Lord of hostes: Sion  
 shal be plowed as a field, and Ierusalem shal be as an heape of  
 stones: and the mount of the house as the high places of  
 woodes. † Did Ezechias the king of Iuda, and al Iuda, con- 19  
 demne him to death? Did they not feare our Lord, and beseech  
 the face of our Lord: and it repented our Lord of the euil, that  
 he had spoken against them? Therefore we doe great euil  
 against our selues. † There was also a man prophecying in 20  
 the name of our Lord, Vrias the sonne of Semei of Cariathia-  
 rim: and he prophecied against this citie, and against this land  
 according to al the wordes of Ieremie. † And king Ioakim, 21  
 and al his mighties, and his princes heard these wordes: & the  
 king sought to kil him. And Vrias heard, and was afraied, and  
 fled and went into Ægypt. † And king Ioakim sent men into 22  
 Ægypt, Elnathan the sonne of Achobor, and men with him  
 into Ægypt. † And they brought Vrias out of Ægypt: and 23  
 brought him to king Ioakim, and he stroke him with the  
 sword: and he cast forth his carcasse in the sepulchers of the  
 base vulgar people. † Therefore the hand of Ahicam the 24  
 sonne of Saphan was with Ieremie, that he should not be deli-  
 uered into the handes of the people, and they kil him.

:: Common  
 people doe ea-  
 sily change  
 their iudge-  
 ment, some-  
 times to the  
 better, as here  
 to see the  
 prophets life,  
 sometimes to  
 worse, as when  
 they had recei-  
 ued our Sau-  
 our with ioy  
 on palmesun-  
 day, within  
 few dayes  
 after they  
 cried: *Crucifie  
 him.*

*Ieremie putteth chaines about his owne necke, and then sendeth them to sundrie kinges, admonishing them, that they must either be subiect to the king of Babylon, 8. or perish by sword, famine, and pestilence. 14. I neuer beeb against false prophetes preacking the contrarie. 16. and falsly affirming that the vessels already taken away shal quickly be restored. 18. Whereas in dede the rest shal also be caried away, but at last restored.*

- 1 **I**N THE beginning of the kingdom of Ioakim, the sonne  
of Iosias king of Iuda, was this word made to Ieremie from  
2 our Lord, saying: † Thus saith our Lord to me: Make thee  
:: bandes, and chaynes: and thou shalt put them on thy necke.  
3 † And thou shalt send them to the king of Edom, and to the  
king of Moab, and to the king of the children of Ammon,  
and to the king of Tyre, and to the king of Sidon: by the hand  
of the messengers, that are come to Ierusalem to Sedecias the  
4 king of Iuda. † And thou shalt command them that they  
speake to their lordes: Thus saith the Lord of hostes the God  
5 of Israel: Thus shal you say to your lordes: † I made the  
earth, and men, and the beastes, that are vpon the face of  
the earth, in my great strength, and in my stretched out arme:  
and I haue geuen it to him, that pleased in mine eies. † And  
6 now therefore I haue geuen al these landes into the hand of  
Nabuchodonosor king of Babylon :: my seruant: moreouer  
also the beastes of the field I haue geuen him, to serue him.  
7 † And al nations shal serue him, and his sonne, and his sonnes  
sonne: til the time come of his land and of himself: and manie  
8 nations and great kinges shal serue him. † But the nation  
and kingdome that shal not serue Nabuchodonosor king  
of Babylon: and who soeuer shal not bowe his necke vnder  
the yoke of the king of Babylon: I wil visite vpon that na-  
tion with sword, and with famine, and with pestilence, saith  
9 our Lord: til I consume them in his hand. † You therefore  
heare not your prophetes, and deuiners, and dreamers, and  
southsayers, and forcerers, that say to you: You shal not serue  
10 the king of Babylon. † Because they prophecie lies vnto you:  
that they may make you far from your cuntry, and cast you  
11 out, and you perish. † But the nation, that shal submit their  
necke vnder the yoke of the king of Babylon, and shal serue  
him; the same wil I let alone in their owne land, saith our  
12 Lord: and they shal husband it, and dwel in it. † And to Se-  
decias the king of Iuda I haue spoken according to al these

:: Bandes and  
chaynes are  
apt signes of  
captiuitie, be-  
cause they are  
the very instru-  
ments wher-  
with captiues  
are bond.

:: Hangmen,  
or executio-  
ners are Gods  
instruments, &  
his seruantes  
in punishing  
the wicked.

b. 23.  
- 29.

wordes, saying: Submitte your neckes vnder the yoke of the king of Babylon, & serue him, and his people, & you shal liue. † Why wil you dye, thou and thy people with the sword, and famine, & the pestilence, as the Lord hath spoken to the nation, that wil not serue the king of Babylon? † Heare not the wordes of the prophetes that say to you: You shal not serue the king of Babylon: because they speake a lie to you. † Because I sent them not, saith our Lord: & they prophetic in my name falsely: that they may cast you out, & you perish, as wel you, as the prophetes that prophetic vnto you. † And to the priestes, and to this people I haue spoken, saying: Thus saith our Lord: Heare not the wordes of your prophetes, that prophetic to you, saying: Behold the vessels of our Lord shal returne out of Babylon euen now quickly, for they prophetic a lie vnto you. † Therefore heare them not; but serue the king of Babylon, that you may liue. Why is this citie geuen into desolation? † And: if they be prophetes, and the word of our Lord be in them: let them interpose them selues before the Lord of hostes, that the vessels which were least in the house of our Lord, and in the house of the king of Iuda, and in Ierusalem, come not into Babylon. † Because thus saith the Lord of hostes to the pillars, and to the sea, and to the feete, and to the rest of the vessels, that are remayning in this citie. † Which Nabuchodonosor the king of Babylon, tooke not when he transported Ieconias the sonne of Ioakim, the king of Iuda, from Ierusalem into Babylon, and al the great men of Iuda and Ierusalem. † Because thus saith the Lord of hostes the God of Israel to the vessels, that are left in the house of our Lord, and in the house of the king of Iuda and Ierusalem: † They shal be transported into Babylon, and there they shal be vntil the day of their visitation, saith our Lord: and I wil cause them to be brought, and to be restored in this place.

## CHAP. XXVIII.

*Hananiah a false prophet auoucheth that within two yeares the holie vessel and king Iechonias with other captiues shal be restored. 5. Ieremie prayeth that it may be so. 7. but prophecieth that it wil not so be. 10. The false prophet in confirmation of that he saith, breaketh Ieremies obaine. 12. But Ieremie againe prophecieth the contrarie. 16. & that Hananiah shal dye the same yeare.*

∴ Sedecias reig-  
ning eleuen

**A**N D it came to passe in that yeare, in the beginning of the kingdom of Sedecias king of Iuda, in the fourth yeare.

- yeare, in the fifth moneth, Hananias the sonne of Azur the prophet of Gabaon spake to me, in the house of our Lord before  
 2 the priestes, and al the people, saying: † Thus saith the Lord of hostes the God of Israel, I haue broken the yoke of the king  
 3 of Babylon. † As yet two yeares of dayes, and I wil make al the vessels of the house of our Lord to be brought backe into  
 this place, which Nabuchodonosor the king of Babylon tooke  
 4 out of this place, and transported them into Babylon. † And Iechonias the sonne of Iaokim the king of Iuda, and al the  
 transmigration of Iuda, that are entered into Babylon, I wil  
 make to returne to this place, saith our Lord: for I wil breake  
 5 the yoke of the king of Babylon. † And Ieremie the prophet  
 said to Hananias the prophet in the presence of the priestes,  
 and in the presence of al the people, that stood in the house of  
 6 our Lord: † And Ieremie the prophet said: :: Amen, Our Lord so doe: our Lord raise vp thy wordes, which thou hast  
 prophecied: that the vessels may be brought againe into the  
 house of our Lord, and al the transmigration out of Babylon  
 7 to this place. † But yet heare this word, that I speake in thine  
 8 eares, and in the eares of al the people: † The prophets, that  
 haue bene before me, and before thee from the beginning,  
 and haue prophecied concerning manie countries, and con-  
 cerning great kingedomes of warre, and of affliction, and of  
 9 famine. † The prophet, that hath prophecied peace: when  
 his word shal come to passe, the prophet shal be known,  
 10 whom our Lord hath sent in truth. † And Hananias the pro-  
 phet tooke the chaine from the necke of Ieremie the prophet  
 11 and brake it. † And Hananias spake in the sight of al the  
 people, saying: Thus saith our Lord: So wil I breake the yoke  
 of Nabuchodonosor the king of Babylon after two yeares of  
 12 dayes from the necke of al nations. † And Ieremie the pro-  
 phet went his way. And the word of our Lord was made to  
 Ieremie, after that Hananias the prophet brake the chaine  
 13 from the necke of Ieremie the prophet, saying: † Goe, and  
 thou shalt tel Hananias: Thus saith our Lord: Thou hast bro-  
 ken chaynes of wood, and thou shalt make for them chaynes  
 14 of yron. † Because thus saith the Lord of hostes the God of  
 Israel: An yron yoke haue I put vpon the necke of al these  
 Nations, to serue Nabuchodonosor the king of Babylon, and  
 they shal serue him: moreouer also the beastes of the earth I  
 15 haue geuen him. † And Ieremie the prophet said to Hananias

yeares, the  
 fourth yeare  
 of his reigne  
 may well be  
 called in the  
 beginning of  
 his reigne.

The prophet  
 hearing a  
 good thing  
 falsly auou-  
 ched wisheth  
 it might be so,  
 but lest others  
 be deceiued,  
 warneth the  
 people not to  
 beleue it, be-  
 cause it is false  
 and shal not  
 happen as the  
 false prophet  
 affirmeth.

the prophet: Heare Hananias: Our Lord sent thee not, & thou hast made this people to trust in a lie. † Therefore thus saith our Lord: Behold I wil send thee from of the face of the earth: this yeare shalt thou dye: for thou hast spoken against our Lord. † And Hananias the prophet died in that yeare, the seuenth 17 moneth.

## CHAP. XXIX.

The 4. part.

Consolations and threatens as the people shal deserue, with the destruction of Ierusalem, captiuitie of the king & people and their release after 70. yeares.

Against the flattery of false prophetes affirming that the captiues shal shortly be reduced, Ieremie sincerely writeth vnto them that they must remaine in Babylon a long time.

*Ieremie writeth to the captiues in Babylon, exhorting them to liue in peace, 8. and not harking to false prophetes. 10. For they must remaine there seuentie yeares, and then shal be deliuered. 16. And those that remaine in Ierusalem shal suffer sword, famine, and pestilence. 21. And Achab, Sedecias, 24. and Semeias false prophetes, shal dye miserably.*

**A**Nd these are the wordes of :: the booke, which Ieremie the prophet sent from Ierusalem to the remnant of the ancientes of the transmigration, and to the priestes, and to the prophetes, and to al the people, which Nabuchodonosor had transported from Ierusalem into Babylon: † after that Iechonias the king was gone forth, and the queene, and the Eunuches, and the princes of Iuda, and of Ierusalem, and the craftes man, and the incloser out of Ierusalem: † by the hand of Elasa the sonne of Saphan, and Gamarias the sonne of Helcias, whom Sedecias the king of Iuda sent to Nabuchodonosor king of Babylon into Babylon, saying: † Thus saith the Lord of hostes the God of Israel to al the transmigration, which I haue transported, from Ierusalem into Babylon: † Build ye houses, and inhabite them: and plant orchardes, and eate the fruite of them. † Take wiues, and beget sonnes and daughters: & geue wiues to your sonnes, & geue your daughters to husbands, & let them beare sonnes and daughters: and be ye multiplied there, and be not few in number. † And seeke the peace of the citie, to which I haue transported you: & pray for it to our Lord: because in the peace thereof there shal be peace to you. † For thus saith the Lord of hostes the God of Israel: Let not your prophetes, that are in the middes of you, and your diuiners seduce you: and attend not to your dreames, which you dreame: † because they doe falsely prophecie to you in my name: and I sent them not, saith our Lord. † Because thus saith our Lord: When the seuentie yeares shal beginne to be expired in Babylon, I wil visite you: and I wil raise vp vpon you my good word, to bring you againe to this place. † For I know the cogitations, that I intend vpon you, saith



- saith our Lord, cogitations of peace, and not of affliction, to  
 12 geue you an end and patience. † And you shal inuocate me,  
 13 and goe: and you shal pray me, and I wil heare you. † You  
 shal seeke me, and shal finde: when you shal seeke me with al  
 14 your hart. † And I wil be found of you, saith our Lord: and  
 I wil bring backe your captiuitie, and I wil gather you out of  
 al nations, and from al places to the which I haue expelled  
 you, saith our Lord: and I wil make you to returne from the  
 15 place, to the which I haue transported you. † Because you  
 haue said: :: Our Lord hath raised vp prophetes to vs in Ba-  
 16 bylon: † for thus saith our Lord to the king, that sitteth vpon  
 the throne of Dauid, and to al the people the inhabiter of  
 this citie, to your bretheren, that are not gone forth with you  
 17 into the transmigration. † Thus saith the Lord of hostes:  
 Behold I wil send vpon them the sword, and famine, and the  
 pestilence: & I wil make them as naughtie figges, that can not  
 18 be eaten, because they are very naught. † And I wil persecute  
 them with the sword, & with famine, & with pestilence: and I  
 wil geue them into vexation to al the kingdomes of the earth:  
 into :: malediction, & into astonishment, and into hyssing, &  
 into reproch to al the Nations, to which I haue cast them out:  
 19 † because they haue not heard my wordes, saith our Lord:  
 which I sent to them by my seruantes the prophetes in the  
 night rysing, and sending: and you heard not, saith our Lord.  
 20 † You therefore heare the word of our Lord al ye the trans-  
 migration, which I haue sent out from Ierusalem into Ba-  
 21 bylon. † Thus saith the Lord of hostes the God of Israel to  
 Achab the sonne of Colias, and to Sedecias the sonne of Maa-  
 sias, which prophecie vnto you in my name falsely: Behold I  
 wil deliuer them into the handes of Nabuchodonosor the  
 22 king of Babylon: and he shal strike them in your eies. † And  
 of them a malediction shal be taken vp, by al the transmigra-  
 tion of Iuda, that is in Babylon, saying: Our Lord make thee  
 as Sedecias, and as Achab, whom the king of Babylon fryed  
 23 in the fire: † for that they haue done follie in Israel, and com-  
 mitted adulterie with their freindes wiues, and haue spoken  
 the word in my name falsely, which I commanded them not:  
 24 I am the iudge and the witnes, saith our Lord. † And to Se-  
 25 meias the Nehelamite thou shalt say: † Thus saith the Lord  
 of hostes, the God of Israel: For that thou hast sent in thy  
 name bookes to al the people, that is in Ierusalem, and to  
 Sophonias

The sedu-  
ced people  
thought the  
false prophets  
had bene true  
prophetes of  
God.

Their mise-  
rie shal be so  
great that it  
shal be as a  
prouerbe of  
them that wish  
euil to others,  
to say: The  
malediction of  
the Ievves fal  
vpon you, as is  
more clerly  
explicated.

v. 22.

Sophonias the sonne of Maasias, the priest, & to al the priestes, saying: † Our Lord hath made thee priest for Ioiada the 26 priest, that thou shouldest be ruler in the house of our Lord, vpon euerie man rauing and prophecying, to put him into the stockes, and into prison. † And now why hast thou not re- 27 buked Ieremie the Anathothite, which prophecieth vnto you? † Because vpon this he hath sent into Babylon to vs, 28 saying: It is long: build ye houses, and inhabite them: and plant gardens, and eate the fruities of them. † Sophonias 29 therefore the priest reade this booke in the eares of Ieremie the prophet. † And the word of our Lord was made to Ie- 30 remie, saying: † Send to al the transmigration, saying: Thus 31 saith the Lord to Semeias the Nehelamite: Because Semeias hath prophecied to you, and I sent him not: and hath made you to trust in a lie: † Therefore thus saith our Lord: Behold 32 I wil visite vpon Semeias the Nehelamite, and vpon his seede: there shal not be vnto him a man sitting in the middes of this people, and he shal not see the good, that I wil doe to my people, saith our Lord: because he hath spoken preuarication against our Lord.

## CHAP. XXX.

*The prophet is commanded to write the same which he preacheth: 4. first pensue things, 8. Then ioyful. 9. Especially in the new Testament, when God wil raise David ( to witte Christ ) 16. Who shal destroy al enemies. 19. And whose Church shal be great, glorious, and perpetual.*

**T**HIS is the word, that was made to Ieremie from our 1 Lord, saying: † Thus saith our Lord the God of Israel, 2 saying: Write vnto thee al the wordes that I haue spoken to thee, in a booke. † For behold the daies come, saith our Lord: 3 and I wil conuert the conuersion of my people: Israel and Iuda, saith our Lord: and I wil make them returne to the land, 4 which I gaue their fathers, and they shal possesse it. † And these are the wordes, that our Lord hath spoken to Israel and 5 to Iuda: † Because thus saith our Lord: We haue heard a voice of terror: there is feare and no peace. † Demand, and see if 6 a man beare childe? wherefore then haue I seene euerie mans hand vpon his loyne, as a woman that is in trauel, and al faces 7 are turned into the iaundice? † Alas, because that is a great day, neither is there the like to it: and it is the time of tribulation 8 to Iacob, and he shal be saued out of it. † And it shal be in

∴ It is probable by this, & ch. 31. Ezech. 33. & other places that with the xiiij tribes of the kingdom of Iuda manie of the tenne tribes, returned also from captiuitie whose chiefe citie was Samaria.

Ierl.  
Amos  
Sophi

- be in that day, saith the Lord of hostes: I wil breake his yoke from of thy necke, and wil breake his bandes: and strangers  
 9 shal no more rule ouer him: † but they shal serue our Lord their God, and Dauid their king, whom I wil raise vp to them.  
 10 † Thou therefore my seruant Iacob feare not, saith our Lord, neither be thou affrayd Israel: because loe I wil saue thee out of a farre countrie, and thy seede out of the land of their captiuitie: and Iacob shal returne, and be at rest, & flow with al good thinges, and there shal be none whom he may feare: † Only the  
 11 † because I am with thee, saith our Lord, to saue thee: for I wil true Church  
 make: † a consumation in al the Nations, in which I haue dis- is perpetually  
 persed thee: but thee I wil not make into consummation: conferued  
 but I wil chastice thee in iudgement, that thou maist not sette without inter-  
 12, to thy selfe innocent. † Because thus saith our Lord: Thy ruption; also  
 13 wound is vncurable, thy stripe is very sore. † There is none other nations,  
 to iudge thy iudgement to binde it vp: there is no profite of kingdomes, &  
 14 medicines for thee. † Al thy louers haue forgotten thee, and cōgregations  
 wil not seeke thee: for with the stroke of anemie I haue do change and  
 stricken thee with cruel chastiment: for the multitude of thine are consumed.  
 15 iniquitie, thy sinnes are hardened. † What criest thou vpon After seuen-  
 thine affliction: thy sorow is vncurable: for the multitude of tie yeares cap-  
 thine iniquitie, and for thine hardened sinnes I haue done these tiuitie the tem-  
 16 things to thee. † Therefore al that eate thee, shal be deuoured ple shal be re-  
 red: and al thine enemies shal be led into captiuitie: and they edified, but  
 17 that waste thee, shal be wasted, and al thy spoilers wil I geue more fully &  
 to the spoile. † For I wil close vp thy wound, and wil heale more perfect-  
 thee of thy woundes, saith our Lord. Because they haue called ly this prophe-  
 thee, ô Sion, an out cast: This is she, that had none to seeke cie is fulfilled  
 18 after her. † Thus saith our Lord: Behold I: † wil conuert in Christ and  
 the conuersion of the tabernacles of Iacob, and wil haue pitie on his Apostles,  
 his houses, and the citie shal be built in her high place, when the citie  
 19 temple shal be founded according to the order thereof. † And was built in a  
 out of them shal come forth praise, and the voice of them high place,  
 that play: and I wil multiplie them, and they shal not be di- the citie which  
 minished: and I wil glorifie them, & they shal not be lessened. can not be  
 20 † And his children shal be as from the beginning, and his af- hidde, sette in  
 semblie shal be permanent before me: and I wil visite against a mountaine.  
 21 al that afflict him. † And: † his duke shal be of himself: † Christ of the  
 and the prince shal be brought forth from the middes of him: and isle of Iacob.  
 I wil bring him: † nere, and he shal come to me. For who is † VVho accor-  
 this, that applieth his hart to approach vnto me, saith our ding to his di-  
 Lord? uinitie is the  
 as he sayth of  
 himselfe. Ioan,  
 14. I am in the  
 Father and the  
 Father in me.

Lord? † And you shal be my people: and I wil be your God. 22  
 † Behold, the whirlewind of our Lord, the furie going forth, 23  
 the storme violently falling, it shal light vpon the head of the  
 impious. † Our Lord wil not turne away the wrath of indig- 24  
 nation, til he haue done and accomplished the cogitation of  
 his hart: in the latter daies you shal vnderstand these thinges.

## CHAP. XXXI.

*God wil reduce Israel from captiuitie, 4. and geue them abundance of al  
 thinges: 9. after their tribulation. 15. Rachel (The afflicted Church)  
 shal cease from mourning: 18. confessing that she is iustly chastised.  
 20. Christ a perfect man shal be conteyned in his mothers wombe, 26.  
 He rising from slepe (death) wil build his Church. 31. with a new  
 covenant: 36. that it shal be large, and perpetual.*

∴ Together  
 with the two  
 tribes manie  
 also of the  
 tenne tribes  
 were reduced  
 from capti-  
 uitie. And  
 when Christ  
 came into this  
 world they  
 were more  
 readie to re-  
 ceiuue him,  
 then the other  
 two tribes.

Mat. 13. Mar. 6:

Luc. 4. Ioan. 4.

∴ God wil also  
 shew his mer-  
 cie to the tene  
 tribes (signi-  
 fied by Ephra-  
 im) as a father  
 loueth his first  
 begotten.

**A**T THAT time, saith our Lord: I wil be the God of 1  
 ∴ al the kindredes of Israel, and they shal be my people.  
 † Thus saith our Lord: The people that remayned from the 2  
 sword, found grace in the desert: Israel shal goe to his rest.  
 † Our Lord hath appeared to me of long time. And in euerla- 3  
 sting charitie haue I loued thee, therefore haue I drawen thee,  
 taking compassion. † And I wil build thee againe, and thou 4  
 shalt be builded ô virgin Israel: thou shalt yet be adorned with  
 thy timbrels, & shal goe forth in the quyre of them that play.  
 † Thou shalt yet plant vinyards in the mountaines of Samaria: 5  
 the planters shal plant, and til the time come, they shal not  
 make vintage: † because there shal be a day, wherein the 6  
 watchmen on mount Ephraim shal crie: Arise, and let vs goe  
 vp vnto Sion to the Lord our God. † Because thus saith our 7  
 Lord: Reioyce in gladnes ô Iacob, and neye against the head  
 of the Gentiles: sound ye, and sing, and say: Saue ô Lord thy  
 people the remnant of Israel. † Behold I wil bring them out 8  
 of the land of the North, and wil gather them from the endes  
 of the earth: among whom shal be the blinde and the lame,  
 the woman with childe, and she that beareth childe toge-  
 ther, a great companie of them that returne hither. † They 9  
 shal come in weeping: and in mercie I wil reduce them: and  
 I wil bring them through the torrents of waters in a right  
 way, and they shal not stumble in it: because I am become a  
 father to Israel, and ∴ Ephraim is my firstbegotten. † Heare 10  
 the word of our Lord ye Nations, & shew forth in the ilands,  
 that are farre of, and say: He that disperfed Israel, wil gather  
 him:

Isa.  
 Mich.  
 Zach.

- 11 him: and he wil keepe him as the pastour his flocke. † For  
 our Lord hath redeemed Iacob, and he wil deliuer him out of  
 12 the hand of the mightier. † And they shal come, and shal  
 praise in mount Sion: and they shal runne together to the  
 good thinges of our Lord for the corne, and wine, and oile,  
 and the increafe of cattel and heardes, and their soule shal be  
 13 as a watered garden, & they shal be hungrie no more. † Then  
 shal the virgin reioyce in the quyre, the youngmen and old  
 men together: and I wil turne their mourning into ioy, and  
 wil comfort them, and make them ioyful from their sorow. :: By Rachel  
the mother of  
Ioseph & Ben-  
iamin, are sig-  
nified al the  
wemen of  
both king-  
domes (Israel  
& Iuda) mourn-  
ing the misfe-  
ries of the cap-  
tiuitie. And  
particularly  
of the mo-  
thers lamen-  
ting the  
slaughter of  
their children  
nere Bethle-  
hem. Mat. 2.  
:: Gods grace  
is the principal  
cause of iusti-  
fication.  
:: Mans coope-  
ration by free-  
will is the secō-  
darie cause.
- 14 † And I wil replenish the soule of the priestes with fatnes:  
 and my people shal be filled with my good thinges, saith our  
 15 Lord. † Thus saith our Lord: A voice of lamentation is heard  
 on high of the mourning, and weeping of: Rachel weeping  
 for her children, and refusing to be comforted for them, be-  
 16 cause they are not. † Thus saith our Lord: Let thy voice cease  
 from weeping, and thine eies from teares: because there is a  
 reward for thy worke, saith our Lord: and they shal returne  
 17 out of the land of the enemy. † And there is hope to thy last  
 endes, saith our Lord: and the children shal returne to their  
 18 borders. † Hearing I heard Ephraim going into trāsmigration:  
 Thou hast chastised me, and I am taught, as a young bullocke  
 not tamed. :: Conuert me, and :: I shal be conuerted: because  
 19 thou art the Lord my God. † For after thou didst conuert me  
 I did penance: and after thou didst shew vnto me, I stroke my  
 thigh: I am confounded, and ashamed, because I haue iustay-  
 20 ned the reproch of my youth. † Certes Ephraim is an hono-  
 rable sonne to me, certes a delicate childe: because since I  
 spake of him, as yet wil I remember him. Therefore are my  
 bowels troubled vpon him: pitying I wil pitie him, saith our  
 21 Lord. † Sette thee a watch tower, make vnto thee bitternes:  
 direct thy hart into the right way, wherein thou hast walked:  
 22 returne o virgin Israel, returne to these thy cities. † How  
 long wilt thou be dissolute in delicioufnes o wandering daugh-  
 ter? because our Lord hath created a new thing vpon the  
 23 earth: A WOMAN SHAL COMPASSE :: A MAN. † Thus  
 saith the Lord of hostes the God of Israel: As yet shal they say  
 this word in the land of Iuda, and in the cities thereof, when  
 I shal conuert their captiuitie: Our Lord blesse thee the beauty  
 24 of iustice, the holie mountaine. † and Iudas and al his cities  
 shal dwell in it together: the husbandmen and they that drie

Mat. 2.

:: Christ in his  
 mothers  
 wombe in sta-  
 ture an infant:  
 but in al perfe-  
 ction a man.

the flockes. † Because I haue inebriated the wearie soule: and  
euerie hungrie soule I haue filled. † Therefore I was raised vp  
as out of a sleepe, and I saw, and my sleepe was sweete to me.

∴ God promi-  
sed the Iewes  
multiplica-  
tion of men.  
∴ And of cattle  
which were a  
principal ri-  
ches, as appea-  
reth by the  
word, *pecunia*  
deriued of  
*pecus*.

† Behold the daies come, saith our Lord: and I wil sow the  
house of Israel and the house of Iuda with ∴ the seede of men,  
and with the seede ∴ of beastes. † And as I haue watched  
vpon them, to plucke vp, and deface, and dissipate, & destroy,  
and afflict: so wil I watch ouer them, to build, and to plant  
them, saith our Lord. † In those daies they shal say no more:  
The fathers did eate the bitter grape, and the teeth of the chil-  
dren are set on edge. † But euerie one shal dye in his owne  
iniquitie: euerie man that shal eate the sowre grape, his teeth  
shal be on edge. † Behold the daies shal come, saith our Lord:  
and I wil make a new couenant with the house of Israel and  
the house of Iuda: † not according to the couenant, which I  
made with their fathers in the day that I tooke their hand, to  
bring them out of the Land of Egypt: the couenāt which they  
made voide, and I had the dominion of them, saith our Lord.  
† But this shal be the couenant, that I wil make with the  
house of Israel: after those daies saith our Lord: I wil geue my  
law in their bowels, and in their hart I wil write it: and I wil  
be their God, and they shal be my people. † And a man shal  
no more teach his neighbour, and a man his brother, saying:  
Know our Lord: for al shal know me from the least of them  
euen to the greatest, saith our Lord: because I wil be propi-  
cious to their iniquitie, and their sinne I wil remember no  
more. † Thus saith our Lord, that geueth the sunne for the  
light of the day, the order of the moone and of the starres,  
for the light of the night: that trubleth the sea, and the waues  
thereof doe sound, the Lord of hostes is his name. † If these

*Iſa. 54*

*Ioſ. 6*

∴ The seede of  
Israel remain-  
eth for euer;  
not in the in-  
credulous Ie-  
wes (saith S.  
Ierom) but in  
those which  
with the Apo-  
stles, & by the  
Apostles be-  
leue in Christ.

lawes shal faile before me, saith our Lord: thee also ∴ the seede  
of Israel shal faile, that it be not a nation before me for euer.  
† Thus saith our Lord: If the heauens aboue shal be able to  
be measured, and the foundations of the earth beneth to be  
searched out: I also wil cast away al the seede of Israel, for al  
thinges, that they haue done, saith our Lord. † Behold the daies  
come, saith our Lord: and the citie shal be built to our Lord  
from the tower of Hananeel euen to the gate of the corner.  
† And the rule of the measure shal goe out farder in his sight  
vpon the litle hil Gēreb: and it shal compasse Goatha, † and  
al the valley of carcasses, and of ashes, and al the countrie of  
death,

death, euen to the torrent of Cedron, and to the corner of the East gate of horses, the Holie of our Lord : shal not be plucked vp, and it shal no more be destroyed for euer.

## CHAP. XXXII.

*Nabuchodonosor besieging Ierusalem, Ieremie in prison 7. byeth by Gods commandment a field of his cosin. 17. Prayeth for the whole nation, reciting Gods former benefites, 26. Prophecietheir captiuitie in Babylon, 30. for their idolatrie : 36. and delinerie from thence, 40. With a new comenat to serue God sincerely.*

- 1 **T**HE word that was made to Ieremie from our Lord :: in the tenth yeare of Sedecias the king of Iuda : the same is  
 2 the eighteenth yeare of Nabuchodonosor. † Then the armie of the king of Babylon besieged Ierusalem: and Ieremie the prophet was shut vp in the court of the prison, that was in the  
 3 house of the king of Iuda. † For Sedecias the king of Iuda had shut him vp, saying: Why doest thou prophecie, saying: Thus saith our Lord: Behold I wil geue this citie into the hand  
 4 of the king of Babylon, and he shal take it? † And Sedecias the king of Iuda shal not escape out of the hand of the Chal-  
 5 dees : but he shal be deliuered into the handes of the king of Babylon: and he shal speake with him mouth to mouth, and  
 6 :: his eies shal see his eies. † And he shal leade Sedecias into Babylon: and he shal be there til I visite him, saith our Lord. But if you wil fight against the Chaldees, you shal haue no-  
 7 thing prosperous. † And Ieremie said: The word of our Lord was made to me, saying: † Behold, Hanameel the sonne of Sellum thy cosin shal come to thee, saying: Bye vnto the my field, which is in Anathoth: for it apperteyneth to thee by  
 8 kinred to bye it. † And Hanameel myne vnckles sonne came vnto me according to the word of our Lord to the enterie of the prison, and said to me: Possesse my field, which is in Anathoth in the land of Benjamin: because the inheritance pertaineth to thee, and thou art nere of kinne to possesse it.  
 9 And I vnderstood that it was the word of our Lord. † And I bought the field of Hanameel myne vnckles sonne, which is in Anathoth: and I weyed him the siluer, seuen staters, and ten  
 10 pcees of siluer. † And I wrote it in a booke, and signed it,  
 11 and tooke witnesses: & I weighed the siluer in balance. † And I tooke the booke of the possession signed, and the stipulations, and the thinges ratified, and the signes on the out side.

¶ VVhen the citie was besieged, and Ieremie in prison prophecied that it should be taken, and subdued by the enimies, yet he bought landes, to signifie that in time they should be deliuered from captiuitie.

¶ Sedecias was brought to the king of Babylon in Reblatha where they put out his eyes, & thence caried him blind to Babylon. 4 Reg. 25. and so coming to that citie he could not see it. *Ezech. 12. v. 13.*

† And I gaue the booke of the possession to Baruch the sonne 12  
of Neri the sonne of Maasias in the sight of Hanameel my  
cosin, and in the sight of the witnesses, that were written in  
the booke of the purchase, & in the sight of al the Iewes, that  
sate in the court of the prison. † And I commanded Baruch 13  
before them, saying: † Thus saith the Lord of hostes the God 14  
of Israel: Take these bookes, this booke of the purchase  
signed, and this booke, that is open: and put them in an ear-  
then vessel, that they may continue manie daies. † For thus 15  
saith the Lord of hostes, the God of Israel: Yet shal houses, and  
fieldes, and vineyardes be possessed in this land. † And I prayed 16  
to our Lord, after that I deliuered the booke of the possession  
to Buruch the sonne of Neri, saying: † Alas, alas, alas, ô Lord 17  
God: behold thou hast made heauen and earth in thy great  
strength, and in thy stretched out arme: no word shal be hard  
to thee: † Which doest mercie on thousandes, and rendrest 18  
the iniquitie of the fathers into the bosome of their children  
after them. ô Most strong, great, & mightie, the Lord of hostes  
is thy name. † Great in counsel, and incomprehensible in co- 19  
gitation: whose eies are open vpon al the waies of the chil-  
dren of Adam, to render vnto euerie one according to his  
waies, and according to the fruite of his inuentions. † Which 20  
hast put signes and wonders in the land of Ægypt euen vntil  
this day, and in Israel, and in men, and hast made thee a name  
as is this day. † And thou didest bring forth thy people Israel 21  
out of the Land of Ægypt, in signes, and in wonders, and in a  
strong hand, and in a stretched out arme, and in great terrour.  
† And thou gauest them this land, which thou swarest to their 22  
fathers, that thou wouldst geue them a land flowing with  
milke and honie. † And they entered in, and possessed it: and 23  
they obeyed not thy voice, and in thy law they walked not: al  
that thou didst command them to doe, they did not: and al  
these euils are befallen them. † Behold munitions are built 24  
against the citie, that it may be taken: and the citie is geuen  
into the hands of the Chaldees, which fight against it, at the  
presence of the sword, and of famine, and of pestilence: and  
what thinges soeuer thou hast spoken, are come to passe, as  
thy self seest. † And sayst thou to me ô Lord God: Bye the field 25  
for siluer, and take witnesses, whereas the citie is geuen into  
the hands of the Chaldees? † And the word of our Lord was 26  
made to Ieremie, saying: † Behold I am the Lord the God of 17  
al flesh:

Exo

:: By the force  
of the sword,  
famine, & pe-  
stilence, as Psa.  
59. v. 6. that  
they flee from the  
face of the boy.



28 al flesh: shal anie word be hard for me? † Therefore thus saith  
 our Lord: Behold I wil deliuer this citie into the handes of  
 the Chaldees, and into the handes of the king of Babylon,  
 29 and they shal take it. † And the Chaldees shal come fighting  
 against this citie, and shal set in on fire, and burne it, and the  
 houses, in whose toppes they did sacrifice to Baal, and offered  
 30 libaments to strange goddes to prouoke me vnto wrath. † For  
 the children of Israel, and the children of Iuda were conti-  
 nually doing euil in myne eies :: from their youth: the chil-  
 dren of Israel which euen vntil this present exasperate me in  
 31 the worke of their handes, saith our Lord. † Because in furie  
 and in myne indignation this citie is made to me, from the  
 day that they builded it, vntil this day, wherein it shal be taken  
 32 out of my sight. † For the malice of the children of Israel,  
 and of the children of Iuda, which they haue done prouoking  
 me to wrath, they and their kinges, their princes, and their  
 priestes, and their prophets, the men of Iuda and the inhabi-  
 33 tants of Ierusalem. † And they haue turned the backes to me,  
 and not the faces: when I taught them early, and instructed  
 them, and they would not heare that they might take disci-  
 pline. † And they haue set their idols in the house, wherein  
 34 my name is inuocated, that they might pollute it. † And they  
 haue built the excelses of Baal, which are in the valley of the  
 sonne of Ennom, that they might consecrate their sonnes and  
 their daughters to Moloch: which I commanded them not,  
 neither hath it ascended into my hart, that they should doe  
 35 this abomination, and bring Iuda into sinne. † And now for  
 these thinges, thus saith our Lord the God of Israel to this  
 citie, whereof you say that it is deliuered into the handes of  
 the king of Babylon in sword, and in famine, & in pestilence.  
 36 † Behold :: I wil gather them together out of al landes, to  
 which I haue cast them out in my furie, and in my wrath, and  
 in my great indignation: and I wil bring them againe into this  
 37 place, and wil make them dwel confidently. † And they shal  
 be my people, and I wil be their God. † And I wil geue them  
 one hart, and one way, that they may feare me al daies: and it  
 may be wel with them, and with their children after them.  
 38 † And I wil make an euerlasting couenant with them: and  
 wil not cease to doe them good: and I wil geue my feare in  
 39 their hart, that they reuolt not from me. † And I wil reioyce  
 vpon them, when I shal doe them good: and I wil plant them  
 40 in this

:: VWhen they  
 were in the  
 vildernes  
 newly deliue-  
 red from Æ-  
 gypt, they  
 committed  
 manie hai-  
 nous crimes,  
 in murmuring  
 schisme, idola-  
 trie and other  
 carnal & spiri-  
 tual sinnes.

:: Left anie  
 should thinke  
 that by Gods  
 iust and severe  
 punishment,  
 or by anie re-  
 uolting from  
 his seruice the  
 Church might  
 be vtterly de-  
 stroyed, he stil  
 promisseth  
 mercie to-  
 in this

11. 35.  
 12. 21.

wards the reli-  
ques of his  
people, that  
they shal ne-  
uer al fayle,  
but continue  
til the Rede-  
mer of man-  
kind Christ  
shal come. And  
much lesse  
shal Christs  
Church euer  
faile after his  
coming.

in this land in truth in my whole hart and in al my soule. † Be- 42  
cause thus saith our Lord: As I haue brought vpon this people  
al this great euil: so wil I bring vpon them al the good, that I  
speake to them. † And the fieldes shal be possessed in this land: 43  
whereof you say that it is desolate, because there is remayning  
no man nor beast, and it is geuen into the handes of the Chal-  
does. † The fieldes shal be bought for money, and shal be 44  
written in a booke, and the signe shal be stamped on, and a  
witnes shal be taken, in the land of Benjamin, and round a-  
bout Ierusalem, in the cities of Iuda, and in the cities on the  
mountaines, and in the champaine cities, and in the cities that  
are toward the South: because I wil conuert their captiuitie,  
saith our Lord.

### CHAP. XXXIII.

*God promisseth remission of sinnes: 10. reduction from captiuitie, & manie  
other benefites. 14. He wil geue iudgement and iustice in David (Christ)  
whose throne (the Church) 19. shal be glorious. 24. and permanent.*

∴ Besides ma-  
nie other reue-  
lations, this  
prophet had  
two visions in  
prison, in con-  
firmation that  
God would  
conferue his  
people and  
Church for  
euer, notwith-  
standing their  
manifold great  
sinnes & great  
affliction and  
destruction of  
manie for the  
same.

**A**ND the word of our Lord was made to Ieremie ∴ the 1  
second time, when as yet he was shut vp in the court of  
the prison, saying: † Thus saith our Lord that wil doe, and 2  
wil forme it, and prepare it, the Lord is his name. † Crie vnto 3  
me, and I wil heare thee: and I wil tel thee great things, and  
and firme things which thou knowest not. † Because thus 4  
saith our Lord the God of Israel to the houses of this citie, and  
to the houses of king of Iuda, which are destroyed, and to the  
munitions, and to the sword † of them that come to fight 5  
with the Chaldees, and to fil them with the carcasses of the  
men, whom I haue stricken in my furie, and in myne indigna-  
tion, hiding my face from this citie because of al their malice.  
† Behold I wil bring to them a scarre and health, and wil cure 6  
them: and I wil reuele vnto them the prayer of peace and  
truth. † And I wil conuert the conuersion of Iuda, & the con- 7  
uersion of Ierusalem: & wil build them as from the beginning.  
† And I wil cleanse them from al their iniquitie, wherein they 8  
haue sinned to me: & I wil be propitious to al their iniquities,  
wherein they haue sinned to me, & despised me. † And it shal 9  
be to me a name, & a ioy, and a praise, and an exultation to al  
the nations of the earth, that shal heare al the good things,  
which I wil doe to them: and they shal feare, and be trubled in  
al the good things, & in al the peace, that I wil make to them.

† Thus

- 10 † Thus saith our Lord: Yet there shall be heard in this place  
(which you say is desolate, because there is neither man nor  
beast: in the cities of Iuda, and without Ierusalem, which are  
desolate without man, and without inhabiter, and without  
11 beast) † the voice of ioy and the voice of gladnes, the voice  
of the bridegroom and the voice of the bride, the voice of  
them that say: Confesse ye to the Lord of hostes, because our  
Lord is good, because his mercie is for euer: and of them  
that carie vov'es into the house of our Lord. For I wil bring  
backe the conuersion of the land as from the beginning, saith  
12 our Lord. † Thus saith the Lord of hostes: Yet there shall be  
in this desolate place without man, and without beast, and in  
all the cities thereof, an habitation of pastours of the resting  
13 flocks. † In the cities on the mountaines, and in the cham-  
paine cities, and in the cities that are toward the South: and  
in the land of Benjamin, and round about Ierusalem, and in  
the cities of Iuda there shall yet passe flocks, at the hand of  
14 him that numb'reth them, saith our Lord. † Behold the daies :: An euident  
shal come, saith our Lord, and :: I wil raise vp the good word, prophetic and  
that I haue spoken to the house of Israel, and to the house of promise of  
Iuda. † In those daies, and in that time, I wil make :: the spring Christ.  
of iustice to bud forth vnto Dauid: and he shall doe iudgement :: Borne of the  
15 and iustice in the earth. † In those daies shall Iuda be saued, and seede of Da-  
Ierusalem shall dwell confidently: & this is the name, that they uid.  
16 shall call him; The Lord of our iust one. † Because thus saith :: Dauid's pro-  
our Lord: :: There shall not faile of Dauid a man, to sitte vpon genieshal con-  
17 the throne of the house of Israel. † And of the Priest'es and tinue vnto  
Leuites there shall not faile from before my face a man, to Christ: whose  
offer :: holocaustes, and to burne sacrifice, and to kil vi'ctimes kingdom,  
18 al daies. † And the word of our Lord was made to Ieremie, which is his  
19 saying: † Thus saith our Lord: If my couenant with the day Church, shall  
20 can be made voide, and my couenant with the night, that there haue no end.  
21 be not day and night in their time: † also my couenant may Luc. I. v. 33 p'sal.  
be made voide with Dauid my seru'ant, that there be not of 88. v. 30.  
him a sonne to reigne in his throne, and Leuites and Priest'es  
22 my ministers. † Euen as the starres of heauen can not be num-  
bred, and the sand of the sea be measured: so wil I multiplie the seede of Dauid my seru'ant, and the Leuites my ministers.  
23 † And the word of our Lord was made to Ieremie, saying: of al sacrifices  
24 † Hast thou not seene what this people hath spoken, saying: of the old Te-  
The :: two kinreds, which our Lord had chosen, are cast of: stament.  
:: Gods most  
special proui-

dence blessed  
the families of  
David and Aa-  
ron aboue al  
other kinreds.

and they haue despised my people, because it is no more a Na-  
tion before them? † Thus saith our Lord: If I haue not set 25  
my couenant between day and night, and lawes to heauen and  
earth: † surely I wil also cast of the seede of Iacob, and of 26  
David my seruant, that I take not of his seede princes of the  
seede of Abraham, Isaac, and Iacob. For I wil bring backe  
their conuersion, and wil haue mercie on them.

### CHAP. XXXIII.

*King Sedecias shal fal into the handes of Nabuchodonosor, and Ierusalem  
shal be burned: 8. because he hath broken the couenant, of releasing  
Jewes from bondage, 14. in the seventh yeare; and contrarie to parti-  
cular promise of obseruing that law.*

**T**HE word that was made to Ieremie from our Lord, 1  
when Nabuchodonosor the king of Babylon, and al his  
armie, and al the kingdoms of the earth that were vnder the  
power of his hand, & al the peoples made warre against Ieru-  
salem & against al the cities thereof, saying: † Thus saith our 2  
Lord the God of Israel: Goe, & speake to Sedecias the king of  
Iuda: & thou shalt say to him: Thus saith our Lord: Behold I  
wil deliuer this citie into the handes of the king of Babylon, &  
he shal burne it with fire. † And thou shalt not escape out of his 3  
hand: but by taking thou shalt be taken, & thou shalt be deliue  
red into his hand: and :: thine eies shal see the eyes of the king  
of Babylon, and his mouth shal speake with thy mouth, and  
thou shalt enter into Babylon. † But yet heare the word of 4  
our Lord o Sedecias king of Iuda: Thus saith our Lord to thee:  
Thou shalt not dye by the sword, † but thou shalt dye in 5  
peace, and according to the burninges of thy fathers the for-  
mer kinges that haue bene before thee, so shal they burne  
thee: and, Alas Lord, shal they mourne for thee: because I  
haue spoken the word, saith our Lord. † And Ieremie the 6  
prophet spake al these wordes to Sedecias the king of Iuda in  
Ierusalem. † And the armie of the king of Babylon fought 7  
against Ierusalem, and against al the cities of Iuda, that were  
remayning, against Lachis, and against Azecha: for these re-  
mained of the cities of Iuda, fenced cities. † The word that 8  
was made to Ieremie from our Lord, after that king Sedecias  
made a couenant with al the people in Ierusalem, proclay-  
ming: † That euerie one should dismisse his seruant, & euerie 9  
one his handmayd, the Hebrew man and the Hebrew woman  
freec:

:: See ch. 32. v.  
4. & 4. Reg 25.  
7. 7.

- free : and that they should not haue dominion ouer them, that  
 10 is, on a Iewe and his brother. † Al the princes therefore heard,  
 and al the people which, had made the couenant, that euerie  
 man should dismisſe his ſeruant, and euerie man his handmaide  
 free, and should no more haue dominion ouer them : they  
 11 heard therefore, and diſmiſſed them. † And :: they turned  
 afterwards: and drew their ſeruants and their handmaids back  
 againe, whom they had diſmiſt free, and brought them into  
 12 ſubiectiō as men ſeruants, and women ſeruantes. † And the  
 word of our Lord was made to Ieremie from our Lord, ſaying :  
 13 † Thus ſaith our Lord the God of Iſrael : I made a couenant  
 with your fathers in the day, that I brought them out of the  
 14 Land of Ægypt, from the houſe of bondage, ſaying : † When  
 ſeuē yeares ſhall be accompliſhed, let euerie man diſmiſſe his  
 brother an Hebrew, that was ſold to him, and he ſhall ſerue  
 thee ſix yeares : and thou ſhalt diſmiſſe him free from thee :  
 and your fathers haue not heard me, nor inclined their eare.  
 15 † And you were conuerted this day, & did that which is right  
 in myne eyes, that you proclaymed libertie euerie one to his  
 freind : and you made a couenant in my ſight, in the houſe,  
 16 wherein my name is inuocated vpon it. † And you are retur-  
 ned, and haue deſiled my name : and you haue brought backe  
 againe euerie man his ſeruant, and euerie man his handmayde,  
 whom you had diſmiſt to be free, and of their owne iuriſdi-  
 ction : and you haue brought them into ſubiectiō to be your  
 17 ſeruants and handmaydes. † Therefore thus ſaith our Lord :  
 You haue not heard me, to proclaime libertie euerie man to  
 his brother, and euerie one to his freind : behold I proclaime  
 vnto you libertie, ſaith our Lord, to the ſword, to the peſti-  
 lence, and to famine : and I wil geue you into commotion to  
 18 al the kingdems of the earth. † And I wil geue the men, that  
 tranſgreſſe my couenant, and haue not obſerued the wordes  
 of the couenant, wherevnto they conſented in my ſight, the  
 caſe which they did cut into two partes, and paſſ'd between  
 19 the diuiſions thereof. † The princes of Iuda and the princes  
 of Ieruſalem, the eunuches, and the prieſtes, and al the people  
 of the land that paſſed betwene the diuiſions of the caſe.  
 20 † And I wil geue them into the handes of their enemies, and  
 into the handes of them that ſeek their life : & their carcaſſe  
 ſhall be for meate to the foules of the ayre, and to the beaſtes  
 21 of the earth. † And Sedecias the king of Iuda, and his princes

Reciduiation  
 into ſinnes af-  
 ter remiſſion,  
 offendeth God  
 more then the  
 former ſinnes,  
 as our Sauour  
 teacheth by a  
 parable. *Ma. 18.*

NO. 21.  
 IER. 15.

I wil geue into the handes of their enemies, & into the handes of them that seeke their liues, and into the handes of the armies of the king of Babylon, which are retired from you. **¶** Behold I :: command, saith our Lord, and I wil bring them againe into this citie, and they shal fight against it, and take it, and burne it with fire: and the cities of Iuda I wil geue into desolation, because there is not an inhabiter.

:: God was not the cause of the Babylonians crueltie, but permitted and directed the same to punish the Iewes.

## CHAP. XXXV.

*By example of the Rechabites voluntarily keeping their fathers rule, 12. God expostulateth with the people that kepe not his preceptes; 17. denouncing that they shal be punished, and the Rechabites rewarded.*

:: Here againe it appeareth that the prophet obserueth not the order of time in vvriting his visions. For the thing here recorded happened before the prophecies mentioned in the former chapters.

:: This Ionadab was a man of powre & estimation, very familiar vvith Iehu king of Israel. 4. Reg. 10. v. 15. :: The Rechabites descended not of Israel, but of Iethro a Madianite, Moyses father in law: as both Hebrew & Latin Doctors hold by tradition.

**T**HE word, that was made to Ieremie from our Lord in the dayes :: of Ioakim the sonne of Iosias the king of Iuda, saying: **¶** Goe to " the house of the Rechabites: and speake to them, & thou shalt bring them into the house of our Lord, into one chamber of the treasures, and thou shalt geue them wine to drinke. **¶** And I tooke Iezonias the sonne of Ieremias the sonne of Habsamias, and his bretheren, and al his sonnes, and the whole house of the Rechabites. **¶** And I brought them into the house of our Lord, to the treasure house of the sonnes of Hanan, the sonne of Iegedelias the man of God, which was by the treasure house of the princes, about the treasure of Maasias the sonne of Sellum, who was keeper of the entrie. **¶** And I set before the sonnes of the house of the Rechabites goblets ful of wine, and cuppes: and I said to them: Drinke ye wine. **¶** Who answered: We wil not drinke wine: because :: Ionadab the sonne of Rechab, our father, commanded vs, saying: You shal not drinke wine, you and your children for euer. **¶** And you shal not build house, and you shal not sow seede, and you shal not plant vineyardes, nor haue anie: but you shal dwel in tabernacles al your daies, that you may liue manie daies vpon the face of the land, wherein you are :: strangers. **¶** We therefore haue obeyed the voice of Ionadab the sonne of Rechab, our father, in al thinges that he commanded vs: so that we dranke not anie wine al our daies: we and our wiues, our sonnes & our daughters. **¶** And we builded not houses to inhabite, and vineyard, and silde, and seede we haue not had: **¶** but we haue dwelt in tabernacles, and haue bene obedient according to al thinges, that Ionadab our father commanded vs. **¶** But when Nabuchodonosor the king

- king of Babylon was come vp to our Land, we said: :: Come, :: In case of necessity they entered into the city, otherwise remained in tentes.  
 and let vs goe into Ierusalem from the face of the host of the Chaldees, and from the face of the host of Syria: and we haue taried in Ierusalem. † And the word of our Lord was made to Ieremie, saying: † Thus saith the Lord of hostes the God of Israel: Goe, & say to the men of Iuda, and to the inhabitants of Ierusalem: Why wil you not receiue discipline, to obey my wordes, saith our Lord: † :: The wordes of Ionadab the sonne of Rechab haue preuailed, which he commanded his sonnes not to drincke wine: and they haue not drunke vntil this day, because they haue obeyed the commandment of their father: but I haue spoken to you, early rising and speaking, and you haue not obeyed me. † And I haue sent to you al my seruants the prophetes, rising early, and sending and saying: Returne ye euerie one from his most wicked way, and make your studies good: and folow not strange goddes, nor worship them, and you shal dwell in the land, which I gaue you and your fathers: and you haue not inclined your eare, nor heard me. † The children therefore of Ionadab the sonne of Rechab haue firmly kept the precept of their father, which he commanded them: but this people hath not obeyed me. † Therefore thus saith the Lord of hostes, the God of Israel: Behold, I wil bring vpon Iuda, and vpon al the inhabitants of Ierusalem al the affliction, which I haue spoken against them, because I haue spoken to them, and they haue not heard: I haue called them, and they haue not answered me. † But to the house of the Rechabites Ieremie said: Thus saith the Lord of hostes the God of Israel: For that you haue obeyed the commandment of Ionadab your father, and haue kept al his commandments, and haue done al thinges, that he commanded you: † Therefore thus saith the Lord of hostes the God of Israel: There shal not want a man of the stocke of Ionadab the sonne of Rechab, standing in my sight al daies.

iere. 18.  
 . 11. C.  
 5. 7. 5.

Seing these religious Rechabites obserued obediently the rule of their father & founder, in vorkes of supererogation, otherwise not commanded: much more al are bound to kepe Gods commandments.

## ANNOTATIONS. CHAP. XXXV.

1. *The house of Rechabites.* ] VVe haue here (according to the state of Gods Church in the old Testament) a cleare example of religious life, by professing and performing good workes of supererogation, not commanded by God, but piously instituted by a holie man called Ionadab. VVhich, not only himself, and his proper children, but also their posteritie manie ages after him, voluntarily obserued by a prescript Rule: Not to builde houses, nor dwell in any (but in tentes) not to sow seede, nor to plant, nor haue vinyardes, nor to drinke

Religious Orders in the old Testament.

The rule of Rechabites differed from the Nazarenes & children of the Prophetes. They were figures of more perfect orders in the Church of Christ.

Diuers kindes of Religious Orders.

Varieties of Religious Orders make no difference in Catholique Religion. But do much adorne the whole Church.

wine. A like rule but not the same in al pointes, was prescribed by God himself (Num. 6.) for such as would voluntarily embrace it. And Elias and Elizeus with their disciples obserued an other forme of religious life: as appeareth, 4. Reg. 1. 2. &c. Al which were figures of more perfect Religious Orders in the Church of Christ, consisting in three essentiall vowes, of voluntarie Pœuetic, Chastitie, and Obedience: not commanded but commended; and for the better attayning to perfection counseled by our Saviour; vvhof they are called Euangelical Counsels, obserued by the Apostles, leauing al their worldlie substance, and al desire of hauing anie proper possessions: such also as had wiues leauing them, the rest not marrying; & al renouncing their owne willes, subiected the same to Christs wil; *solo vring him*. VVhose example others imitating, this holie maner of life hath stil continued in the Church, as is euident by the Ecclesiastical histories euen from the Apostles time. But al obserued not the same particular rules, nor were called by the same titles. For as in the time of Moyles law, some were called Nazarenes; some the Children of the Prophetes; and some Rechabites, after the name of their founders farther Rechab, a renowned godlie man: so now some are called Eremites, some Monkes, some Freares, and some Religious Clerkes. And of ech of these kindes, diuers sortes are distinguished by varietie of rules, habites, speciall fundions, and titles either of their first Institutors, or of the Institutes themselves, or of the places, or other occasions. As Carmelites, Augustines (as wel Monkes, as Canons Regular) Benedictins, Bernardins, Carthusians, Dominicans, Franciscans, Iesuites, Theatines, Capuchines, and the like. As also manie distinct Orders of Nunnes. But none of them al differ from the rest, nor from other Catholique Christians in pointes of faith: nor make anie Sectes of Religion, as Heretikes ridiculously obiect. For al beleue and confesse the self same Catholique Faith, in al the Articles therof; al vse and acknowledge the same, and no other holie Sacraments; and al are vniited in one vniuersal Church; vnder one visible Head: Euerie Order good and holie in their profession; & al together excellently adorning the whole bodie with sacred femelic varieties, make the same vniuersal Church more glorious.

Mat.

v. 12.

Luc. 1

v. 22

Psal.

v. 11.

#### CHAP. XXXVI.

*Jeremie in prison sendeth Baruch by Gods commandment, to read a booke of comminations before the people: 7. exhorting them to repent: 9. which being read in a porch of the Temple, 11. Micheas reporteth it to the Nobles in the court, 14. whither Baruch being called readeth the same before them: 20. they informe the king: 21. who hearing part therof, causeth the booke to be burned: 26. and commandeth to apprehend Baruch, and Jeremie. 27. The booke is writte againe by them with addition of more.*

:: Besides preaching, which the euil disposed did either not duly regard, or quickly forget, God commanded that his wil

**A**N D it came to passe in the fourth yeare of Ioakim, the sonne of Iosias king of Iuda: this word was made to Jeremie from our Lord, saying: † Take :: a volume of a booke 2 and thou shalt write in it al the wordes, that I haue spoken to thee against Israel and Iuda, & against al Nations since the day that I spake to thee, from the dates of Iosias euen to this day. † If perhaps the house of Iuda hearing al the euils, that I meane; to doe vnto them, let euerie man returne from his most wicked

wicked



- wicked way: and I will be propitious to their iniquitie, and  
 4 to their sinne. † Ieremie therefore called Baruch the sonne  
 of Nerias: and Baruch wrote from the mouth of Ieremie al  
 the wordes of our Lord, which he spake to him, in the volume  
 5 of the booke. † And Ieremie commanded Baruch, saying: I  
 am :: shut vp, neither am I able to goe into the house of our  
 6 Lord. † Goe thou in therefore, and read out of the volume,  
 wherein thou hast written from my mouth the wordes of our  
 Lord, in the hearing of al the people in the house of our Lord  
 on the fasting day: moreouer also in the hearing of al Iuda,  
 which come out of their cities, thou shalt read it to them:  
 7 † if perhaps their prayer may fal in the sight of our Lord, and  
 euerie one returne from his most wicked way: because great  
 is the furie & indignation, which our Lord hath spoken against  
 8 this people. † And Baruch the sonne of Nerias did according  
 to al thinges, that Ieremie the prophet had commanded him,  
 reading out of the volume the wordes of our Lord in the  
 9 house of our Lord. † And it came to passe in the fifth yeare  
 of Ioakim the sonne of Iosias the king of Iuda, in the ninth  
 moneth: they proclaymed a fast in the sight of our Lord to al  
 the people in Ierusalem, and to al the multitude, that was  
 10 flocked together out of the cities of Iuda in Ierusalem. † And  
 Baruch redde out of the wordes of Ieremie in the house of our  
 Lord, in the tresurie of Gamarias the sonne of Saphan the  
 scribe, in the higher court, in the entrie of the new gate of  
 11 the house of our Lord, al the people hearing it. † And when  
 Micheas the sonne of Gamarias the sonne of Saphan had heard  
 12 al the wordes of our Lord out of the booke: † he went downe  
 into the kings house to the tresurie of the scribe: and behold  
 al the princes sate there, Elisama the scribe, and Dalaias the  
 sonne of Semeias, and Elnathan the sonne of Achobor: and  
 Gamarias the sonne of Saphan, & Sedecias the sonne of Ha-  
 13 nanias, and al the princes. † And Micheas told them al the  
 wordes that he had heard Baruch reading out of the volume  
 14 in the eares of the people. † Al the princes therefore sent to  
 Baruch, Iudi the sonne of Nathanias, the sonne of Selemias,  
 the sonne of Chusi, saying: Take in thy hand the volume, out  
 of which thou hast redde in the hearing of the people, and  
 come. Baruch therefore the sonne of Nerias tooke the vo-  
 15 lume in his hand, and came to them. † And they said to him:  
 Sitte, & reade these thinges in our eares. And Baruch redde in  
 their

should also be  
 written, for a  
 perpetual ad-  
 monition, if  
 they would  
 read it, or  
 heare it redde,  
 and for a testi-  
 monie against  
 them, and a  
 warning to o-  
 thers.  
 :: He was not  
 now in prison;  
 for (v. 19.) cer-  
 taine noble  
 men of the  
 court aduised  
 both Baruch  
 and him to  
 hide them  
 selues; but kept  
 himself close  
 in some secret  
 place; as most  
 Priestes do  
 now in Eng-  
 land, that they  
 may better ex-  
 ercise their  
 function, then  
 if they were  
 in the persecu-  
 tors handes.

their eares. † Therefore when they had heard al the wordes, 16  
 they were astonied euerie one toward his neighbour, and they  
 sayd to Baruch : We must tel the king al these wordes. † And 17  
 they asked him, saying: Tel vs how didest thou write al these  
 wordes from his mouth. † And Baruch sayd to them: From his 18  
 mouth he spake as it were reading vnto me al these wordes :  
 and I wrote in a volume with inke. † And the princes sayd to 19  
 Baruch : Goe, and be hidde thou and Ieremie, and let no man  
 know where you are. † And they went to the king into the 20  
 court : moreouer they layde vp the volume in the tresurie  
 of Elisama the scribe : and they tolde al the wordes in the  
 hearing of the king. † And the king sent Iudi , that he 21  
 should take the volume : who taking it out of the tresurie  
 of Elisama the scribe, redde it, the king hearing, and al the  
 princes, that stood about the king. † And the king sate in the 22  
 winter house in the ninth moneth : and there was an hearth  
 set before him ful of burning coles. † And when Iudi had 23  
 redde three or foure pages, :: he cut it with the penknife of

:: The secreta-  
 rie cut out the  
 leaues and  
 burnt them by  
 the kings com-  
 mandment : as  
 appeareth.  
 7. 25. &c.

a scribe : and he cast it into the fire, that was vpon the hearth,  
 til al the volume was consumed with the fyre, that was on  
 the hearth. † And the king and al his seruants, that heard al 24  
 these wordes, did not feare, nor rent their garments. † But 25  
 yet Elnathan, and Dalaias, and Gamatias gaynesaid the king,  
 not to burne the booke : and he heard them not. † And the 26  
 king commanded Ieremiel the sonne of Amelech, and Saraias  
 the sonne of Ezriel, and Selemias the sonne of Abdeel, that  
 they should apprehend Baruch the scribe, and Ieremie the

:: God did not  
 translate them  
 to an other  
 place, but they  
 hyding them  
 selues by Gods  
 direction, the  
 searchers  
 could not  
 finde them.

Prophet : but :: our Lord hid them. † And the word of our 27  
 Lord was made to Ieremie the Prophet, after that the king  
 had burnt the volume and the wordes, that Baruch had writ-  
 ten from the mouth of Ieremie, saying : † Againe take an 28  
 other volume : and write in it al the former wordes, that  
 were in the first volume, which Ioakim the king of Iuda hath  
 burnt. † And to Ioakim the king of Iuda thou shalt say : Thus 29  
 saith our Lord : Thou hast burnt that volume, saying : Why  
 hast thou written in it telling : The king of Babylon wil  
 come in hast, and wil waste this land : and he wil make man  
 and beast, to cease out of it : † Therefore thus saith our Lord 30  
 against Ioakim the king of Iuda : :: There shal not be of him to  
 sitte vpon the throne of Dauid : and his carcassee shal be cast  
 forth to the heate by day, and to the frost by night. † And I wil 31

:: His sonne  
 Iechonias rei-  
 gned but three  
 monethes :  
 which is coun-  
 ted as no reig-  
 ne. Theodoret.

visite

- visite against him, and against his seede, and against his seruants their iniquities, and I wil bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iuda al the euil, that I haue spoken to them: and they haue not heard.
- 32 † And Ieremie tooke an other volume, and gaue it to Baruch the sonne of Nerias the scribe: who wrote in it, from the mouth of Ieremie al the wordes of the booke, which Ioakim the king of Iuda had burnt with fire: and there were added moreouer manie moe wordes, then had bene before.

Nor anie of his issue in wordlie glorie, as their predecessors had reigned. S. Tho. p. 3 q. 31. a. 2. ad. 3.

## CHAP. XXXVII.

*Sedecias appointed by the king of Babylon to reigne in Iuda, requesteth Ieremias prayers. 4. The Chaldees besieging Ierusalem, and hearing that the Egyptians come against them, part away. 5. But Ieremie prophesieth that they wil returne, and burne Ierusalem. 10. For which he is imprisoned. 16. After manie dayes the king examineth him of his prophecie, who stil affirming the same, 20. is kept in the entrie of the prison.*

1 Reg.  
1 Para.  
Esd. 1.

1. **A**ND king Sedecias the sonne of Iosias reigned for Iechonias the sonne of Ioakim: whom Nabuchodonosor the king of Babylon made king in the Land of Iuda.
- 2 † And he obeyed not, he and his seruants, and the people of the land the wordes of our Lord, that he spake in the hand
- 3 of Ieremie the prophet. † And king Sedecias sent Iuchal the sonne of Selemias, and Sophonias the sonne of Maasias priest to Ieremie the prophet, saying: :: Pray the Lord our God for
- 4 vs. † And Ieremie walked freely in the middes of the people: for they had not cast him into ward in prison. Therefore the armie of Pharaο came out of Ægypt: and the Chaldees that besieged Ierusalem, hearing such tydings, retyred from Ierusalem. † And the word of our Lord was made to Ieremie the
- 5 prophet, saying: † Thus saith our Lord the God of Israel: Thus shal you say to the king of Iuda, which sent you to demand of me: Behold the armie of Pharaο, which is come forth to helpe you, shal returne into his land into Ægypt.
- 7 † And the Chaldees shal returne, and make warre against this citie, and take it, and burne it with fire. † Thus saith our Lord: Deceiue not your soules, saying: The Chaldees going shal goe away, and retyre from vs, because they shal not goe
- 8 away. † But if you shal strike al the host of the Chaldees, that fight against you, and there be left of them some wounded: eueric one shal rise vp out of his tent, and shal burne this
- citie

As Herod dealt afterwards with S. Iohn Baptist: so this king esteemed, euerenced, and feared Ieremie, and yet persecuted him.

citie with fire. † Therefore when the armie of the Chal- 10  
 dees was retyred from Ierusalem, because of Pharaos armie.  
 † Ieremie went out of Ierusalem to goe into the land of 11  
 Benjamin, and to diuide possession there in the sight of the  
 citizens. † And when he was come to the gate of Benjamin, 12  
 there was there the keeper of the gate by course, one named  
 Ierias, the sonne of Selemias, the sonne of Hananias: and he  
 apprehended Ieremie the prophet, saying: :: Thou fleest to  
 the Chaldees. † And Ieremie answered: It is not so, I flee not 13  
 to the Chaldees. And he heard him not: but tooke Ieremie,  
 and brought him to the princes. † For which thing the princes 14  
 being angrie against Ieremie, they beate him, and cast him  
 into the prison that was in the house of Ionathan the scribe:  
 for he was chiefe ouer the prison. † Ieremie therefore went 15  
 into the house of the lake, and into the dungeon: and Iere-  
 mie sate there manie daies. † But Sedecias the king sending 16  
 tooke him: and demanded of him in his house secretly, and  
 said: Thinkest thou the word is from our Lord? And Ieremie  
 said: It is. And he said: Thou shalt be deliuered into the han-  
 des of the king of Babylon. † And Ieremie said to king Se- 17  
 decias, what haue I sinned against thee, and thy seruants, and  
 thy people, that thou hast cast me into the prison house?  
 † Where are your prophetes that did prophecie to you, and 18  
 said: The king of Babylon shal not come vpon you and vpon  
 this land? † Now therefore heare I beseech thee my Lord 19  
 king: let my petition be auailable in thy sight: and send me  
 not back into the house of Ionathan the scribe, lest I dye  
 there. † King Sedecias therefore commanded that Ieremie 20  
 should be committed in the entrie of the prison: and there  
 should be geuen him a peece of bread euerie day, beside  
 brothe, til al the bread were spent out of the citie: and Ie-  
 remie remayned in the entrie of the prison.

:: It is an old  
 deuise of per-  
 secuters to  
 pretend false  
 causes against  
 the innocent;  
 so Iulian the  
 Apostata charg-  
 ed Cristian  
 Catholiques,  
 with treason  
 and sedition.  
*Hist. tripart.*  
*li. 6. c. 27.* so  
 d. d also the Ar-  
 rians, Vandals,  
 & other here-  
 tikes against  
 Catholiques.  
*as Rassinus and*  
*Victor testifie.*

#### CHAP. XXXVIII.

*The nobles being offended with Ieremies preaching, sollicite to haue him  
 slaine: 5. the king putting him in their handes, they cast him into a  
 dyrtie dongeon, 7. from whence at the instance of Abdemelech an  
 Ethiopian, he is drawen forth, 14. and hauing licence to speake, he  
 aduiseeth the king to yeld himself to the Chaldees, so he and the citie  
 shal be safe: 18. otherwise shal be taken captiue, 24. which the king  
 commandeth him to kepe secreete.*

AND

- 1 **A**ND Saphatias the sonne of Mathan, and Gedelias the sonne of Phasfur, and Iuchal the sonne of Selemias, and Phasfur the sonne of Melchias heard the wordes, that
- 2 Ieremie spake to al the people, saying: † Thus saith our Lord: Whosoever shal remaine in this citie, shal dye by sworde, and famine, and pestilence: but he that shal flee to the Chaldees, shal liue, and his life shal be safe and :: liuing.
- 3 † Thus saith our Lord: By deliuering this citie shal be deliuered into the hand of the armie of the king of Babylon,
- 4 and he shal take it. † And the princes said to the king: We desire thee that this man may be put to death: for of purpose he weakneth the handes of the men of warre, that are remayning in this citie, and the handes of the people, speaking to them according to these wordes: for this man
- 5 seeketh not peace to this people, but euil. † And king Sedecias said: Behold he is in your handes: for it is not lawfull
- 6 for the king to denie you anie thing. † They therefore tooke Ieremie, and cast him into the lake of Melchias the sonne of Amelech, which was in the entrie of the prison: and they let downe Ieremie by ropes into the lake, wherein there was no water, but myre. Ieremie therefore sunke downe into the
- 7 myre. † But :: Abdemelech the Æthiopian an eunuch, that was in the kings house, heard that they had cast Ieremie into the lake: moreouer the king sate in the gate of Beniamin.
- 8 And Abdemelech went out of the kings house, and spake to the king, saying: † My Lord king, these men haue done al thinges naughtly, whatsoeuer they haue done against Ieremie the prophet, casting him into the lake, that he may dye for famine, for there is no more bread in the citie.
- 10 † The king therefore commanded Abdemelech the Æthiopian, saying: Take with thee from hence thirtie men, and lift vp Ieremie the prophete out of the lake, before he dye.
- 11 † Abdemelech therefore taking the men with him, entred into the kings house, that was vnder the celler: and he tooke thence old ragges, and old things that were rotten: and he
- 12 let them downe to Ieremie into the lake by cordes. † And Abdemelech the Æthiopian said to Ieremie: Put the old ragges, and these rent and rotten things vnder the cubite of thine armes, and vpon the ropes: Ieremie therefore did so.
- 13 † And they drew out Ieremie with the cordes, and brought him forth out of the lake. And Ieremie remayned in the

:: The Hebrew phrase *life shal be liuing*, and, *liuing he shal liue*, signifieth that he shal liue most securely. Mystically this fastie in voluntarie banishment signifieth, that voluntarie temporal penance saucth from eternal damnation.

:: God euer moueth some to pittie the innocent afflicted, til at last he geueth them a crowne of glorie for their constant patience.

entrie of the prison. † And king Sedecias sent, and tooke to 14  
 him Ieremie the prophet to the third dore, that was in the  
 house of our Lord : and the king said to Ieremie : I aske thee  
 a word, hide not anie thing from me. † And Ieremie said to 15  
 Sedecias : If I shal tel thee, wilt thou not kil me? and if I geue  
 thee counsell, thou wilt not heare me. † King Sedecias there- 16  
 fore sware to Ieremie secretly, saying : Our Lord liueth, that  
 made vs this soule, if I kil thee, and if I deliuer thee into the  
 handes of these men, that seeke thy life. † And Ieremie saide 17  
 to Sedecias : Thus saith the Lord of hostes the God of Israel:

∴ Prophecies  
 are not only  
 certaine when  
 a thing is abso-  
 lutly affirmed,  
 but also when  
 they are condi-  
 tional, as this  
 was, and the  
 euent should  
 haue bene ac-  
 cordingly if  
 the king had  
 folowed the  
 prophets ad-  
 uise, though  
 by not going  
 the contrarie  
 captiuitie, and  
 much m.erie  
 happened to  
 the king and  
 people.

∴ If going forth thou wilt goe out to the princes of the  
 king of Babylon, thy soule shal liue, and this citie shal not be  
 burnt with fire : and thou shalt be safe, and thine house.  
 † But if thou wilt not goe out to the princes of the king of 18  
 Babylon, this citie shal be deliuered into the handes of the  
 Chaldees, and they shal burne it with fire : and thou shalt not  
 escape out of their hand. † And king Sedecias said to Ieremie: 19  
 I am careful because of the Iewes, that are fled to the Chal-  
 dees : lest perhaps I be deliuered into their handes, and they  
 mocke me. † But Ieremie answered : They shal not deliuer 20  
 thee, heate I beseeche thee the word of our Lord, which I  
 speake to thee, and it shal be wel with thee, and thy soule  
 shal liue. † But if thou wilt not goe forth : this is the word, 21  
 which our Lord hath shewed me: † Behold al the wemen, 22  
 that are remayning in the house of the king of Iuda, shal be  
 brought out to the princes of the king of Babylon : and they  
 shal say : Thy peaceable men haue seduced thee, and haue  
 preuailed against thee, they haue drowned thy feete in the  
 myre, and in a sliperie place, and are reuolted from thee.  
 † And al thy wiues, and thy sonnes shal be brought out to 23  
 the Chaldees, and thou shalt not escape their handes, but thou  
 shalt be taken in the hand of the king of Babylon : and he shal  
 burne this citie with fire. † Sedecias therefore said to Ieremie: 24  
 Let none know these wordes, and thou shalt not dye. † But 25  
 if the princes shal heare, that I haue spoken with thee : and  
 shal come to thee, and say to thee : Tel vs what hast thou  
 spoken with the king, conceale not from vs, and we wil not  
 kil thee. † Thou shalt say to them : I did prostrate my prayers 26  
 before the king, that he would not command me to be caried  
 backe into the house of Ionathan, & there dye. † Al the princes 27  
 therefore came to Ieremie, and asked him : and he spake to  
 them

them according to al the wordes, that the king had commanded him, and they left him: for nothing had bene heard.  
 29 But Ieremie remained in the entrie of the prison, vntil the day, that Ierusalem was taken: and it came to passe that Ierusalem was taken.

## CHAP. XXXIX.

*Ierusalem after two yeares siege is taken by the Chaldees: 4. king Sedecias with others, fleeing by a posterne gate, is taken, brought to the king of Babylon, al his sonnes are slaine, his eyes put out, and so led into Babylon. 8. The kinges palace and the towne house are burned; the walles of the citie destroyed, the people caried captiue, only the poorest left to til the ground. 11. Ieremias is deliuered. 15. And Abdemelech is saued from danger.*

Reg.

52.

1 **I**N THE ninth yeare of Sedecias the king of Iuda, the tenth moneth, came Nabuchodonosor king of Babylon,  
 2 and al his armie to Ierusalem, and they besieged it. † And in the eleuenth yeare of Sedecias, the fourth moneth, the  
 3 ninth of the moneth the citie was opened. † And al the princes of the king of Babylon went in, and :: fate in the middle gate: :: Possession of  
 Neregal, Serefer, Semegarnabu, Sarfachim, Rabfares, Nerogel, Serezer, Rebmag, and al the rest of the princes of the king of  
 4 Babylon. † And when Sedecias the king of Iuda, and al the men of warre had seene them, they fled: and they went forth  
 in the night out of the citie by the way of the kinges garden, and by the gate, that was between the two walles, and they  
 5 went out to the way of the desert. † But the host of the Chaldees pursued them: and they tooke Sedecias in the field of  
 the desert of Iericho, and being taken they brought him to Nabuchodonosor king of Babylon into Reblatha, which is in  
 the Land of Emath: and he spake vnto him :: iudgements. :: He expostulated, & iustly  
 6 † And the king of Babylon killed the sonnes of Sedecias in Reblatha, before his eyes: and the king of Babylon killed al  
 7 the nobles of Iuda. † The eyes also of Sedecias he plucked out:  
 8 and bound him with fetters, to be led into Babylon. † The kinges house also, and the house of the common people the  
 Chaldees burnt with fire, and they ouerthrew the wal of Ierusalem.  
 9 † And the remnant of the people, that remayned in the citie, and the fugitiues that were fled to him, and the rest  
 of the people that remained, Nabuzardan the prince of the  
 10 soldiars transported into Babylon. † And the poore people, that

that had nothing at al, Nabuzardan the master of the soldiars let alone in the land of Iuda, and he gaue them vineyards, and cesterne in that day. † But Nabuchodonosor the king of Babylon had commanded Nabuzardan the prince of the soldiars concerning Ieremie, saying: † Take him, and set thine eies vpon him, and doe him no euil: but as he wil so doe to him. † Nabuzardan therefore the prince of the warfare sent; and Nabusezban also, and Rabšares, and Negerel, & Serefer, and Rebmag, and al the nobles of the king of Babylon, † sent, and tooke Ieremie out of the entrie of the prison, and deliuered him to Godolias the sonne of Ahicam the sonne of Saphan, that he might enter into the house, & dwell among the people. † But to Ieremie the word of our Lord was made, when he was shut vp in the entrie of the prison, saying: Goe, and tel Abdemelech the Æthiopian, saying: † Thus saith the Lord of hostes the God of Israel: Behold I wil bring my wordes vpon this citie vnto euil, and not vnto good: and they shal be in thy sight in that day. † And I wil deliuer thee in that day, saith our Lord: and thou shalt not be deliuered into the handes of the men, whom thou fearest: † but deliuering I wil deliuer thee, and thou shalt not fal by the sword: but thy life shal be to thee vnto saluation, because thou hast had confidence in me, saith our Lord.

## CHAP. XL.

The fifth part.  
Ieremie prophcieth the destruction of the Iewes going into Ægypt; and of sundrie nations for their idolatrie, and crueltie.

*Ieremie being permitted to goe whither he wil, 6. repayreth to Godolias, gouernour of the countie. 7. To whom also manie Iewes come from sundrie places. 13. Godolias warned of danger, doth not beleue it.*

∴ This heathen prince seeing the Iewes afflicted for their sinnes, confesseth the iustice of God, not sparing to punish his owne elected people.

THE word that was made to Ieremie from our Lord, after that he was dismist of Nabuzardan master of the warre from Rama, when he tooke him bound with cheynes in the middes of al, that went in transmigration of Ierusalem and Iuda, and were led into Babylon. † The prince therefore of the warre taking Ieremie, said to him: ∴ The Lord thy God hath spoken this euil vpon this place, † and hath brought it: and the Lord hath done as he hath spoken: because you haue sinned to the Lord, and haue not heard his voice, & this word is fallen to you. † Now then behold I haue loosed thee this day from the cheynes, that are on thy handes: if it please thee to come with me into Babylon, come: and I wil set myne eies vpon thee: but if it please thee not to come with me into Babylon,



- bylon, tarrie: behold al the land is in thy sight, that which  
 thou shalt choose, and whither it shal please thee to goe, thi-  
 5 ther goe. † And come not with me: but dwel with Godolias  
 the sonne of Ahicam, the sonne of Saphan, whom the king  
 of Babylon hath appointed chiefe ouer the cities of Iuda:  
 dwel therefore with him in the cities of Iuda: dwel therefore  
 with him in the middes of the people: or whither soeuer it  
 shal please thee to goe, goe. The Master of the warre gaue  
 6 him victuals also, and gistes, and dismissed him. † And Ieremie  
 came to Godolias the sonne of Ahicam into Masphath: and  
 dwelt with him in the middes of the people, that was left in  
 7 the land. † And when al the princes of the armie, that were  
 dispersed through the countries, they and their companions,  
 had heard, that the king of Babylon had made Godolias the  
 sonne of Ahicam gouernour of the cuntry, and that he had  
 committed vnto him men, & wemen, and children, & those of  
 the poore of the land, that had not bene transported into  
 8 Babylon. † Then came to Godolias, into Masphath both Is-  
 mahel the sonne of Nathanas, and Iohanan, and Ionathan,  
 the sonnes of Caree, and Sarcas the sonne of Thanehumeth,  
 and the children of Ophi, that were of Netophathie, and Iezo-  
 9 nias the sonne of Maachati, they and their men. † And Go-  
 dolias the sonne of Ahicam the sonne of Saphan sware to  
 them, and to their companions, saying: Feare not to serue  
 the Chaldees: dwel in the land, and serue the king of Babylon,  
 10 and it shal be wel with you. † Behold I dwel in Masphath,  
 that I may answere :: the commandment of the Chaldees, :: Being chiefe  
 that are sent to vs: but you gather ye vintage, and haruest, and gouernour he  
 oile, and lay it vp in your vessels, and abide in your cities promisseth ac-  
 11 which you hold. † Yea and al the Iewes, that were in Moab, cording to his  
 and among the children of Ammon, and in Idumea, and in al place to de-  
 the countries, when it was heard that the king of Babylon had fend the peo-  
 lest a remnant in Iewrie, and that he had made Godolias the ple, to answ-  
 sonne of Ahicam the sonne of Saphan ruler ouer them: for them, and  
 12 † al the Iewes, I say, returned out of al places, to which they to be their a-  
 had fled, and they came into the land of Iuda to Godolias into gent, and pro-  
 Masphath: and they gathered wine, and haruest exceeding curator in  
 13 much. † But Iohanan the sonne of Caree, and al the princes whatsoeuer  
 of the host, that had bene dispersed in the countries, came the Chaldees  
 14 to Godolias into Masphath. † And they said to him: Know should com-  
 that Baalis the king of the children of Ammon hath sent mand, or re-  
 quire of them.

Ismahel

Ismahel the sonne of Nathanas to kil thee. And Godolias the sonne of Ahicam beleued them not. † But Iohanan the sonne of Carce, spake to Godolias apart in Masphath, saying: I wil goe, and strike Ismahel the sonne of Nathanas no man knowing it: lest he kil thee, and al the Iewes be disperfed, that are gathered vnto thee, and the remnant of Iuda perish. † And Godolias the sonne of Ahicam said to Iohanan the sonne of Carce: Doe not \* this word: for thou speakest false of Ismahel.

\* Th  
shur

## CHAP. XLI.

*Godolias with other Iewes and some Chaldees are slaine by Ismael, sent from the king of Moabites: 8. tenne are ransomed for their riches, 11. Iohanan taking armes to reuenge the slaughter, Ismael flyeth away, deliuering those whom he held captiues: 17. and they prepare to flee into Egypt.*

AND it came to passe in the seuenth moneth, came Ismahel the sonne of Nathanas, the sonne of Elisama of the kings bloud, and the nobles of the king, and ten men with him, to Godolias the sonne of Ahicam into Masphath: and they did eate bread there together in Masphath. † And Ismahel the sonne of Nathanas arose, and the ten men, that were with him, & they stroke Godolias the sonne of Ahicam the sonne of Saphan with the sword, and slew him, whom the king of Babylon had made ruler ouer the land. † Al the Iewes also that were with Godolias in Masphath, and the Chaldees that were found there, and the men of warre did Ismahel strike. † And the second day after he had killed Godolias, no man yet knowing it, † there came men from Sicheim, and from Silo, and from Samaria eightie men: their beard shauen, and their garments rent, and il fauoured: and they had gifts, and frankincense in their hand, to offer in the house of our Lord. † Ismahel therefore the sonne of Nathanas going forth to meete them out of Masphath, went going: and weeping: and when he had met them, he said to them: Come to Godolias the sonne of Ahicam. † Who when they were come to the middes of the citie, Ismahel the sonne of Nathanas slew them about the middes of the lake, he and the men that were with him. † But ten men were found among them, that said to Ismahel: Kil vs not: because we haue treasures in the field, of wheate, and barlie, and oile, and honie. And he ceased, and slew not them with their bretheren. † And the lake into the which Ismahel threw al the carcasses of the men whom

4. R.  
25.

:: Such cruel tragedies are commonly achieved by falsehood & treachery, pretending freindshepe, & intending mischief.

:: Not sincerely weeping, but hypocritically feining to lament the destruction of the Temple, & Citie.

:: Avarice tameneth crueltie when nothing els can.

- whom he stroke for Godolias, is the same :: that king Asa made, for Baasa the king of Israel: the same did Ismahel the sonne of Nathanas fil with them that were slaine. † And Ismahel led away captiue al the remnant of the people, that were in Masphath: the kings daughters, and al the people, that remained in Masphath: whom Nabuzardan the prince of the warre had commended to Godolias the sonne of Ahicam. And Ismahel the sonne of Nathanas tooke them, and he went away, to passe vnto the children of Ammon. † But Iohanan the sonne of Caree, & al the princes of the men of warre, that were with him, heard al the euil that Ismahel the sonne of Nathanas had done. † And taking al the men, they went forth to make battel against Ismahel the sonne of Nathanas, and they found him at the manie waters, that are in Gabaon. † And when al the people that was with Ismahel, had seene Iohanan the sonne of Caree, and al the princes of the men of warre, that were with him, they reioyced. † And al the people, whom Ismael had taken, returned into Masphath: and returning they went to Iohanan the sonne of Caree. † But Ismahel the sonne of Nathanas fled with eight men, from the face of Iohanan, and went to the children of Ammon. † Iohanan therefore the sonne of Caree, and al the princes of the men of warre, that were with him, tooke al the remnant of the common people, which they had brought back from Ismahel the sonne of Nathanas out of Masphath, after that he had strooke Godolias the sonne of Ahicam: strong men for battel, and wemen, and children, & eunuches, which he had brought back from Gabaon. † And they went, and sate sejourning in Chamaam, which is beside Bethlehem: that they might goe forward, and enter into Egypt † from the face of the Chaldees: for they feared them, because Ismahel the sonne of Nathanas had strooken Godolias the sonne of Ahicam, whom the king of Babylon had made ruler in the land of Iuda.

It semeth that Asa made this lake when he built Masphath. 3. Reg. 15. 7. 22.

This Iohanan and his felowes rose vp against Ismahel, lest otherwise they might haue bene iudged of the same conspiracie against Godolias, being fugitiues as Ismael was.

## CHAP. XLII.

*Jeremie praying and consulting God, 7. answereth that al those which remaine in Ierusalem shal be safe: 13. but those that goe into Egypt shal perish.*

- 1 **A**N D :: there came al the Princes of the men of warre, and Iohanan the sonne of Caree, and Iezonias the sonne of Osaias, and the rest of the common people from litle vnto great :: This consultation was piously begune seeking to great:

Gggg

know Gods wil by his prophet: but the same people erredegreuouſly in not following his direction, as he forſaw they would not. 7.  
21 And he further recordeth that they rebelliously opposed againſt him. ch. 43. v. 2.  
:: VWhether it ſeme to bring proſperitie or aduerſitie.

great: † And they ſaid to Ieremie the prophet: Let our prayer 2  
fal in thy ſight: and pray for vs to the Lord thy God for al this  
remnant, becauſe we are left few of manie, as thine eies doe  
behold vs. † And let our Lord thy God tel vs the way, by 3  
which we may goe, and the \* word that we muſt doe. † And 4  
Ieremie the prophet ſaid to them: I haue heard: behold I pray  
to our Lord your God according to your wordes: euerie word  
whatſoeuer he ſhal anſwer me, I wil tel you: neither wil I con-  
ceale from you anie thing. † And they ſaid to Ieremie: Be our 5  
Lord witnes betwene vs of truth and faith, if we doe not ac-  
cording to euerie word, for the which our Lord, thy God ſhal  
ſend thee to vs. † Whether it be :: good, or euil, we wil obey 6  
the voice of the Lord our God, to whom we ſend thee: that it  
may be wel with vs, when we ſhal heare the voice of the Lord  
our God. † And when ten dayes were accompliſhed, the 7  
word of our Lord was made to Ieremie. † And he called Io-  
hanan the ſonne of Caree, and al the princes of the men of  
warre, that were with him, and the whole people from litle  
to great. † And he ſaid to them: Thus ſaith our Lord the God 9  
of Iſrael, to whom you ſent me, that I ſhould proſtrate your  
prayers in his ſight: † If reſting you wil abide in this land, I 10  
wil build you, and not deſtroy you; I wil plant, and not plucke  
you vp: for now I am paciſied vpon the euil that I haue done  
to you. † Feare not at the face of the king of Babylon, of 11  
whom you being feareful are afraid: feare him not, ſaith our  
Lord: becauſe I am with you, to ſaue you, and to deliuer you  
out of his hand. † And I wil geue you mercies, and wil haue 12  
mercie vpon you, and wil make you dwell in your owne land.  
† But if you ſhal ſay: We wil not dwell in this land, neither wil 13  
we heare the voice of the Lord our God, † ſaying: No, not 14  
ſo, but we wil goe forward to the Land of Egypt: where we  
ſhal not ſee warre, and not heare the ſound of the trumpet,  
and ſhal not ſuſteyne famine: and there we wil dwell. † For 15  
this now heare the word of our Lord ye remnant of Iuda:  
Thus ſaith the Lord of hoſtes, the God of Iſrael: If you ſhal  
ſet your face to goe into Egypt, and ſhal enter to inhabite  
there: † the ſword which you feare, ſhal there take you in 16  
the Land of Egypt: and the famine, for the which you are  
careful, ſhal clecue to you in Egypt, and there you ſhal dye.  
† And al the men, that ſhal ſet their face to goe into Egypt, 17  
to dwell there, ſhal dye by the ſword, and by famine, and by  
peſtilence:

\* thing

- pestilence: none of them shal remaine, nor escape from the  
 18 face of the euil, that I wil bring vpon them. † Because thus  
 saith the Lord of hostes, the God of Israel: As my furie is  
 powred out, and mine indignation vpon the inhabitants of  
 Ierusalem: so shal mine indignation be powred out vpon  
 you, when you shal be entered into Ægypt, and you shal be  
 into :: an othe, and into astonishment, and into a curse, and :: An othe of  
 19 into reproch: and you shal no more see this place. † The execration. as  
 word of our Lord is vpon you o remnant of Iuda: Enter not I/4. 65. 7. 15.  
 into Ægypt: knowing you shal know that I haue adiured you  
 20 this day, † because you haue deceiued your soules: for you  
 sent me to the Lord our God, saying: Pray for vs to the Lord  
 our God, and according to al things whatsoeuer the Lord  
 21 our God shal say to thee, so tel vs, and we wil doe. † And I  
 haue told you this day, and :: you haue not heard the voice  
 of the Lord your God concerning al things, for which he  
 22 hath sent me to you. † Now therefore knowing you shal  
 know that by sword, and famine, and pestilence you shal dye  
 in the place, to which you would enter for to dwell there. :: It was a duble  
 fault, in that  
 they neither  
 obeyed God  
 speaking by  
 his prophet,  
 nor stood to  
 their owne  
 promise. 7. 5.

## CHAP. XLIII.

*The reliques of the Iewes, against Ieremies admonitions, goe into Ægypt,  
 1. 6. carrying Ieremie and Baruch with them. 8. where Ieremie prophccieth  
 that the king of Babylon shal spoyle that land, 12. and their idoles.*

- 1 **A**ND it came to passe, when Ieremie had finished spea-  
 king to the people al the wordes of the Lord their God,  
 for which our Lord their God had sent him to them, al these  
 2 wordes: † Azarias the sonne of Osaïas said: and Iohanan the  
 sonne of Caree, and al the proude men, saying to Ieremie:  
 :: Thou speakest a lie: the Lord our God sent thee not, saying:  
 3 Goe not into Ægypt, to dwell there. † But Baruch the sonne  
 of Nerias doth prouoke thee against vs, that he may deliuer vs  
 into the handes of the Chaldees, that he may kil vs, and make  
 4 vs to be transported into Babylon. † And Iohanan the sonne  
 of Caree, and al the princes of the men of warre, and the  
 whole people, heard not the voice of our Lord, to abide in the  
 5 Land of Iuda. † But Iohanan the sonne of Caree, and al the  
 princes of the men of warre taking al the remnant of Iuda,  
 that were returned out of al nations, to which they had  
 6 before bene dispersed, to dwell in the Land of Iuda: † men,  
 and women, and children, & the kinges daughters, and euerie  
 :: Sinful peo-  
 ple are easily  
 changed to  
 worse and  
 worse from  
 their good mo-  
 tions. For this  
 inuolent calum-  
 niation is farre  
 from their  
 promise, ch.  
 42. 7. 5. & 6.

∴ The obstinate people forced also Ieremie and Baruch to goe with them into Ægypt. ∴ Where both by wordes and other signes he prophecieth that the king of Babylon wil build his palace in the chief citie of Ægypt, and in signe thereof layeth great stones as the foundation of the same. As els where he prophecied by factes. ch. 19. v. 10 c. 27. v. 2. c. 32. v. 7.

∴ soule, which Nabuzardan the prince of the warre had left with Godolias the sonne of Ahicam, the sonne of Saphan, and Ieremie the prophet, and Birch the sonne of Nerias. † And they went into the Land of Ægypt, because they obeyed not the voice of our Lord : and they came as farre as Taphnis. † And the word of our Lord was made to ∴ Ieremie in Taphnis, saying : † ∴ Take thee greate stones in thy hand, and thou shalt hide them in the caue, that is vnder the bricke wal in the gate of Pharaoes house in Taphnis : in the sight of the men of Iuda. † And thou shalt say to them : Thus saith the Lord of hostes the God Israel: Behold I wil send, and take to me Nabuchodonosor the king of Babylon my seruant : and I wil set his throne ouer these stones, which I haue hid, and he shal set his throne vpon them. † And coming he shal strike the Land of Ægypt : those that into death, into death : and those that into captiuitie, into captiuitie : and those that into the sword, into the sword. † And he shal kindle a fire in the temples of the goddes of Ægypt, and shal burne the same, and he shal lead them captiue : and he shal be clothed with the Land of Ægypt, as a pastor is clothed with his cloke : & he shal goe out from thence in peace. † And he shal breake the statues of the house of the Sunne, that are in the Land of Ægypt : and the temples of the goddes of Ægypt he shal burne with fire.

## CHAP. XLIII.

*The Iewes admonished by Ieremie to leaue their idolatrie, 15. obstinately answer, that they wil persist therein. 20. wherupon he prophecieth their destruction; 28. few escaping that returne into Ierusalem. 29. And that the king of Ægypt shal also fall into his eninies hands.*

THE word, that was made to Ieremie, to al the Iewes, that dwelt in the Land of Ægypt, dwelling in Magdal, and in Taphnis, and in Memphis, & in the Land of Phatures, saying : † Thus saith the Lord of hostes the God of Israel: ∴ You haue sene al this euil, that I haue brought vpon Ierusalem, and vpon al the cities of Iuda : and behold they are desolate this day, and there is not an inhabiter in them : † for the malice, which they haue done, to prouoke me to wrath, & to goe and sacrifice, and worshipe false goddes, which both they, & you, and your fathers knew not. † And I haue sent to you al my seruantes the prophetes, in the night ryling, & sending and saying : Doe not the word of this manner of abomination, which I hated. † And they

- they heard not, nor inclined their eare to returne from their  
 6 euils, and not to sacrifice to strange goddes. † And myne indignation and my furie is powred out, & it is kindled in the cities of Iuda, & in the streetes of Ierusalem: & they are turned into  
 7 desolation and waste according to this day. † And now thus saith the Lord of hostes the God of Israel: Why doe you this great euil against your owne soules, that there should dye of you man and woman, child and suckling out of the middes of  
 8 Iuda, and nothing be left remayning vnto you: † prouoking me in the workes of your handes, in sacrificing to strange goddes in the Land of Ægypt, into which you are entred to inhabite there: and that you should perish, and be a malediction, and a reproch to al the nations of the earth? † Why, haue you forgotten the euils of your fathers, and the euils of the kinges of Iuda, and the euils of the wiues, and your euils, and the euiles of your wiues, that they haue done in the Land  
 10 of Iuda, and in the countries of Ierusalem? † They are not clenfed euen to this day: and they haue not feared, and they haue not walked in the lawe of the Lord, and in my precepts,  
 11 which I haue geuen before you and your fathers. † Therefore thus saith the Lord of hostes the God of Israel: Behold I wil set my face vpon you to euil: and I wil destroy al Iuda.  
 12 † And I wil take the remnant of Iuda, which haue set their face to goe into the Land of Ægypt, and to dwel there: and they shall be al consumed in the Land of Ægypt: they shall fall by the sword, and by famine: and they shall be consumed  
 13 from the least euen to the greatest, by the sword, and by famine shall they dye: and they shall be for an othe, and for a miracle, and into malediction, and into reproch. † And I wil visite the inhabitants of the Land of Ægypt, as I haue visited  
 14 vpon Ierusalem in sword, and famine, and pestilence. † And there shall be none that shall escape, and be remayning of the remnant of the Iewes, that goe to seiourne in the Land of Ægypt: & that shall returne into the Land of Iuda, to the which they eleuate their soules, for to returne and dwel there: there  
 15 shall none returne but they that shall flee. † But al the men that knew that their wiues sacrificed to strange goddes: and al the women of whom there stood a great multitude, and al the people of the inhabitants in the Land of Ægypt in Phaturs, answered Ieremie, saying: † The word, which thou  
 16 hast spoken to vs in the name of our Lord, we wil not heare of

Paganisme,  
 for their obsti-  
 nacie in other  
 finnes.

¶ mor 9.

¶ 42.  
 18.

¶ Not al abso-  
 lutely, but the  
 greatest part  
 and wel nere  
 al: for some  
 shall flee from  
 thence. v. 14.  
 & 28.

:: They repu-  
 ted the moone  
 as queene, and  
 the sunne as  
 king of the  
 starres: more  
 peculiarly  
 men did sacri-  
 fice to the  
 sunne, and we-  
 men to the  
 moone, but so  
 that al did coo-  
 perate in both.  
*For the children  
 gathered sticks  
 the fathers kind-  
 led the fire, and  
 the women tem-  
 pered the dough,  
 and made cakes  
 vnto the queene  
 of heauen. ch. 7.  
 r. 18. 4 Reg. 23.  
 r. 5.*

thee: † but doing we wil doe euerie word, that shal procede 17  
 out of our owne mouth, to sacrifice vnto :: the queene of  
 heauen, and to offer libaments vnto her, as we and our fathers  
 haue done, our kinges, & our princes in the cities of Iuda, and  
 in the stretes of Ierusalem, and we were filled with bread,  
 and it was wel with vs, and we saw no euil. † But from that 18  
 time, since we ceased to sacrifice to the queene of heauen, and  
 to offer libaments vnto her, we lacke al thinges, & we are con-  
 sumed with sword, and famine. † And if we sacrifice to the 19  
 queene of heauen, and offer libamentes to her: why, haue we  
 without our husbandes made her cakes to worships her, and  
 to offer libamentes to her? † And Ieremie said to al the people 20  
 against the men, and against the women, and against al the peo-  
 ple, that had answered him the word, saying: † Why, the sa- 21  
 crifice that you haue sacrificed in the cities of Iuda, and in the  
 stretes of Ierusalem, you and your fathers, your kinges, and  
 your princes, and the people of the land, is not our Lord mind-  
 ful of them, and hath it not ascended vpon his hart? † And 22  
 our Lord would beare no longer for the malice of your studies,  
 and for the abominations, which you haue done, and your  
 land is brought into desolation, and into astonishment, and  
 into malediction, for that there is not an inhabitier, as is this  
 day. † Because you haue sacrificed to idols, and haue sinned 23  
 to our Lord: and haue not heard the voice of our Lord, and  
 haue not walked in his law, and in his precepts, and in his  
 testimonies: therefore are these euils fallen to you, as is this  
 day. † And Ieremie said to al the people, and to al the 24  
 women: Heare you the word of our Lord al Iuda, which  
 are in the Land of Egypt: † Thus saith the Lord of hostes 25  
 the God of Israel, saying: You, and your wiues haue spoken  
 with your mouth, and haue accomplished with your hands,  
 saying: Let vs performe our vowes which we haue vowed, to  
 sacrifice to the queene of heauen, and to offer libaments to  
 her: you haue fulfilled your vowes, and haue done them in  
 worke. † Therefore heare ye the word of our Lord al Iuda, 26  
 which dwel in the Land of Egypt: Behold I haue sworne by  
 my great name, saith our Lord: that my name shal no more  
 be called by the mouth of euerie man of Iuda, saying: Our  
 Lord God liueth in al the Land of Egypt. † Behold I wil 27  
 watch vpon them to euil, and not to good: and al the men of  
 Iuda that are in the Land of Egypt, shal be consumed, with  
 sword,



- 28 sword, and famine, til they be vtterly consumed. † And they that shal escape the sword, shal returne out of the Land of Ægypt into the Land of Iuda a few men: and al the remnant of Iuda that goe into the Land of Ægypt, to dwel there, shal  
 29 know, whose word is accomplished, mine, or theirs. † And this shal be a signe for you, saith our Lord, that I visite vpon you in this place: that you may know that my wordes shal be  
 30 accomplished in deede against you to euil. † Thus saith our Lord: Behold I wil deliuer Pharaο Ephree the king of Ægypt into the hand of his enemies, and into the hand of them that seeke his life: as I haue deliuered Sedecias the king of Iuda into the hand of Nabuchodonosor the king of Babylon his enemy, and that seeketh his life.

## CHAP. XLV.

*Jeremie reprehendeth Baruch for lamenting in affliction.*

- 1 **T**HE word, that Ieremie spake to Baruch the sonne of Nerias, when he had written these wordes in a booke, from the mouth of Ieremie, in the fourth yeare of Ioakim the  
 2 sonne of Iosias king of Iuda, saying: † Thus saith our Lord the God of Israel to thee Baruch: † Thou hast said: Woe is me  
 3 wretch, because our Lord hath added :: sorow to my sorow: I haue laboured in my mourning, and haue not found rest.  
 4 † Thus saith our Lord: Thus shalt thou say to him: Behold, them whom I haue builded, I doe destroy: and whom I haue  
 5 planted, I doe pluck vp, and al this land. † And doest thou seeke to thy self great thinges? Seeke not: for behold I wil bring euil vpon al flesh, saith our Lord: and I wil geue :: thee thy life into safetie in al places, whither soeuer thou shalt goe.

∴ Baruch seeing the people much afflicted and vnderstanding by Ieremies prophetic, that they should yet be more punished, lamented the same.  
 ∴ God granted not his prayer for the people but for himself only.

## CHAP. XLVI.

*Jeremie prophecieth that the king of Babylon shal innade Ægypt, 13. and waste the cites and land: 25. which shal againe be repayed. 27. And the reliques of the Iewes shal be deliuered from sundrie places of captiuitie.*

- 1 **T**HE word of our Lord that was made to Ieremie the  
 2 prophet against :: the Gentiles, † to Ægypt against the armie of Pharaο Nechao the king of Ægypt, which was beside the riuer Euphrates in Charcamis, whom Nabuchodonosor the king of Babylon stroke, in the fourth yeare of Ioakim the  
 3 sonne of Iosias king of Iuda. † Prepare ye shild, and buckler,  
 4 and goe forth to battel. † Yoke horses, &c mount ye horsemen: stand

∴ As partly before to more especially in the chapters following the prophet fore-sheweth the punishment of diuers gentils which were the chiefest enemies to the Iewes.

∴ It is the common maner of Prophetes to speake in the pretence of things to come for the infallible certaintie thereof.

∴ Egypt accounted it self invincible and so the prophet ironically calleth it the virgin daughter, as in this whole passage he speaketh by the same figure ironia, willing them to doe those things which should nothing helpe nor profite them, as appeareth by the next wordes: *Thou doest in vaine multiplie medicines, or remedies, and* Ps. 10. 16.

stand in helmets, furbish the speares, put on coates of maile. 5  
 † What then? ∴ I saw them feareful, and turning their backs, their valiants slaine: they fled in hast, neither looked they backe: terrour on enerie side; saith our Lord: † Let not the swift flee; nor the strong thincke that he is safe: Toward the North by the riuer Euphrates they were ouercome, and fel 6  
 downe. † Who is this that riseth vp as a flood: and as it were of riuers, so his streames doe swell? † Egypt riseth vp like a flood, and the waues thereof shal be moued as riuers, and shal 7  
 say: Rysing vp I wil couer the earth: I wil destroy citie, and the inhabitants thereof. † Get ye vp on horses, & in chariots, 8  
 and let the valiants come forth, Ethiopia, and the Lybians holding the shilde, and the Lydeans taking, and shooting arrowes. † And that day of our Lord the God of hostes, is a 9  
 day of reuenge, that they may take vengeance of his enemies: the sword shal deuoure, and be filled, & shal be drunken with their blood: for the victime of our Lord the God of hostes is in the Land of the North by the riuer Euphrates. † Goe vp 10  
 into Galaad, and take refine ∴ ô virgin the daughter of Egypt: thou doest in vaine multiplie medicines, there shal not be health to thee. † The Gentiles haue heard thine ignominie, 11  
 and thine howling hath filled the earth: because the strong hath stumbled against the strong, and both are fallen together. † The word that our Lord spake to Ieremie the prophet, concerning this that Nabuchodonosor king of Babylon should 12  
 come and, strike the Land of Egypt: † Tel Egypt, and make it heard in Magdal, and let it sound in Memphis, and in Taphnis: Say ye: Stand, and prepare thy self: because the sword shal deuoure those thinges, that be round about thee. † Why 13  
 is thy valiant become rotten? he stood not: because our Lord hath ouerthrowen him. † He hath multiplied them that fal, 14  
 and man hath fallen against his neighbour, and they shal say: Arise, and let vs returne to our people, and to the Land of our natiuitie, from the face of the sword of \* the doue. † Cal ye 15  
 the name of Phrao the king of Aegypt, Tumult, Time hath brought it. † I liue (saith the king, the Lord of hostes is his 16  
 name) that as Tabor in the mountaines, and as Carmel in the sea, he shal come. † Make ye vessels of transmigration ô 17  
 daughter inhabitant of Aegypt: because Memphis shal be in desolation, and shal be forsaken, and shal be inhabitable. 18  
 † Aegypt a trimme and beautiful heyfer: a pricker from the 19  
 North

- 21 North,shal come to her. † Her hyrelings also that conuerled  
in the middes of her, as fatted calues are turned, and are fled  
together, neither could they stand: because the day of their  
22 slaughter came vpon them, the time of their visitation. † Her  
voice shal found as if it were of brasse, because they shal  
hasten with an armie, and with axes they shal come to her, as  
23 it were cutting trees. † They haue cut downe her forest,saith  
our Lord, which can not be counted: they are multiplied  
24 aboute locustes, and are without number. † The daughter of  
Egypt is confounded,& deliuered into the hand of the people  
25 of the North. † The Lord of hostes the God of Israel hath  
said: Behold I wil visite vpon the tumult of Alexandria, and  
vpon Pharao, and vpon Egypt, and vpon her goddes, and  
vpon her kinges, and vpon Pharao, and vpon them that trust  
26 in him. † And I wil geue them into the hand of them that  
secke their life, and into the hand of Nabuchodonosor king  
of Babylon, and into the hand of his seruants: and after these  
things it shal be inhabited as in the daies of old, saith our  
27 Lord. † And :: thou my seruant Iacob feare not, and be not  
thou afraid Israel: because loe I wil saue thee from a farre, and  
thy feede out of the land of thy captiuitie: and Iacob shal  
returne and rest, and prosper: and there shal be none to terrifie  
43. 4. 10. him. † And thou my seruant Iacob feare not, saith our Lord:  
because I am with thee, because I wil consume al the nations,  
to the which I haue cast thee out: but thee I wil not consume,  
but I wil chasten thee in iudgement, neither wil I spare thee  
as innocent. :: Seing God wil reduce the  
Egyptians from captiui-  
tie, much lesse nede the  
Israelites to feare Gods  
promise, that he wil restore  
them being his owne pec-  
culiar people.

## CHAP. XLVII.

*The desolation of the Philistims, Tyre, Sidon, Gaza, and Ascalon is  
prophecied.*

- 1 **T**HE word of our Lord that was made to Ieremie the  
prophet against the Palesthines, before Pharao stroke  
2 Gaza: † Thus saith our Lord: Behold there come vp waters  
from :: the North, and they shal be as a torrent ouerflowing, :: Babylon  
and they shal couer the earth, and the fulnes thereof, the citie which is  
northward  
from Palesti-  
ua.  
3 tantes of the land shal howle. † at the noise of the pompe of  
the armour, and of his men of warre, at the commotion of his  
chariots, and the multitude of his wheeles. The fathers haue  
4 not respected the children, being of dissolute handes, † for the  
H h h h coming

coming of the day, wherein al the Philisthims shal be wasted, and Tyre, and Sidon shal be destroyed with al the rest of their aydes. For our Lord hath spoyled the Palesthines, the remnant of the ile of Cappadocia. † Baldnes is come vpon Gaza. 5  
 Ascalon hath held her peace, and the remnant of her valley, how long shalt thou be hewed? † O sword of our Lord how 6  
 long wilt thou not be quiet? Get thee into thy scabbard, be cooled, and be stil. † How shal it be quiet when our Lord 7  
 hath commanded it against Ascalon, and against the countries thereof by the sea side, and there hath made appointment with it?

## CHAP. XLVIII.

*A prophetic of the vastation of Moab, 29. for their pride: 47. but their captiuitie shal at last be released.*

:: Nabo a chief citie of Moab (as also Medaba, Isa. 15.) and Cariathaim, Hesebon, Oronaim; and the rest, v. 18. &c. shal be destroyed.

**T**O Moab thus saith the Lord of hostes the God of Israel : 1  
 Woe vpon :: Nabo, because it is wasted, and confounded: Cariathaim is taken: the strong one is confounded, and hath trembled. † There is no more reioycing in Moab : against 2  
 Hesebon they haue thought euil. Come, and let vs destroy it from being a nation. therefore shalt thou in silence hold thy peace, and the sword shal folow thge. † The voice of a crie 3  
 from Oronaim : waste, and great destruction. † Moab is destroyed : proclaime a crie to her children. † For by the ascent 4  
 of Luith shal the mourner goe vp in weeping: because in the descent of Oronaim the enemies haue heard the howling of destruction: † Flee, saue your liues: and you shal be as heath 6  
 in the desert. † For that thou hast had confidence in thy munitions, and in thy treasures, thou also shalt be taken : and 7  
 :: Chamos shal goe into transmigration, his priests, and his princes together. † And the spoyler shal come to euerie citie, 8  
 and no citie shal be saued : and the valleys shal perish, and the champaine countries shal be destroyed: because our Lord hath said : † Geue ye the floure to Moab, because flourishing it shal 9  
 goe out: and her cities shal be desolate, & inhabitable. † Cursed 10  
 be he that doeth the worke of our Lord fraudulently: and cursed that stayeth his sword from blood. † Moab hath bene 11  
 fruitful from his youth, and hath rested in his dregges: neither hath he bene powred out of vessel into vessel, and hath not gone into transmigration: therefore hath his taste remained in him, and his saueur is not changed. † Therefore behold the 12  
 daies

:: A great idol of the Moabites. Num 21. v. 29. 3. Reg. 11. v. 7 33 & 44. Reg. 23. v. 13. shal be ouerthrowne; to shew the vanitie in trusting to false goddes.

Reg.  
1.  
[A. 16.]

- daies come, saith our Lord: and I wil send vnto him those that  
shal order and dispoſe of his pottes, and they shal ouerthrow  
him, and shal emptie his vessels, and dash their pottes one  
13 against an other. † And Moab shal be ashamed of Chamos,  
as the house :: of Israel was ashamed of Bethel, wherein it :: The king-  
14 had confidence. † How say ye: We are valiant, and strong men dom of the  
15 to fight? † Moab is wasted, & her cities they haue cast downe: tenne tribes  
and her chosen yongmen are gone downe into slaughter: saith trusted as  
16 the king, the Lord of hostes is his name. † The destruction of vainly in their  
Moab is nigh to come: the euil thereof shal come exceeding calfetete vpb  
17 swiftly. † Comfort him al ye that are round about him, and al Ieroboam in  
you that know his name, say: How is the strong rod broken, Bethel. 3. Reg.  
18 the glorious staffe? † Come downe from thy glorie, and sit in 12:  
drought & habitation of the daughter of Dibon: because the  
waſter of Moab shal come vp to thee, he shal destroy thy mu-  
19 nitions. † Stand in the way, and looke o habitation of Aroer:  
aske of him that fleeth: and say to him that hath escaped: What  
20 is chanced? † Moab is confounded, because he is overcome:  
howe ye, and crie, declare in Arnon, that Moab is wasted.  
21 † And iudgement is come to the champaine countrie: vpon  
22 Helon, and vpon Iasa, and vpon Mephaath, † and vpon Dibon,  
23 and vpon Nabo, & vpon the house of Deblathaim, † and vpon  
Cariathaim, and vpon Bethgamul, and vpon Bethmaon,  
42 †. and vpon Carioth, and vpon Bosra: and vpon al the cities of  
25 the Land of Moab, that are far, and neere. † The horne of  
26 Moab is cut of, and his arme is broken, saith our Lord. † Make  
him drunken, because he is erected against our Lord: and Moab  
shal wring his hand in his vomiting, and him self also shal be  
27 in derision. † For :: Israel hath bene in derision vnto thee: :: Moabites  
as though thou hadst found him amongst theeues: for thy descending  
wordes therefore, which thou hast spoken against him, thou from Lot, A-  
28 shalt be led captiue. † Leauethe cities, and dwel in the rocke brahams ne-  
ye inhabitants of Moab, and be ye as a doue making her phew derided  
29 nest in the highest mouth of the hole. † We haue heard the their kinned  
pride of Moab, he is proude exceedingly: his haughtines, and in miseries,  
30 arrogancie, and pride, and loftines of his hart. † I know, and are there-  
saith our Lord, his boasting: and that the strength thereof is fore more se-  
not according to it, neither hath it endeouored to doe accor- uerely puni-  
31 ding to that which it was able. † Therefore wil I waile vpon shed.  
Moab, and to al Moab wil I crie, to the men :: of the earthen  
32 wal that lament. † Of the mourning of Iazer I wil weepe  
H h h h 2 to thee

:: Men that  
bragge of

more strength  
then they  
haue, are re-  
sembled to an  
earthen wall,  
v. 36.

to thee ô vineyard of Sabama: thy branches haue passed ouer  
the sea, they are come euen to the sea of Iaser: the spoiler  
hath violently entered vpon thine haruest, and thy vintage.  
† Joy and gladnes is taken away out of Carmel, and out of the  
Land of Moab, and the wine out of the presses I haue taken  
away: the treader of the grape shal not sing the accustomed  
cheereful note. † From the crie of Hesebon vnto Eleale, and  
Iasa, they haue geuen their voice: from Segor to Oronaim,  
an heyser of three yeares old: the waters also of Nemrim shal  
be verie il. † And I wil take away from Moab, saith our  
Lord, him that offereth in the excelses, and that sacrificeth to  
his goddes. † Therefore shal my hart sound to Moab as a  
shaulme: and my hart shal geue the sound of shaulmes to the  
men of the earthen wal: because he hath done more then he  
could, therefore haue they perished. † For euerie head

:: Amongst the  
Iewes and o-  
thers in those  
partes, cutting  
of their heare  
was a signe of  
mourning, but  
with the Ro-  
manes con-  
trariwise  
mourners  
suffered their  
heare grow  
long. *Cicero  
Orat. pro Pub.  
Sestio. & pro  
Cn. Plancio.*

:: baldnes, and euerie beard shal be shauen: in al handes  
binding together, and vpon euerie backe cloth of heare.  
† Vpon al the house toppes of Moab, and in the streetes  
thereof al mourning: because I haue broken Moab as an  
vnprofitable vessel, saith our Lord: † How is it ouercome,  
and they haue howled? How hath Moab cast downe the  
necke, and is confounded? And Moab shal be in derision, and  
for an example to al round about him. † Thus saith our Lord:  
Behold he shal flee as an eagle, & shal stretch forth his wings  
to Moab. † Carioth is taken, and munitions are wonne: and  
the hart of the valiants of Moab in that day, shal be as the hart  
of a woman in trauel. † And Moab shal cease to be a people:  
because he hath gloried against our Lord. † Feare, and pitte,  
and snare vpon thee ô inhabiter of Moab, saith our Lord. † He  
that shal flee from the face of feare, shal fall into the pitte: and  
he that shal come vp out of the pitte, shal be taken in the  
snare: for I wil bring vpon Moab the yeare of their visitation,  
saith our Lord. † They stode in the shadow of Hesebon that  
fled from the snare: because there came a fire out of Hesebon,  
and a flume out of the middes of Sehon, and it hath deuoured  
part of Moab, and the toppe of the children of tumult. † Woe  
to thee Moab, thou hast perished ô people of Chamos: because  
thy sonnes are taken, and thy daughters into captiuitie. † And  
I wil conuert the captiuitie of Moab: in the last daies, saith  
our Lord. Hitherto the iudgements of Moab.

Isa. 1.

Isa. 15  
Ezech.

Isa. 24

Num.

:: Al Nations  
shal be con-  
uerted to the  
Cherch of  
Christ. For  
other conuer-  
sion of Moab,  
Ammon, Æ-  
lam, or the  
like, is not re-  
coided in  
holie scrip-  
ture, nor other  
historic.

## CHAP. XLIX.

*The like vastation of Ammon (6. who shal be againe restored.) 7. destruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and Elamites: 39. whose captiuitie shal at last be released.*

- 1 **T**O THE children of Ammon. Thus saith our Lord :  
 Why, :: hath Israel no children? or hath he not an heire?  
 Why then hath :: Melchom by inheritance possessed Gad; and  
 2 his people dwelt in his cities? † Therefore behold the daies  
 come saith our Lord : and I wil make the noise of bartel to be  
 heard vpon Rabbath the children of Ammon, and it shal be  
 destroyed into an heape, and her daughters shal be burnt with  
 fire, and Israel shal possesse his possessours, saith our Lord.  
 3 † Howle Hesebon, because Hai is wasted. Crie ye daughters  
 of Rabbath, gird your selues with clothes of heare: mourne  
 and goe about by the hedges: because Melchom shal be led  
 into transmigration, his priests, and his princes together.  
 4 † What gloriest thou in the valleis? thy valley hath flowed  
 away o delicate daughter, which didst trust in thy treasures,  
 5 and saidst: Who shal come to me? † Behold I wil bring tertour  
 vpon thee, saith our Lord the God of hostes, from al that are  
 round about thee: and you shal be disperfed euerie one from  
 an others sight, neither shal there be anie to gather together  
 6 them that flee. † And after these thinges I wil make the cap-  
 tivities of the children of Ammon to returne, saith our Lord.  
 7 † To Idumæa. Thus saith the Lord of hostes: :: Why is wise-  
 dom no more in Theman? Counsel is perished from the  
 8 children: their wisdom is become vnprofitable. † Flee and  
 turne your backs, goe downe into the gulfes ye inhabitantes  
 of Dedan: because I haue brought the perdition of Esau vpon  
 9 him, the time of his visitation. † If the grape gatherers had  
 come vpon thee, they had not left a cluster: if theues in the  
 10 night, they had taken that should suffice them. † But I haue  
 discovered Esau, I haue reuealed his secrets, and he can not be  
 concealed: his seede is wasted, and his bretheren, and his  
 11 neighbours, and he shal not be. † Leauē thy pupilles: I wil  
 12 make them liue: and thy widowes shal hope in me. † For thus  
 saith our Lord: Behold they whose iudgement was not to  
 drinke the cuppe, drinking shal drinke: and shalt thou be left  
 as innocent? thou shalt not be innocent, but drinking thou  
 13 shalt drinke. † Because I haue sware by myself, saith our

:: VWhen the  
 tenne tribes  
 were caried  
 into captiui-  
 tie, the Ammo-  
 nites possessed  
 the inheritan-  
 ce of Gad by  
 intrusion as  
 next neigh-  
 bours, and of  
 their kinred, as  
 though al the  
 Israelites had  
 bene vterly  
 destroyed.

:: And therefore  
 God expostu-  
 lateth this in-  
 iurie and ab-  
 surditie, that  
 the people of  
 Melchom, the  
 idol of the  
 Ammonites  
 (4 Reg. 23.)  
 should inuade  
 the inheritan-  
 ce of his owne  
 people.

:: The Idu-  
 means were  
 worldly wise,  
 but became  
 foolish in the  
 way of ser-  
 uing God.

H h h h 3

Lord,

Lord, that Bosra shal be into desolation, and into reproch, and into a desert, and into malediction: and al her cities shal be into euerlasting desolations. † I haue heard a bruite from our Lord, and a legate is sent to the Nations: Gather your selues together, and come against her, and let vs rise vp into battel. † For behold I haue made thee a litle one in the Gentiles, contemptible among men. † Thine arrogancie hath deceiued thee, and the pride of thy hart: which dwellest in the caues of the rocke, and endeourest to apprehend the height of the hill. when thou shalt exalt thy nest as an eagle, thence wil I bring thee downe, saith our Lord. † And Idumea shal be desolate: euerie one that shal passe by it, shal be astonished, and shal hisse vpon al the plagues thereof. † As Sodome is ouerthrowen and Gomorrha, and her neighbours saith our Lord: there shal not a man dwel there, and there shal no sonne of man inhabite it. † Behold as a lion he shal come vp from the pride of Iordan, to the strong beautifulnes: because I wil make him runne sodenly to her: and who shal be a chosen one whom I may appoint ouer her? for who is like to me? and who shal abide me? and who is this pastour that can resist my countenance? † Therefore heare ye the counsel of our Lord, which he hath taken concerning Edom: and his cogitations, which he hath thought concerning the inhabitants of Theman: If the litle ones of the flocke shal not cast them downe, if they shal not destroy their habitation with them. † At the voice of their ruine the earth is moued: the crie of their voice is heard in the Red sea. † Behold he shal come vp as an eagle, and flie out: and he shal spred his winges ouer Bosra: and the hart of the strong of Idumea shal be in that day, as the hart of a woman in trauel † :: To Damascus. Emath is confounded and Arphad: because they haue heard a verie il bruite, they are troubled in the sea: for carefulnes it could not be quiet. † Damascus is vndone, she is turned into flight, trembling hath apprehended her: anguish and sorowes haue held her as a woman in trauel. † How haue they forsaken the laudable citie, the citie of ioy! † Therefore shal her yongmen fal in her streetes: and al the men of warre shal be silent in that day, saith the Lord of hostes. † And I wil kindle a fire in the wal of Damascus, and it shal deuour the walles of Benadad. † :: To Cedar, and to the kingdoms of Asor, which Nabuchodonosor the king of Babylon hath strooken. Thus saith our Lord: Arise, and goe

Abd. 7. 1.

Abd. 4

Gen. 1 Iere. 5.

Iob. 41

:: As excessive merueling at strange and v unexpected euents, maketh men to be astonished: so if the same do please them, they hisse therat, signifying contempt. *Termes often vsed by this prophet.*

:: This prophetic perteineth to Syria, wherof Damascus is the chief citie. *I/4. 7. 7. 8.*

:: Cedar was one of Ismaels sonnes, and Asor the chief citie of the



- and goe ye vp to Cedar, and waste the children of the East.
- 29 † They shal take their tabernacles, and their flockes: their cortines, and al their vessels, and their camels they shal take to them: and they shal cal vpon them feare round about. † Flee yee, get away spedely, sit in deepe pitts you that inhabite Asor, saith our Lord: for Nabuchodonosor the king of Babylon hath taken counsel against you, & hath deuised deuises against you. † Arise, and goe vp to the nation that is quiet, and that dwelleth confidently, saith our Lord, they haue neither doores, nor barres: they dwel alone. † And their camels shal be into spoile, and the multitude of beasts for a praye: and I wil disperse them into euerie winde, which haue their heare powled: and from euerie confine of theirs, I wil bring destruction vpon them, saith our Lord. † And Asor shal be for an habitation of dragons, desolate for euer: there shal no man tarie there, nor sonne of man inhabite it. † The word of our Lord that was made to Ieremie the prophet against *Ælam*, in the beginning of the kingdom of Sedecias king of Iuda, saying:
- 35 † Thus saith the Lord of hostes: Behold I wil breake the bow of *Ælam*, & their chiefe strength. † And I wil bring vpon *Ælam* the foure windes from the foure costes of heauen: and I wil scatter them into al these windes: & there shal not be a nation, to which the fugitiues of *Ælam* shal not come. † And I wil make *Ælam* to feare before his enemies, and in the sight of them that seeke their life: and I wil bring euil vpon them, the wrath of my furie, saith our Lord: and I wil send the sword after them, til I consume them. † And I wil set my throne in *Ælam*, and destroy kinges and princes from thence, saith our Lord. † *¶* But in the last daies I wil cause the captiues of *Ælam* to returne, saith our Lord.

Agarens, to whom this prophetic perteineth.

*¶* The *Ælamites* inhabiting in a part of Persia, did assist the Chaldees against the Iewes, and therefore were punished. *¶* This and the like prophecies, are vnderstood of the conuersion of the Gentiles to Christ: begunne to be fulfilled, when the Holie Ghost descended. Act 2. 7.

## CHAP. L.

*Babylon which afflicteth the Israelites in captinitie, 4. after their reduction into their countrie, 8. shal be utterly destroyed.*

1. **T**H E word that our Lord hath spoken *¶* of Babylon, and the Land of the Chaldees in the hand of Ieremie the prophete. † Declare among the Gentiles, and make it heard, list vp a signe: proclame and conceale it not: say; Babylon is taken, *¶* Bel is confounded, Merodach is overcome, their sculptiles are confounded, their idoles are overcome.
- 3 † Because a nation is come vp against them from the North, which

*¶* Babylonians and other Chaldees the greatest enemies of the Iewes were at last overthrowne by the Medes and Persians. *¶* Bel and Merodach greatest idols of the Chaldees

could neither  
saue their  
cheants nor  
them selues.

:: The Iewes  
Returning  
from captiui-  
tie wept for  
ioy; as Ioseph  
did seing his  
bretheren.

Gen. 42. 43.  
Ch. 45.

:: The Medes  
and Persians  
dwelling on  
the North to  
Babylon over-  
threw al Chal-  
dea.

:: The whole  
countrie of  
Chaldea is  
made a praye  
to the spoy-  
lers.

:: God resem-  
bled to a doue  
in meeknes, is  
seuere when  
he punisheth  
enormious  
sinners, ch. 25.  
v. 38 & 46.

v. 16. Or, the  
king of Baby-  
lon is resem-  
bled to a doue  
for his swift-  
nes.

which shal bring her Land into desolation : and there shal be  
none to dwell therein, from man euen to beast, and they are  
remoued, and gone away. † In those daies, and in that time, 4  
saith our Lord, the children of Israel shal come, they and the  
children of Iuda together : walking and :: weeping they shal  
hasten, and shal seeke the Lord their God. † Into Sion they 5  
shal aske the way, their faces hitherward. They shal come, and  
shal be ioyned to our Lord by an euerlasting couenant, which  
shal by no obliuion be abolished. † My people is become a 6  
lost flock, their pastours haue seduced them, and haue made  
them wander in the mountaynes : they haue passed from  
mountayne to hil, they haue forgotten their couch. † Al that 7  
found them, haue eaten them : and their enemies said : We  
haue not sinned : because they haue sinned to the Lord the  
beautie of Iustice, and to the Lord the expectation of their  
fathers. † Depart out of the middes of Babylon, and goe forth 8  
out of the land of the Chaldees : and be ye as kiddes before  
the flocke. † Because loe I rayse vp, and wil bring into Babylon 9  
an assemblie of great nations from the land of :: the North :  
and they shal be prepared against her, and thereby she shal be  
taken : his arrow as a valiant mans that is a killer, shal not re-  
turne void. † And Chaldea shal be for a praye : al that waste 10  
it shal be filled, saith our Lord. † Because you reioyce, and  
speake great thinges, spoyling mine inheritance : because you  
are powred out as calues vpon the grasse, and you haue be-  
lowed as bulles. † Your :: Mother is confounded exceedingly, 11  
and made euen with the dust she that bare you : behold she  
shal be the last among the Gentiles, desolate, without accessse,  
and drie. † Of the wrath of our Lord it shal not be inhabited, 12  
but shal be brought wholly into desolation : euerie one that  
shal passe by Babylon, shal be astonied, and shal hisse vpon al  
the plagues thereof. † Be prepared against Babylon round 14  
about al ye that bend bow; ouerthrow her, spare not arrowes:  
because she hath sinned to our Lord. † Crie against her, she 15  
hath geuen the hand euerie where, her foundations are fallen,  
her walles are destroyed, because it is the vengeance of our  
Lord. Take vengeance of her : as she hath done, so doe to  
her. † Destroy the sower out of Babylon, and him that hol- 16  
deth the sickle in the harvest time : at the face of the sword of  
the :: doue euerie man shal returne to his people, and euerie  
one shal flee to his owne land. † Israel is a flock disper- 17  
lyons

- lyons haue cast him out: first the king :: of Assur did eate him: :: The Assurians  
 last this Nabuchodonosor the king of Babylon hath spoyled <sup>ledde the</sup>  
 18 his bones. † Therefore thus saith the Lord of hostes the God <sup>tenne tribes</sup>  
 of Israel: Behold I wil visite the king of Babylon and his land, <sup>into captiui-</sup>  
 19 as I haue visited the king of Assur: † and I wil bring Israel <sup>tie. 4. Reg. 18.</sup>  
 againe to his habitation: and Carmel shal be fed, and Bafan, <sup>and the Chal-</sup>  
 and in mount Ephraim, and Galaad his soule shal be filled. <sup>dees the two</sup>  
 20 In those daies, and in that time, saith our Lord, the iniquitie of <sup>tribes. 4. Reg.</sup>  
 Israel shal be sought, and it shal not be: and the sinne of Iuda, <sup>25.</sup>  
 and it shal not be found: because I wil be propitious to them,  
 21 whom I shal leaue. † Ascend vpon the land of them that rule,  
 and visite vpon the inhabitants thereof, destroy, and kil the  
 22 thinges that are behind them, saith our Lord: and doe accord-  
 23 ding to al thinges that I haue commanded thee. † A voice of  
 battel in the land, and great destruction. How is the hammer  
 of the whole earth broken, and destroyed? how is Babylon  
 24 turned into a desert among the nations? † I haue snared thee,  
 and thou art taken Babylon, and thou knewest it not: thou art  
 found & apprehended, because thou hast prouoked our Lord.  
 25 † Our Lord hath opened his treasure, and brought forth the  
 vessels of his wrath: because the Lord the God of hostes hath  
 26 a worke in the land of the Chaldees. † Come ye vnto her from  
 the vitermost borders, open that they may goe forth that shal  
 tread her downe: take the stones out of the way, and bring it  
 into heapes, and kil her; neither let there be anie thing left.  
 27 Destroy al her valiants, let them descend into slaughter: woe  
 vnto them, because their day is come, the time of their visita-  
 28 tion. † A voice of them that flee, and of them, that haue esca-  
 ped out of the land of Babylon: to tel in Sion the reuenge of  
 29 the Lord our God, the reuenge of his temple. † Declare ye  
 against Babylon to verie manie, to al that bend bow: stand  
 together against her round about, and let none escape: repay  
 her according to her worke: according to al thinges, that she  
 hath done, doe ye to her: because she is erected against our  
 30 Lord, against the holie one of Israel. † Therefore shal her  
 yongmen fal in her streetes: and al her men of warre shal hold  
 31 their peace in that day, saith our Lord. † Behold I to thee thou  
 proud one, saith our Lord the God of hostes: because thy day  
 32 is come, the time of thy visitation. † And the proud shal fal,  
 and tumble downe, and there shal be none to raise him vp:  
 and I wil kindle a fire in his cities, and it shal deuoure al  
 things

things round about him. † Thus saith the Lord of hostes : 33  
 :: Al the Iewes of both king- 34  
 domes being holden capti-  
 ues in strong handes. the Lord of hostes is his name , in iudgement wil de-  
 fend their cause, to terrifie the land, and to stirre vp the in-  
 habitantes of Babylon. † The sword to the Chaldees, saith 35  
 our Lord, and to the inhabitants of Babylon, and to her prin-  
 ces, and to her wise men. † The sword to her diuiners, who 36  
 shal be foolish: the sword to her valiants, who shal be afraid.  
 † The sword to his horses, and to his chariots, and to al the 37  
 common people, that is in the middes of her : and they shal be  
 as women: the sword to her treasures, which shal be spoyled.  
 † There shal be drought vpon her waters, and they shal be 38  
 dried vp: because it is a land of sculpriles, and they glorie in  
 monstrous thinges. † Therefore shal the dragons dwell with 39  
 the foolish murdrers: and the ostriches shal dwell in it: and it  
 shal no more be inhabited for euer, neither shal it be built  
 euen to generation and generation. † As our Lord ouerthrew 40  
 Sodom and Gomorrha, and the neighbours thereof, saith our  
 Lord: there shal no man dwell there, and sonne of man shal  
 not inhabite it. † Behold a people cometh from the North, 41  
 and a great nation, and manie kinges shal rise from the endes  
 of the earth. † They shal rake bow and shield: they are cruel 42  
 and vnmerciful: their voice shal sound as the sea, and they shal  
 mount vpon horses: as a man prepared to battel against thee o  
 daughter of Babylon. † The king of Babylon hath heard the 43  
 fame of them, and his handes are dissolued: anguish hath  
 caught him, so to w as a woman in tranel. † Behold :: as a lion 44  
 he shal come vp :: from the pride of Iordan to the strong  
 beautifulnes: because I wil make him runne sodenly to her:  
 and who shal be a chosen one, whom I may appoint ouer her?  
 For who is like to me? and who shal abide me? and who is this 45  
 pastour, that can resist my countenance? † Therefore heare ye  
 the counfel of our Lord, which he hath conceiued in his  
 minde against Babylon: and his cogitations, which he hath  
 thought vpon the land of the Chaldees: Vnles the litle ones  
 of the flockes shal plucke them downe, vnles their habitation  
 shal be destroyed with them. † At the voice of the captiuitie 46  
 of Babylon the earth is moued, and the crie is heard amongst  
 the Nations.

:: As the king  
 of Babylon  
 like a lion  
 destroyed and  
 deuoured o-  
 thers: so at last  
 others destr-  
 oyed him, and  
 al his forces,  
 coming sode-  
 nly vpon him.  
 :: As when  
 Iordan swell-  
 ing ouerflo-  
 weth the land.

## CHAP. LI.

*More miseries shal fall vpon Babylon (11. by the Medes) with destruction of her idoles.*

- 1 **T**HVS saith our Lord: :: Behold I wil raise vpon Babylon and vpon the inhabitants thereof, which haue lifted  
 2 vp their hart against me, as it were a pestilent winde. † And I wil send vpon Babylon fanners, and they shal fanne it, and shal destroy her land: because they are come vpon her on  
 3 euerie side in the day of her affliction. † Let not him that bendeth bend his bow, and let not him goe vp that is in  
 4 \* a brigandin, spare not her young men, kil al her host. † And the slaine shal fall in the land of the Chaldees, and the wound-  
 5 ded in the countries thereof. † Because Israel and Iuda haue not bene left as a widow of their God the Lord of hostes: but their land hath bene replenished with sinne from the holie  
 6 one of Israel. † Flee ye out of the middes of Babylon, and let euerie one saue his owne life, hold not your peace vpon her iniquitie: because it is the time of reuenge from our Lord, he  
 7 wil requite her the like. † Babylon is a golden cuppe in the hand of our Lord, inebriating al the earth: of her wine haue the Nations drunke, and therefore they are in commotion.  
 8 † Babylon is fallen suddenly, and is destroyed: howle ye vpon her, take refine for her sorow, if perhaps she may be healed.  
 9 † We haue cured Babylon, and she is not healed: let vs forsake her, & let vs goe euerie man to his owne land: because her iudgement hath reached euen to the heauens, & is lifted vp vnto  
 10 the clowdes. † Our Lord hath brought forth our iustices: come, and let vs tel in Sion the worke of the Lord our God.  
 11 † Make sharpe the arrowes, fill the quiuers: our Lord hath rayted vp the spirite of the kinges of the Medes: and against Babylon his minde is to destroy it, because it is the reuenge of  
 12 our Lord, the reuenge of his temple. † Vpon the walles of Babylon lift vp the ensigne, increase the watch: set vp watchmen, prepare embushments: because our Lord hath meant, and hath done what soeuer he spake against the inhabitants of  
 13 Babylon. † Thou that dwellest vpon manie waters, rich in treasures: thine end is come with in a foote of thy cutting of.  
 14 † The Lord of hostes hath sworne by his soule: that I wil replenish thee with men as it were with the locust, and vpon  
 15 thee shal the merie shoute be song. † He that made the earth

11 In al this chapter the prophet amplifieth the same he writte in the chapter precedent of the vtter destruction of Babylon.

\* a conste  
if male.

1. Cor. 6.

isa. 21.  
Apoc.  
14

Amos 6.

in his strength, hath prepared the world in his wisdom, and  
 with his prudence stretched out the heauens. † He geuing a 16  
 voice, the waters are multiplied in heauen: who lifreth vp the  
 clowdes from the extreme part of the earth, lightnings he  
 hath turned into rayne: and he hath brought forth the winde  
 out of his treasures. † Euerie man is become a foole by 17  
 knowlege: euerie mettall caster is confounded in his sculptil,  
 because his casting is counterfet, neither is there spirite in  
 them. † They are vaine workes, and worthie to be laughed 18  
 at, in the time of their visitation they shal perish. † The por- 19  
 tion of Iacob is not as these thinges: because he that made al  
 thinges he it is, and Israel is the scepter of his inheritance: the  
 Lord of hostes is his name. † Thou doest knocke together the 20  
 vessels of warre for me, and I wil knock together in thee the  
 Gentiles, and I wil destroy in thee kingdomes: † And I wil 21  
 breake in thee the horse, and his rider: and I wil knock  
 together in thee the chariot, and the rider thereof. † And 22  
 I wil knocke together in thee man and woman, and I wil  
 knocke together in thee the old man and the child, and I  
 wil knock together in thee the young man and the virgin:  
 † and I wil knocke together in thee the pastour and his 23  
 flocke, and I wil knocke together in thee the husbandman  
 and his draweing cattle, and I wil knocke together in thee  
 dukes and magistrates. † And I wil render to Babylon, and to 24  
 al the inhabitants of Chaldee al their euil, that they haue done  
 in Sion, before your eyes, saith our Lord. † Behold I to thee 25  
 thou pestiferous mountaine, saith our Lord, which corruptest  
 the whole earth: and I wil stretch out my hand vpon thee,  
 and wil roll thee out of the rockes, and wil geue thee to be a  
 mountayne of burning. † And they shal not take of thee a 26  
 stone for the corner, and a stone for foundations, but thou  
 shalt be destroyed for euer, saith our Lord. † Lift ye vp an 27  
 ensigne in the land: sound with the trumpet among the Gen-  
 tiles: :: sanctifie the Gentiles vpon her: declare against her to  
 the kings of Atarat, Menni, and Ascenez: number Taphsar  
 against her, bring the horse as the stinging locust. † Sanctifie 28  
 the Gentiles against her, the kings of Media, the dukes thereof,  
 and al the Magistrates thereof, & al the land of his dominion.  
 † And the land shal be in a commotion, and shal be troubled: 29  
 because the cogitation of our Lord shal awake against Baby-  
 lon, to lay the Land of Babylon desert and inhabitable. † The 30  
 valiants

Cal together  
 al nations by  
 publique pro-  
 clamacion to  
 fight against  
 Babylon.

- valiants of Babylon haue ceased from battel, they haue dwelt  
 in holdes: their strength is deuoured, and they are become as  
 women: her tabernacles are burnt, her barres are broken.
- 31 † A runner shal come to meete the runner, and messenger to  
 meete messenger: to tel the king of Babylon that his citie is
- 32 taken from one end to the other: † and the fordes are taken  
 before hand, and the fennes be burnt with fire, and the men of
- 33 warre be troubled. † Because thus saith the Lord of hostes, the  
 God of Israel: The daughter of Babylon is as a barne floore, the
- 34 shal come, † :: Nabuchodo for the king of Babylon hath eaten :: *Sion in be-*  
 me, he hath deuoured me: he hath made me as an empiric *halfe of al*  
 vessel: he hath swallowed me vp as a dragon, he hath filled *the Iewes,*  
 35 his bellie with my tendernes, and hath cast me out. † Iniqui- *sheweth that*  
 tie against me, and my flesh vpon Babylon, saith the habitation *the Chaldec*  
 of Sion: and my bloud vpon the inhabitantes of Chaldec, saith *are iustly pla-*  
 36 Ierusalem. † Therefore thus saith our Lord: Behold I wil *ged, for their*  
 iudge thy cause, and wil reuenge thy vengeance, and I wil *crueltie a-*  
 37 make her sea desolate, and wil drie vp her vayne. † And Ba- *gainst Gods*  
 bylon shal be into heapes, the habitation of dragons, astonish- *people.*  
 38 ment, and hissing, because there is not an inhabiter. † They  
 shal roare together as lions, they shal shake the manes as the
- 39 whelpes of lions. † In their heate I wil set their drinke: and  
 I wil make them drunke, that they may be drouisie, and sleepe
- 40 an euermore sleepe, & not arise, saith our Lord. † I wil leade  
 them as lammes to be a victime, and as rammes with kiddes.
- 41 † How is Sefach taken, and the noble one of al the earth  
 apprehended? How is Babylon become an astonishment
- 42 among the Gentiles? † The sea is come vpon Babylon: she  
 43 is couered with the multitude of the waues thereof. † Her  
 cities are become an astonishment: a land inhabitable and  
 desolate, a land wherein none can dwell, nor sonne of man
- 44 may passe by it. † And I wil visite vpon Bel in Babylon, and I  
 wil cast out of his mouth that which he had swallowed: and  
 the Gentiles shal no more runne together vnto him, for the
- 45 wall also of Babylon shal fal. † Goe out of the middes of her  
 my people: that euerie one may saue his life from the wrath
- 46 of the furie of our Lord. † And lest perhaps your hartes faint,  
 and ye feare the bruite, that shal be heard in the land: and  
 there shal come a bruite in the yeare, and after this yeare a
- 47 bruite: and iniquitie in the land, and ruler vpon ruler. † There-

fore behold the daies come, and I wil visite vpon the sculpti-  
 les of Babylon: and al her land shal be confounded and al her  
 slaine shal fal in the middes of her. † And the heauens and the 48  
 earth shal prayse vpon Babylon, and al thinges that are in  
 them: because spoylers shal come to her from the North,saith  
 our Lord. † And as Babylon caused that there should fal slaine 49  
 in Israel: so of Babylon there shal fal slaine in the whole land.  
 † You that haue escaped the sword, come, stand not: remember 50  
 our Lord a farre of, and let Ierusalem ascend vpon your hart.  
 † We are confounded, because we haue heard reproch: igno- 51  
 minie hath couered our faces: because strangers are come  
 vpon the sanctification of the house of our Lord. † Therefore 52  
 behold the daies come, saith our Lord: and I wil visite vpon  
 her sculpriles, and in al her land the wounded shal roare. † If 53  
 Babylon shal ascend vp into heauen, and stablish her strength  
 on high: from me there shal come wasters of her, saith our  
 Lord. † A voice of crying from Babylon, and great destruc- 54  
 tion from the Land of the Chaldees: † because our Lord hath 55  
 wasted Babylon, and destroyed out of it the great voice: and  
 their waues shal sound as manie waters: their voice hath  
 geuen a sound. † Because the spoyler is come vpon her, that 56  
 is, vpon Babylon, and her valiants are apprehended, and their  
 bow is weakened: because the strong reuenger our Lord  
 rendring wil repay. † And I wil inebriate her princes, and 57  
 her wise men, and her dukes, and her magistrates, and  
 her valiants: and they shal sleepe an euerlasting sleepe,  
 and shal not awake, saith the king, the Lord of hostes is his  
 name. † Thus saith the Lord of hostes: That most brode wal 58  
 of Babylon by vndermyning shal be vndermined, and her  
 high gates shal be burnt with fire, and the labours of the peo-  
 ples shal come to nothing, and of the nations shal be into the  
 fire, and shal perish. † The word that Ieremie the prophete 59  
 commanded Saraïas the sonne of Nerias, the sonne of  
 Maasias, when he went with Sedecias the king into Babylon,  
 in the fourth yeare of his kingdome: and Saraïas was :: the  
 prince of prophecie. † And Ieremie wrote al the euil, that was 60  
 to come vpon Babylon in one booke: al these wordes, that are  
 written against Babylon. † And Ieremie said to Saraïas: When 61  
 thou shalt come into Babylon, and shalt see, and shalt reade al  
 these wordes, † thou shalt say: Lord thou hast spoken against 62  
 this place to destroy it: that there be none to inhabite it from  
 man

:: This Saraïas  
 was a princi-  
 pal Leuite, to  
 whom it per-  
 tained to read  
 and publish  
 the wordes  
 and writings  
 of prophetes.



man euen vnto beast, and that it be a perpetual wilderness.

63 † And when thou shalt haue finished reading this booke, thou shalt tye a stone to it, and shalt throw it into the mides

64 of Euphrates : † and thou shalt say : So shal Babylon be drowned, & she shal not rise vp from the face of the affliction, that I wil bring vpon her, and she shal be dissolued. :: Hitherto the wordes of Ieremie.

:: Thus much Ieremie prophesied against Babylon.

## CHAP. LII.

*A Recapitulation of the taking of Ierusalem after two yeares siege. 7. king Sedecias taken in sight, 10. his children slaine before his eyes, with other nobles, 11. his eyes put out, and so lead into Babylon, 12. the Temple, the Palace, and other houses burnt, the people caried into captiuitie (15. few excepted to til the land) 17. the two brasen pillars, lamenorie, and al the treasure taken away. 24. Al the captiues at diuers times foure thousand six hundred. 31. Finally king Ioachim is exalted in the court.*

1 **A** Child of one and twentie yeares was Sedecias when he began to reigne : and eleuen yeares he reigned in Ierusalem : and the name of his mother was Amital, the daughter  
2 of Ieremie of Lobna. † And he did euil in the eyes of our  
3 Lord, according to al things that Ioachim had done. † Because the furie of our Lord was against Ierusalem, and against Iuda, til he cast them away from his face : and Sedecias reuolted  
4 from the king of Babylon. † And it came to passe in the ninth yeare of his reigne, in the tenth moneth, the tenth of the moneth, came Nabuchodonosor the king of Babylon, him self and al his armie against Ierusalem, and they besieged it,  
5 and built against it munitions round about. † And the citie  
6 was besieged vntil the eleuenth yeare of king Sedecias. † And in the fourth moneth, the ninth of the moneth, a famine possessed the citie : and there were no victuals for the people of  
7 the land. † And a breache was made into the citie, and al the men of warre fled, and went out of the citie in the night by the way of the gate that is betwen the two walles, & leadeth to the kinges garden (the Chaldees besieging the citie round about) and they departed by the way, that leadeth into the  
8 wilderness. † But the armie of the Chaldees pursued the king : and they apprehended Sedecias in the desert, which is beside  
9 Iericho : and al his trayne fled scattering from him. † And when they had taken the king, they brought him to the king of Babylon into Reblatha, which is in the land of Emath : and he spake

This whole historie is written more largely in the two last chapters of the fourth booke of kinges : and in the last of Paralipomenon.

he spake to him iudgements. † And the king of Babylon killed 10  
the sonnes of Sedecias before his eies: yea and al the princes  
of Iuda he slew in Reblatha. † And he plucked out the eies 11  
of Sedecias, and bound him with fetters, and the king of Ba-  
bylon brought him into Babylon: and he put him in the pri-  
son house eueh to the day of his death. † And in the fifth 12  
moneth, the tenth of the moneth, the same is the ninetenth  
yeare of Nabuchodonosor the king of Babylon: came Nabu-  
zardan the prince of the warfare, who stood before the king  
of Babylon in Ierusalem. † And he burnt the house of our 13  
Lord, and the kings house, and al the houses of Ierusalem,  
and euerie great house he burnt with fire. † And al the host 14  
of the Chaldees that was with the prince of the warfare,  
destroyed al the wall of Ierusalem round about. † But of the 15  
poore of the people, and of the rest of the vulgar sorte, which  
remained in the citie, and of the fugitiues, that were fled to the  
king of Babylon, and the rest of the multitude: Nabuzardan  
the prince of the warfare transported. † But of the poore of 16  
the land Nabuzardan the prince of the warfare left some to  
be dressers of vineyards, and husbandmen. † The brasen 17  
pillers also, that were in the house of our Lord, and the seere,  
and the sea of brasse, that was in the house of our Lord, the  
Chaldees brake: and they tooke al the brasse of them into  
Babylon. † And the kettles, and the fleshhookes, and the 18  
psalteries, and the phials, and the litle mortars, and al the bra-  
sen vessels, that had bene in the ministrie, they tooke: † and 19  
the water pottes, and the censars, and the pitchers, and the  
basins, and the candlestickes, and the mortars, & the gobblers:  
as manie as of gold, of gold: and as manie as of siluer, of siluer,  
did the prince of the warfare take: † and two pillars, and one 20  
sea, & twelue oxen of brasse, that were vnder the seere, which  
king Salomon had made in the house of our Lord: there was  
no weight of the brasse of al these vessels. † And concerning 21  
the pillars, there were eightene cubits of height in one pillar:  
and a corde of twelue cubits did compasse it about: moreouer  
the thicknes thereof, of foure fingers, and within it was  
holow. † And the litle heads of brasse vpon both: the height 22  
of one litle head, of siue cubits: and the litle nettes, and the  
pomegranates vpon the crowne round about, al of brasse.  
Likewise of the second pillar, and the pomegranates. † And 23  
there were nintie six pomegranates hanging downe: and al the  
pom:granates

- pomegranates an hundred, were compassed with litle nettes.
- 24 † And the master of the warefare tooke Saraias the chiefe priest, and Sophonias the second priest: and the three keepers
- 25 of the entrie. † And of the citie he tooke one eunuch; that was chiefe ouer the men of warre: and seuen men of them, that saw the kings face, that were found in the citie: and a scribe the captayne of the souldiars, who tryed the yong souldiars: and three score of the people of the land, that were
- 26 found in the middes of the citie. † And Nabuzardan the prince of the warefare tooke them, and he brought them to
- 27 the king of Babylon into Reblatha. † And the king of Babylon stroke them: and he killed them in Reblatha in the land of
- 28 Emath: and Iuda was transported from his land. † This is the people, which Nabuchodonosor transported: In the seuenth
- 29 yeare, Iewes three thousand and twentie three. † In the eightenth yeare of Nabuchodonosor from Ierusalem soules eight
- 30 hundred thirtie two. † In the three and twentieth yeare of Nabuchodonosor, Nabuzardan the prince of the warefare transported of the Iewes seuen hundred fourtie siue soules.
- 31 al the soules therefore were foure thousand six hundred. † And it came to passe in the seuen and thirtieth yeare of the transmigration of Ioachin the king of Iuda, the twelfth moneth, the siue and twentieth of the moneth, Euilmerodach the king of Babylon lifted vp in the very yeare of his reigne, the head of Ioachin the king of Iuda, and he brought him out of the
- 32 prison house. † And he spake with him good thinges, and he sette his throne aboue the thrones of the kinges, that were
- 33 after himself in Babylon. † And he changed his prison garments, and he did eate bread before him alwaies al the daies
- 34 of his life. † And his allowance of meate, a continual prouision of meate was geuen him by the king of Babylon, euerie day a certaine, euen vnto the day of his death, al the daies of his life.



## THE ARGUMENT OF JEREMIES LAMENTATIONS.

It is probable that the Lamentations were written before his other prophecies.

Doleful speeches are commonly uttered without connexion of sentences.

These Lamentations are artificially composed. And besides the historical sense contene hidden myste-  
rics.

**T**HES E Lamentations, in Greeke called Threni, and by the Hebrew Rabbins intituled. Cinoth, were written by Ieremie before the greatest part of his other prophecies (as seemeth most probable to S. Ierom) 2: PA 35. 7 and were first songie at the death of Iosias king of Iuda. Againe when king Sedecias with manie others were taken captiues, manie also slaine, and the Temple and citie of Ierusalem destroyed. But most especially he prophecieth the Iewes miserable estate, and iust cause of Lamentation after Christs coming, and their reiecting him: And therefore his Church singeth the same in the Aniuersarie, or Commemoration of his Passion and Death; and most piously inuited al sinners, both Iewes and Gentiles, to returne vnto Christ our Redemer, saying: Ierusalem, IERUSALEM conuertere ad Dominum Deum tuum. In this little booke the diligent reader wil easely obserue manie doleful pathetical speeches, powred out from a pensine hart, as in great calamities it commonly happeneth, with little connexion of sentences; but otherwise foure whole chapters are very artificially compiled in verse; not by number of times, with measure of long and short syllables, as the Grekes and Latines vse, but after the Hebrew maner, obseruing number of syllables; and beginning euerie verse, with a distinct letter, from the first to the last in order, with some smal varietie, of the Hebrew Alphabet. Doubtles with great mysteries, as S. Ierom iudgeth, and therefore explicateth the significations, and certaine connexions, of the two and twentie Hebrew letters: as we haue noted vpon the 118. Psalme: but about the capacitie of our understanding. In the last chapter the Prophet omitting the obseruation of Initial letters, in twentie two verses prayeth lamentably; as the whole people shal pray in captiuitie.

THE

THE THRENES,  
that is to say,  
THE LAMENTATIONS  
OF IEREMIE THE PROPHET..

*And it came to passe, after that Iſrael was brought into captiuitie, and Ieruſalem was deſolate, Ieremie the prophete ſate weeping, and he mourned with this lamentation vpon Ieruſalem, and with a penſue mind ſighing, and wayling he ſayd :*

CHAP. I.

These wordes are not Ieremies, but added by the 70. or other Interpreter, as a Preface to his Lamentations.

The miserable change in Ieruſalem made the beholders aſtoniſhed.

*Alph.*

1 **H**O doeth the citie full of people, ſittē ſolitarie: how is the ladie of the Gentiles become as a widow: the princelle of prouinces is made tributarie?

*ab.*

2 Weeping ſhe hath wept in the night, and her teares are on her cheekes: therē is none to comfort her of al her deare ones: al her freindes haue deſpised her, and are become her enimies.

*ghimel.*

3 Iuda is :: gone into tranſmigration becauſe of affliction, and the multitude of bondage: ſhe hath dwelt among the Gentiles, neither hath ſhe found reſt: al her perſecuters haue apprehended her within the ſtraites.

*dal. th.*

4 The waies of Sion mourne, becauſe there are none that come to the ſolemnitie: al her gates are deſtroyed; her prieſtes ſighing: her virgins lothſome, and herſelf is oppreſſed with bitterneſſe.

:: Some Iewes ſeing their bretheren ledde captiues into Babylon, went into Egypt, but there alſo were in miſeric.

*re.*

5 Her aduerſaries are made :: in the head, her enimies are enriched: becauſe our Lord hath ſpoken vpon her for the multitude of her iniquities: her litle ones are led into captiuitie, before the face of the afflicter.

:: It is a deſolate miſeric when enimies obtaine dominion.

*cau.*

6 And from the daughter of Sion al her beautie is departed: her princes are become as :: rammes not ſynding paſtures: and they are gone without ſtrength before the face of the purſewer.

:: Fleing from place to place, to ſeeke reliefe.

*cau.*

7 Ieruſalem hath remembered the dayes of her affliction, and preuarication of al her thinges worthe to be deſyred, which ſhe had from the daies of old, when her people fel in the enimies hand, and there was no helper: the enimies haue ſene her, and haue ſcorned her ſabbathes.

Ierusalem hath sinned a sinne, therefore is she made vnstable: 8 *Hett.*  
al that did glorifie her, haue despised her, because they haue  
sene her ignominie: but she sighing is turned backward.

∴ Idolatric  
which is spi-  
ritual adul-  
terie.

Her ∴ filthines is on her feete, neither hath she remembred 9 *Teth.*  
her end: she is pulled downe exceedingly, not hauing a  
comforter: see ô Lord mine affliction, because the enemy is  
exalted.

The enimie hath thrust his hand to al her thinges worthie 10 *Iod.*  
to be desyred: because she hath sene the Gentiles enter into  
her sanctuarie, of whom thou gauest commandment that  
they should not enter into thy church.

Al her people sighing, and seeking bread: they haue geuen 11 *Cuph.*  
al precious thinges for meate to refresh the soule, see ô Lord  
and consider, because I am become vyle.

∴ First Nabu-  
chodonosor  
tooke away  
much treasu-  
re 4. Reg. 24.  
afterwards his  
capitaine Na-  
buzardan spoy-  
led al 4 Reg. 15.

O al ye that passe by the way, attend, and see if there be 12 *Lame.*  
sorow like to my sorow: because he hath made ∴ vintage of  
me, as our Lord hath spoken in the day of the wrath of his  
furie.

From on high he hath cast a fyre in my bones, and hath 13 *Mem.*  
taught me: he hath spred a net for my feete, he hath turned me  
backward: he hath made me desolate, al the day consumed  
with sorow.

The yoke of mine iniquities hath watched: they are folded 14 *Nun.*  
together in his hand, and put vpon my necke: my strength is  
weakened: our Lord hath geuen me into the hand, from  
which I can not rise.

Our Lord hath taken away al my magnifical ones out of 15 *Same.*  
the middes of me: he hath called a time against me, to destroy  
mine elect: our Lord hath troden the winepresse to the virgin  
the daughter of Iuda.

Therefore am I weeping, and mine eye shedding teares: 16 *Ain.*  
because a comforter is made far from me, conuerting my  
soule: my children are become desolate because the enemy  
hath preuayled.

Sion hath spred forth her handes, there is none to comfort 17 *Ph.*  
her: our Lord hath commanded against Iacob, round about  
him are his enemies: Ierusalem is become as a woman pollu-  
ted with menstrous floores among them.

Our Lord is iust, because I haue prouoked his mouth to 18 *Sade.*  
wrath: heare I beseech al ye peoples, and see my sorow: my  
virgins, and my pong men are gone into captiuitie.

I haue

- 19 I haue called :: my freindes, they haue deceiued me : my  
priestess and my ancientes are consumed in the citie : because  
they haue sought meat for themselues , to refresh their  
soule .
- 20 See ô Lord that I am in tribulation, my bellie is trubled : my  
hart is ouerturned in myself, because I am ful of bitterness :  
the sword killeth abroad, and at home it is :: lyke death.
- 21 They haue heard that I doe sigh , and there is none to com-  
fort me : al mine enimies haue heard mine euil, they haue re-  
ioyced, because thou hast done it : thou hast brought a day of  
consolation, and they shal be made lyke to me.
- 22 Let al their euil enter in before thee : and vintage them, as  
thou hast vintaged me for al mine iniquities : for my sighings  
are manie , and my hart is sorowful.

:: Egypt  
wherin the  
Iewes trusted  
to finde ayde,  
could not, or  
at least, did  
not helpe  
them here. 2.  
v. 18. & 37.  
v. 4. & 6.

:: At home is  
famine.

## CHAP. II.

- 1 **H**OW :: hath our Lord in his furie couered the daughter  
of Sion with darknes : cast forth the noble one of Israel  
from heauen to the earth, and hath not remembered the  
foote stoole of his feete in the day of his furie.
- 2 Our Lord hath cast downe headlong, and hath not spared, al  
the beautiful thinges of Iacob : he hath destroyed in his furie  
the munitions of the virgin of Iuda, and cast it downe to the  
ground : he hath polluted the kingdom, and the princes  
therof.
- 3 He hath broken :: euerie horne of Israel in the wrath of  
furie : he hath turned away his right hand backward from the  
face of the enimie : and he hath kinled in Iacob as it were the  
fyre of a flame deuouring round about.
- 4 He hath bent his bow as an enimie, he hath fastned his right  
hand as an aduersarie : and he hath killed al, that was sayre to  
behold in the tabernacle of the daughter of Sion, he hath  
powred out his indignation as fyre.
- 5 Our Lord is become as an enimie : he hath cast downe Israel  
headlong, he hath cast downe headlong al her walles : he hath  
destroyed the munitions therof, and hath replenished in the  
daughter of Iuda the humbled man and humbled woman.
- 6 And he hath destroyed his tent as a garden, he hath throwen  
downe his tabernacle : our Lord hath brought stultitie and  
fabbeth in Sion to obliuion : and king and priest into reproch,  
and into the indignation of his furie.

:: Punishment  
permitted by  
God is truly  
atributed to  
him as his fact.

:: Streingth  
and forces are  
called hornes,  
so euerie hor-  
ne signifieth al  
their strenght.

∴ Suffered his  
Sanctuarie to  
be polluted.

Our Lord hath reiected, he ∴ hath cursed his sanctification: 7 *Zain.*  
he hath deliuered the walles of the towers therof into the  
hand of theemie: they haue made a noyse in the house  
of our Lord, as in a solemne day.

Our Lord hath meant to destroy the wal of the daughter of 8 *Heth.*  
Sion: he hath stretched out his corde, and hath not turned  
away his hand from destruction: and the forewal hath mour-  
ned; and the wal is destroyed together.

Her gates are fastned in the ground: he hath destroyed, and 9 *Tesh.*  
broken ber barres: her king and her princes in the Gentiles:  
there is no law, and her prophets haue not found vision from  
our Lord.

The ancients of the daughter of Sion haue sitten on the 10 *Iod.*  
ground, they haue held their peace: they haue sprinkled their  
heades with dust, they are girded with heare clothes, the  
virgins of Ierusalem haue cast downe their heades to the  
ground.

Myne eies haue fayled for teares, my bowels are trubled: 11 *Caph.*  
my liuer is powred out on the earth, for the destruction of the  
daughter of my people, when the litle one, and the sucking  
faynted in the streetes of the towne.

They sayd to their mothers: Where is wheate and wyne? 12 *Lamed.*  
when they faynted as the wounded in the streets of the citie:  
when they yelded vp the ghostes in the bosome of their  
mothers.

Wherto shal I compare thee? or wherto shal I liken thee 13 *Mem.*  
ô daughter of Ierusalem: wherto shal I make thee equal, and  
comfort thee ô virgin daughter of Sion? For great is thy de-  
struction ∴ as the sea: who shal heale thee?

Thy prophetes haue sene false and foolish thinges for thee: 14 *Nun.*  
neither haue they opened thine iniquitie, to prouoke thee to  
penance, but they haue sene false burdens and banishments  
for thee.

Al that passed by the way haue clapped their handes vpon 15 *Same.*  
thee: they haue hissed, and moued their head vpon the daugh-  
ter of Ierusalem, saying: Is this the citie of perfect beautie, the  
ioy of al the earth?

Al thine enemies haue opened their mouth vpon thee: they 16 *Phé.*  
haue hissed, and gnashed with the teeth, and haue sayd: We wil  
deuour: Loe this is the day, which we expected: we haue  
found it, we haue sene it.

Our Lord

∴ As the sea  
exceedeth al  
other waters,  
so the affli-  
ction of Ieru-  
salem surpas-  
seth other affli-  
ctions, which  
is spoken by  
hyperbole, to  
signifie the  
griuousnes  
therof.



- 17 Our Lord hath done the thinges that he meant, he hath accomplished his word, which he commanded from the dayes of old: he hath destroyed, and hath not spared, and he hath made the enemie ioyful ouer thee, and hath exalted the horne of thine aduersaries.
- 18 Their hart hath cryed to our Lord vpon the walles of the daughter of Sion: Shede teares as a torrent by day, and night: geue no rest to thyself, neither let the aple of thyn eye cease.
- 19 Arise, prayse in the night in the beginning of the warches: powre out thy hart as waters before the sight of our Lord: lift vp thy handes to him for the life of thy litle ones, which haue fainted for famine in the head of al high wayes.
- 20 See o Lord, and consider whom thou hast vintaged thus:   
 :: This happened before in Samaria. 4. Reg 6 and in the siege of Ierusalem, by Titus and Vespasian. Ioseph. lib 7. & 8. de bello Iudaico.   
 :: More seuerely then thou art accustomed.
- 21 The childe and the old man lay on the ground without: my virgins and my yongmen are fallen by the sword: thou hast killed in the day of thy furie: thou hast strooken, :: neither hast thou had mercie.
- 22 Thou hast called as it were to a solemne day, those that should terrifie me round about, and there was none in the day of the furie of our Lord, that escaped and was left: whom I brought vp, & nourished, mine enemie hath consumed them.

## CHAP. III.

- 1 THE man :: that see my pouertie in the rod of his indignation.   
 :: Ieremie himself felt his part of this affliction.
- 2 He hath led me, and brought me into darknes and not into light.
- 3 Only against me he hath turned and hath conuerted his hand al the day.
- 4 He hath made my skinne old and my flesh, he hath broken my bones.
- 5 He hath built round about me, and he hath compased me with :: gaul, and :: labour.   
 :: Ierusalem was ransacked by Nabuchodonosor, and worse by Nabuzardan.
- 6 In darke places he hath placed me as the euerlasting dead.
- 7 He hath built round about against me, that I goe not forth: he hath aggravated my fetters.
- 8 Yea and when I shal crie, and aske, he hath excluded my prayer.
- 9 He hath shut vp my wayes with square stones, he hath subuerted my pathes.

He is

He is become vnto me a beare lying inwaite: a lyon in 10 *Dales*  
secret places.

He hath subuerted my pathes, and hath broken me, he hath 11 *Dales*  
made me desolate.

He hath bent his bow, and set me as a marke for the arrow. 12 *Dales*

He hath shot in my reines the daughters of his quiver. 13 *He.*

I am made a derision to al my people, their songue al 14 *He.*  
the day.

He hath replenished me with bitternes, he hath inebriated 15 *He.*  
me with wormwood.

And he :: hath broken my teeth by number, he hath fed 16 *Vau.*  
me with ashes.

And my soule is repelled from peace, I haue forgotten good 17 *Vau.*  
things.

And I sayd: Mine end is :: perished, and mine hope from 18 *Vau.*  
our Lord.

Remember my pouertie, and transgression, the wormwood, 19 *Zain.*  
and the gual.

Remembring I wil be mindful, and my soule shall languish 20 *Zain;*  
in me.

Recording this thing in my hart, therefore wil I hope. 21 *Zain;*

The mercies of our Lord that we are not consumed: be- 22 *Hath.*  
cause his commiserations haue not fayled.

:: Gods mer-  
cies are euerie  
day renewed.  
:: New in the morning, great is thy fidelite. 23 *Hath;*

Our Lord is my portion, sayd my soule: therefore wil I ex- 24 *Hath.*  
pect him.

Our Lord is good to them that hope in him, to the soule 25 *Teth.*  
that seeketh him.

:: V Which God  
wil geue.  
It is good to waite with silence for the saluation :: of God. 26 *Teth.*

It is good for a man, when he beareth the yoke from his 27 *Teth.*  
youth.

He shal sit solitarie, and hold his peace: because he hath 28 *Iod.*  
lifted himselfe about himselfe.

He shal put his mouth in the dust, if perhaps there be hope. 29 *Iod.*

:: Especially  
vnderstood of  
Christ. Mat. 26.  
He :: shal geue the cheeke to him that striketh him, he 30 *Iod.*  
shal be filled with reproches.

Because our Lord wil not reiect for euer. 31 *Caph.*

:: God puni-  
sheth his ser-  
uantes not to  
hurt them but  
for their good.  
Because if he hath reiected, he wil also haue mercie, accor- 32 *Caph.*  
ding to the multitude of his mercies.

For he hath not humbled :: from his hart, and cast of the 33 *Caph.*  
children of men.

To stamp

- lamed.* 34 To stamp vnder his fete al the prisoners of the earth.  
*lamed.* 35 To auert the iudgement of a man before the face of the Highest.  
*lamed.* 36 To peruert a man in his iudgement, :: our Lord hath not knowne.  
*tem.* 37 Who is this, that hath commanded it to be done, our Lord not commanding it?  
*tem.* 38 Out of the mouth of the Highest, there shal not procede neither euil things, :: nor good. :: The speech of such as denie Gods providence.  
*tem.* 39 What hath the liuing man murmured, man for his sinnes?  
*un.* 40 Let vs search our wayes, & seeke, and returne to our Lord.  
*un.* 41 Let vs lift vp our hartes with our handes to our Lord into the heauens.  
*un.* 42 We haue done wickedly, and prouoked to wrath: therefore thou art inexorable.  
*mech.* 43 Thou hast couered in furie, and hast strooken vs: thou hast killed, and not spared.  
*mech.* 44 Thou hast sette a cloude before thee, that prayer may not passe.  
*mech.* 45 Thou hast made me to be rooted out, and abiect in the middes of the peoples.  
*.* 46 Al the enemies haue opened their mouth vpon vs.  
*.* 47 :: Propheticke is made vnto vs, feare, and snare, and destruction. :: Preaching of false prophets hath brought these euils vpon vs,  
*.* 48 Myne eye hath shed streames of waters, in the destruction of the daughter of my people.  
*.* 49 Myne eye is afflicted, neither hath it bene quiet, because there was no rest:  
*.* 50 Til our Lord regarded and looked from the heauens.  
*.* 51 Mine eye hath spoyled my soule for al the daughters of my citie.  
*.* 52 Myne enemies in hunting haue caught me as a birde, without cause.  
*.* 53 My life is fallen into the lake, and they haue layd a stone vpon me.  
*.* 54 The waters haue flowed ouer my head: I sayd: I am vndone.  
*.* 55 I haue inuocated thy name O Lord from the lowest lake.  
*.* 56 Thou hast heard my voice: turne not away thine eare from my soblings, and cries.  
*.* 57 Thou didst approach in the day, when I inuocated thee: thou hast sayd: Feare not. L I I I Thou

Thou hast iudged ô Lord the cause of my soule, redemer of 58 *Res.*  
my life.

Thou hast seene ô Lord their iniquitie against me: :: iudge 59 *Res.*  
my iudgement.

Thou hast seene al their furie, al their cogitations against 60 *Res.*  
me.

Thou hast heard their reproch ô Lord, al their cogitations 61 *Sin.*  
against me.

The lippes of them that rise vp against me; and their cogita- 62 *Sin.*  
tions against me al the day.

See their sitting downe, and their rysing vp, I am their 63 *Sin.*  
psalme.

Thou shalt render them a recompence ô Lord, according 64 *Thau.*  
to the workes of their handes.

Thou shalt geue them :: a shild of hart :: thy labour. 65 *Thau.*

Thou shalt persecute in furie, and shalt destroy them from 66 *Thau.*  
vnder the heauens ô Lord.

:: Geue them  
the paine of  
hartie sorow:  
:: VVherewith  
thou afflictest  
the wicked,

:: VVheras the  
Temple before  
glistered with  
gold, now  
there appeared  
burnt smoke  
wallies, & pittif-  
ful ruines.  
:: Lamia hath a  
face like a wo-  
man, a body as  
other brutish  
beastes, is cruel  
to others, yet  
kind to her  
owne broode:  
but women of  
Ierusalem in  
extreme dis-  
tresse were  
cruel to their  
owne children  
:: as the ostrich  
forsaking her  
egges.  
:: One could  
not know an  
other, though  
they were ac-  
quainted be-  
fore.

### CHAP. IIII.

**H**OW is :: the gold darkned, the best colour changed, the 1 *Aleph*  
stones of the sanctuarie dispersed in the head of al  
streetes?

The noble children of Sion, & they that were clothed with 2 *Beth.*  
the principal gold: how are they reputed as earthen vessels,  
the worke of the potters handes?

Yea euen :: the lamiaes haue opened their breast, they haue 3 *Ghim*  
geuen sucke to their yong, the daughter of my people is cruel,  
as :: the ostrich in the deserr.

The tongue of the suckling hath clouen to the rooffe of his 4 *Daleth*  
mouth for thirst: the litle ones haue asked bread, and there  
was none that brake it vnto them.

They that fed voluptuously, haue dyed in the wayes: they 5 *He.*  
that were brought vp in scarlet, haue imbraced the dung.

And the iniquitie of the daughter of my people is become 6 *Vau.*  
greater then the sinne of Sodom: which was ouerthrowen in  
a moment, and handes tooke nothing in her.

Her Nazareites whiter then snow, purer then milke, 7 *Zain.*  
ruddier then the old yuorie, fayer then the sapphire.

Their face is made blacker then coales, and they are :: not 8 *Heth.*  
knowne in the streetes: their skinne hath clouen to their  
bones, it is withered, and is made as wood.

It was

- Text.** 9 It was better with them that were slaine with the sword, then with them that were killed by famine: because these pyned away consumed by the barrennes of the countrie.
- Iud.** 10 The handes of :: pitiful women haue sodden their owne children: they were made their meate :: in the destruction of :: the daughter of my people. :: VVemen being by nature pitiful, were cruel to their owne children
- Eaph.** 11 Our Lord hath accomplished his furie, he hath powred out the wrath of his indignation: and he hath kindled a fyre in: Sion, and it hath deuoured the fundations therof. :: In the siege of Ierusalem.
- Lamed.** 12 The kinges of the earth, and al the inhabitants of the world did not beleue, that the aduersarie and the enemy should enter in by the gates of Ierusalem. :: In Hebrew phrase cities are called the daughters of the countrie.
- Mem.** 13 For the sinnes of her :: prophets, and the iniquities of her priestes, which haue shed the blood of iust men in the middes of her. :: Falso prophetes were called by the name of prophetes, as they seemed in the world to be.
- Nun.** 14 The blind wandered in the streetes, they were polluted with blood: and when they could not, they held their skirtes.
- Samech.** 15 Depart ye polluted, they cryed to them: depart, get ye hence, touch not: for they brawled, & were moued: they said among the Gentiles: He wil adde no more to dwel among the.
- Phe.** 16 The face of our Lord hath diuided them, he wil not adde to respect them: they haue not reuerenced the faces of the priestes, neither had they pitie on the ancients.
- Aio.** 17 Whiles we yet stood, our eyes sayled towards our vaine helpe; when we looked attentue to a nation, that was not able to saue.
- Sade.** 18 Our steppes slipped in the way of our streetes, our end draweth nere: our dayes are accomplished, because our end is come.
- Coph.** 19 Our persecuters were swifter then the eagles of the heauen: vpon the mountaines they pursued vs, in the desert they lay in waite against vs.
- Res.** 20 The spirit of our mouth :: Christ our Lord is taken in our sinnes: to whom we haue said: In thy shadow shal we liue among the Gentiles. :: This pertaineth either to king Iosias slaine by the Egyptians. 2. Par. 35. or to Sed. ciastaken by the Chaldees. Mystically of Christ our Sauour.
- Sin.** 21 Reioyce, and be glad ô daughter of Edom, which dwellest in the Land of Hus: to thee also shal the cuppe come, thou shalt be made drunken, and naked. 1f. 53. v. 5. S. Aug. li. 18. c. 33 de ciu.
- Chan.** 22 Thine iniquitie is accomplished ô daughter of Sion, he wil adde no more to transport thee: he hath visited thine iniquitie ô daughter of Edom, he hath discovered thy sinnes.

## CHAP. V.

## The 4 prayer of Ieremie the Prophet.

*a* The prophet  
foreseeing in  
spirite their  
future state as  
if it had bene  
presēt, prayed  
in the same  
manner, as the  
whole people  
should pray  
when they  
were in such  
calamitie.

*b* Manie were  
orphanes with  
out fathers, &  
al were depriv-  
ed of their  
king: who was  
as a father of  
al the people.

*c* VVe haue  
put ourselues  
to worke and  
travel in  
strange coun-  
tries to geite  
bread to eate.  
*d* They were  
made to grind  
naked in the  
mille:

*e* And beaten  
with stauces.

*f* They lost the  
glorie of a  
kingdom, and  
were subiect  
to strange and  
barbarous na-  
tions.

*g* As Iere 31. v. 18. and S. Augustin li. de Gratia. & lib. arb. c. 2. 4. &c.

*h* Having so severely punished vs, we beseech thee now to cease from more.

**R**emember ô Lord what is fallen to vs: behold, and regard  
our reproch. † Our inheritance is turned to aliens: our  
houses to strangers. † We are made *b* pupils without father:  
our mothers are as it were widowes. † Our water we haue  
drunke for money: our wood we haue bought for a price.  
† We were led by our neckes, no rest was geuen to the wearie.  
† We *c* haue geuen our hand to Ægypt, and to the Assyrians,  
that we might be filled with bread. † Our fathers haue sinned,  
and they are not: & we haue borne their iniquities. † Seruantes  
haue ruled ouer vs: there was none that would redeme vs  
out of their hand. † In peril of our liues did we fetch vs bread,  
\* at the face of the sword in the desert. † Our skinne was  
burnt as an ouen, by reason of the tempests of famine. † They  
humbled the women in Sion, and the virgins in the cities of  
Iuda. † The princes were hanged vp by the hand: they did  
not reuerence the faces of the ancients. † Yongmen they  
abused *d* vnchastly: and the children fel *e* in wood. † The  
ancients decayed out of the gates: the yongmen out of the  
quier of the singers. † The ioy of our hart hath fayled, our  
quyre is turned into mourning. † The *f* crowne of our head  
is fallen: w<sup>o</sup> to vs, because we haue sinned. † Therefore is our  
hart made sorowful, therfore are our eyes darkned. † For  
mount Sion, because it is perished, foxes haue walked on it.  
† But thou ô Lord shalt remaine for euer, thy throne in  
generation and to generation. † Why wilt thou for euer be  
forgetful of vs? wilt thou forsake vs in length of daies?  
† *g* Conuert vs ô Lord to thee, and weshal be conuerted:  
renew our dayes, as from the beginning. † But reiecting thou  
hast reiected vs, *h* thou art angrie against vs exceedingly.

\* in dan-  
ger of the  
sword.

THE

**M**ANIE ancient Fathers supposed this Prophecie to be Ieremies: though none doubted but Baruch his scribe was the writer thereof. So S. Xistus Epist. ad omnes fideles. S. Ireneus, li. 5. c. 35. S. Clement of Alexandria, li. 1. c. 10. & li. 2. c. 3. Pedag. S. Cyprian, li. 2. c. 5. & 6. contra Iudeos. Eusebius Cæsariensis, li. de Propheticoꝝ libror. appellationibus, Cap. de Ieremia. & li. 6. c. 19. Demonst. Euangel. Lactantius, li. 4. c. 13. Diuin. Instit. The first Council of Nice, li. 2. fol. 105. & 109. S. Hilarie, li. 5. de Trinit. sub finem. S. Cyril of Ierusalem, Catechesi. 4. & 11. & de Concrsſu Domini. S. Basil. li. 4. cont. Eunomium. S. Ambrose, li. de fide. c. 7. cont. Arianos. li. de Penit. c. 8. & li. 3. Examer. c. 14. S. Gregorie Nazianzen, orat. 49. de fide. & Epist. 2. ad Cledonium. S. Epiphanius, cont. Nazareos. & cont. Ebionanos. S. Chrysostom, Ser. de Trinit. & aduers. Iulianos. S. Augustin, li. 18. c. 33. de Ciuit. & Quest. Vet. & Noui Testat. 9. 102. S. Prosper. par. 2. c. 9. & p. 3. c. 3. de promiss. & predict. S. Theodoretus, Dialogo. 1. Eranistes. (Who also writeth Comentaries upon this booke, as upon diuine Scripture) c. 2. v. 9. These and others alleage this Prophecie, as Ieremies. Some also vnder the name of Baruch. As Origen, li. 2. c. 3. Periarch. S. Cyril of Alexandria, li. 10. in Iulianum, S. Gregorie Nyssen, Orat. 1. de pauperibus amandis. S. Athanasius, Orat. 2. cont. Arianos. Though in his synopsi he mentioneth not Baruch yet he; as also S. Augustin, l. 2. c. 8. Doct. Christ. S. Gelacius, dist. 15. and others in their Catalogues of Canonical Scriptures, comprehend this booke vnder the name of Ieremie. But whether Baruch was the immediate Author vnder God, or the writer thereof as of an other mans Prophecie (as the Euangelistes write the wordes of Christ, and others, in the Gospels, and in the Actes of the Apostles) alwayes it is certaine, the Holie Ghost directed him, that he could not erre in writing it. And the ancient Fathers, and Councils euer accepted this booke as Diuine Scripture. The Council also of Laodicea, in the last Canon, expressly nameth Baruch, Lamentations, and Ieremies Epistle. And lastly the Councils of Florence, de Vnione Armenorum; and of Trent. Sess. 4. expressly define that Baruch is Canonical Scripture. In the Greke this booke is placed before the Lamentations. Which S. Ierom not finding in Hebrew, nor in the Canon of the Iewes, vrgeth it not against them. Yet testifieth that he found it in the vulgate Latin Edition, and that it containeth manie thinges of Christ, and the later times. According to the historical sense, the author in some chapters exhorteth the Iewes to repentance, and patience, prophesying that they should be brought into more distresse and captiuitie, then as yet they were; but should afterwards be released. The sixth chapter is Ieremies Epistle.

This prophecie is supposed by many to be Ieremies.

By others accounted Baruch's.

By all holden to be Canonical Scripture.

VVhy S. Ierom vrgeth it not against the Iewes. The contents.

# THE PROPHECIE OF BARUCH.

## CHAP. I.

*The Iewes in Babylon hauing heard Baruchs booke redde, 6. send the same, with money to Ierusalem, 10. requesting their bretheren there to offer sacrifice, and to pray for the king and prince of Babylon; and for them, 15. acknowledging their manifold sinnes.*

∴ The whole time of taking Ierusalem endured eleuen yeares before it was burned. In the fifth yeare of which space this booke was written. For as yet there were Priestes in Ierusalem: v. 7. some holie vessels, v. 8. the Altar, v. 10. and the temple, v. 14.

**A**Nd these be the wordes of the booke, that Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of Sedei, the sonne of Helcias wrote in Babylon, † in the fifth yeare, in the seuenth day of the moneth, at ∴ the time that the Chaldees tooke Ierusalem, and burnt it with fyre. † And Baruch redde the wordes of this booke vnto the eares of Iechonias the sonne of Ioakim king of Iuda, and to the eares of al the people comming to the booke, † and to the eares of the mightie, the sonnēs of the kinges, and to the eares of the ancients, and to the eares of the people, from the least euen to the greatest of them, that dwelt in Babylon, by the riuer Sodi. † Who hearing it wept, and fasted, and prayed in the sight of our Lord. † And they gathered money, according as euerie mans hand was able, † and they sent into Ierusalem to Ioakim the sonne of Helcias, the sonne of Salom, priest, and to the priests, and to al the people, that were found with him in Ierusalem. † When he tooke the vessels of the temple of our Lord, which had bene taken away out of the temple, to returne them into the Land of Iuda the tenth day of the moneth Siuan, the siluer vessels, which Sedecias the sonne of Iosias the king of Iuda made, † after that Nabuchodonosor king of Babylon had taken Iechonias, and the princes, and al the mightie, and the people of the land from Ierusalem, and brought them bound into Babylon. † And they said: Behold we haue sent you money, with the which bye ye holocausts, and frankincense, and make \* manna, and offer for sinne at the altar of the Lord our God: † and pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Balthasar his sonne, that their dayes may be as the dayes of heauen vpon the earth: † and that our Lord geue vs strength, and illuminate our eyes,



- eyes, that we may liue vnder the shadow of Nabuchodonosor the king of Babylon, and vnder the shadow of Balthasar his sonne, and :: may serue them manie dayes, and may find grace in their sight. † And for our selues pray ye to the Lord our God : because we haue sinned to the Lord our God, and his furie is not turned away from vs euen to this day. † And read ye this booke, which we haue sent to you to be recited in the temple of our Lord, in a solempne day, and in a day couenient.
- 15 † And you shal say : To the Lord our God iustice : but to vs confusion of our face : as is this day to al Iuda, and them that dwel in Ierusalem, † to our king, and to our princes, and to our priests, and to our prophetes, and to our fathers.
- 17 † We haue sinned before the Lord our God, and beleued him not, hauing diffidence in him : † and we would not be made subiect to him, and we haue not heard the voice of the Lord our God, to walke in his commandments, which he hath geuen vs. † From the day, that he brought our fathers out of the Land of Egypt, euen to this day, we would not be brought to beleue the Lord our God : and \* dissipated we reuolted, that we might not heare his voice. † And manie euils and maledictions haue clouen to vs, which our Lord appoynted to Moyse his seruant : who brought our fathers out of the Land of Egypt, to geue vs a land flowing with milke and honie, as at this present day. † And we haue not heard the voice of the Lord our God according to al the wordes of the prophets, which he hath sent to vs : † and we haue gone away euerie man into the sense of our malignant hart, to serue strange goddes, doing euils before the eyes of the Lord our God.

Seing it was Gods wil they should be in captiuitie, they desired rather to be vnder the Chaldees then anie other fo-reine nation.

corrupt  
in  
dis-  
pos.

## CHAP. II.

*The same captiues further confesse, that their calamities are iustly comen upon them for their iniquities, 11. and therefore lamentably pray for Gods mercie, as he promised by Moyse to penitents.*

- 1 **F**OR the which thing the Lord our God hath established his word, that he spake to vs, and to our iudges, that haue iudged Israel, and to our kinges, and to our princes, and to al Israel and Iuda : † that our Lord might bring vpon vs great euils, which were not done vnder the heauen, as haue bene done in Ierusalem, according to the thinges that are written in the law of Moyse : † that a man should eate the flesh of his sonne, and the flesh of his daughter. † And he hath geuen them

:: That this happened in the siege of them

Jerusalem, is  
noted before  
*Lament. 2. 7. 20.*  
*Eccl. 4. 7. 10.*

*Deut.*  
*7. 43.*

¶ Gods com-  
mandments  
are commonly  
called iustices  
(*Psa. 118.*) and  
manie other  
places because  
by obseruing  
or not obser-  
uing the com-  
mandments  
men are made  
iust, or vniust.

them vnder the hand of al the kings, that are round about  
vs into reproch, and into desolation among al peoples, into  
which our Lord hath disperfed vs. † And we are made vnder-  
neath, and not aboue: because we haue sinned to the Lord our  
God, in not obeying his voice. † To the Lord our God iustice: 6  
but to vs, and to our fathers confusion of face, as is this day.  
† Because our Lord hath spoken vpon vs al these euils, that 7  
are come vpon vs: † and we haue not besought the face of 8  
the Lord our God, to returne euerie one of vs from our most  
wicked waies. † And our Lord hath watched in euils, and 9  
hath brought them vpon vs: because our Lord is iust in al  
his workes, which he hath commanded vs: † and we haue not 10  
heard his voice to walke in the precepts of our Lord, which  
he hath geuen before our face. † And now ô Lord God of 11  
Israel, which brought out thy people out of the Land of Æ-  
gypt in a strong hand, and in signes, and in wonders, and in  
thy great strength, and in a mightie arme, and madest thee a  
name as is this day: † we haue sinned, we haue done im- 12  
piously, we haue dealt vniustly ô Lord our God, in al thy  
iustices. † Let thy wrath be turned away from vs: because 13  
we are left a few among the nations, where thou hast disper-  
sed vs. † Heare ô Lord our prayers, and our petitions, and 14  
bring vs out for thine owne sake: and grant vs to synde grace  
before their face, that haue led vs away: † that al the earth may 15  
know that thou art the Lord our God, and that thy name is  
inuocated vpon Israel, and vpon his stocke. † Looke ô Lord 16  
from thy holie house vpon vs, and incline thine eare, and  
heare vs. † Open thine eyes, & see: because the dead that are 17  
in hel, whose spirite is taken from their bowels, shal not geue  
honour and iustification to our Lord: † but the soule, that is 18  
sorrowful for the greatnes of euil, and goeth crooked, and  
weake, and the eyes sayling, and the hungrie soule geueth  
glorie and iustice to thee their Lord. † For not according to 19  
the iustices of our fathers doe we powre out prayers, and aske  
mercie before thy sight ô Lord our God: † but because thou 20  
hast sent thy wrath, and thy furie vpon vs, as thou hast spoken  
by the hande of thy seruants the prophets, saying: † Thus 21  
sayth our Lord: Bowe downe your shoulder, & your necke,  
and doe workes for the king of Babylon: and you shal sitte in  
the land, which I haue geuen to your fathers. † But if you 22  
wil not heare the voice of the Lord your God, to worke for  
the king

*Iere. 1*  
*7. 8.*

- the king of Babylon: I wil make you to faile out of the cities  
 23 of Iuda, and from without Ierusalem, † and I wil take from  
 you the voice of mirth, and the voice of ioy, and the voice of  
 the bridegrome, and the voice of the bride, and al the land shal  
 24 be without foote steppe that inhabite it. † And they heard  
 not thy voice, to worke for the king of Babylon: and thou  
 hast established thy wordes, which thou spakest by the handes  
 of thy seruants the prophets, that the bones of our kinges, and  
 25 of our fathers should be transported out of their place: † and  
 behold they are cast forth in the heate of the sunne, and in the  
 frost of the night: and they are dead in verie sore paines, in  
 26 famine, and by sword, and by casting forth. † And hast made  
 the temple, in which thy name was there inuocated, as it is this  
 day, for the iniquitie of the house of Israel, and of the house  
 27 of Iuda. † And thou hast done in vs ô Lord our God accor-  
 ding to al thy goodnes, and according to al that thy great com-  
 28 passion: † as thou spakest by the hand of thy seruant Moyfes,  
 in the day, that thou didst command him to write thy law be-  
 29 fore the children of Israel, † saying: If you wil not heare my  
 voice, this great multitude shal be turned into a verie litle one  
 30 among the Gentiles, whither I wil disperse them: † because  
 I know that the people wil not heare me. for it is a people of  
 a stiffe necke: and they shal be conuerted to their hart in the  
 31 land of their captiuitie: † and they shal knowe that I am the  
 Lord their God: and I wil geue them a hart, and they shal vn-  
 32 derstand: and eares, and they shal heare. † And they shal  
 praise me in the land of their captiuitie, and shal be mindful  
 33 of my name. † And they shal turne away them selues from  
 their hard backe, and from their malignant workes: because  
 they shal remember the way of their fathers, that sinned a-  
 34 gainst me. † And I wil recal them backe into the land, which I  
 sware to their fathers, Abraham, Isaac, and Iacob, and they  
 shal haue the dominion therof: and I wil multiplie them, and  
 35 they shal not be lesned. † And I wil establish vnto them :: an  
 other testament cuerlasting, that I be their God, and they shal  
 be my people: and I wil no more moue my people, the chil-  
 dren of Israel from the land, that I haue geuen them.

The temple  
was not as yet  
destroyed but  
the prophet  
speakeh of it,  
as he saw it  
should come  
to passe.

The law of  
Moyfes ceased  
after Christ,  
but Christs  
law continu-  
eth to the end  
of the world.

## CHAP. III.

*With further confession of their sinnes, 8. they acknowledge their iust  
 captiuitie: 12. because they haue lost true wisdom: 16. which was geuen*

M m m m

to their

*to their fathers: 23. not so rich men, or mightie giants, 29. but to those that serue God. 34. whom the starres obey. 36. with a cleare prophecie of Christ.*

Men in sinnes & miserie are as if they were dead (v. 11.) yet by Gods mercie may receiue new grace of spiritual life.

The Church readeth this prophecie as other diuine Scriptures in the Eues of Easter, and Pentecost; according to the most ancient Romane vs.

Shal they not finde the fruite of their workes?

**A**Nd now o Lord omnipotent, God of Israel, the soule in distresses, & the peniue spirite cryeth to thee: † heare Lord, and haue mercie, because thou art a merciful God, and haue mercie vpon vs: because we haue sinned before thee. † Because thou sittest for euer, and shal we perish euerlastingly? † O Lord omnipotent, God of Israel, heare now the prayer of the dead of Israel, and of their children, that haue sinned before thee, and haue not heard the voice of the Lord their God, and euils haue stoocke fast to vs. † Remember not the iniquities of our fathers, but remember thy hand, and thy name in this time: † because thou art the Lord our God, and we wil praise thee o Lord: † because for this end thou hast geuen thy feare in our hartes, and that we may inuocate thy name, and may praise thee in our captiuitie, because we are conuerted from the iniquitie of our fathers, which haue sinned before thee: † And behold we are in our captiuitie, this day, wherby thou hast disperfed vs into reproch, and into malediction, and into sinne, according to al the iniquities of our fathers, which haue reuelted from thee o Lord our God. † † Heare Israel the commandments of life: harken with your eares, that you may know prudence. † What is the matter Israel that thou art in the land of the enemies? † Thou art waxen old in a strange land, thou art defiled with the dead: thou art reputed with them that goe downe into hel. † Thou hast forsaken the fountaine of wisdom: † for if thou hadst walked in the way of God, thou hadst verely dwelt in peace euerlasting. † Learne where wisdom is, where strength is, where vnderstanding is: that thou mayst know withal where is the long continuance of life and liuing, where the light of the eyes, and peace is. † Who hath found the place therof? and who hath entered into the treasures therof? † Where are the princes of the Gentiles, and they that rule ouer the beasts, that are vpon the earth? † that play with the birdes of the heauen, † that treasure vp siluer, and gold, wherein men haue confidence, and is there no end of their getting? which fashion siluer & are careful, neither is there inuention of their workes? † They are destroyed, and are gone downe to hel, and others are risen vp in their place. † Yong men

- men saw the light, and dwelt vpon the earth: but the way of discipline they knew not, † neither vnderstood they the pathes therof, neither haue their children receiued it, it is made farre from their face. † It hath not bene heard in the Land of Chanaan, neither hath it bene seene in Theman. † The children of Agar also, that seke out the prudence, that is of the earth, marchants of Merrhe, and of Theman, and of wisedom they haue not knowne, neither haue they remembred the pathes therof. † O Israel how great is the house of God, and how great is the place of his possession! † It is great, and hath no end: high and vnmesurable. † There were the Giants those renowned, that were from the beginning, of big stature, expert in warre: † These did not our Lord choole, neither found they the way of discipline: therefore did they perish. † And because they had not wisedom, they perished through their follie. † Who hath ascended into heauen, and taken her, and brought her downe from the cloudes? † Who hath passed ouer the sea, and found her, and brought her aboute chosen gold? † There is none that can know her waies, nor that can search out her pathes: † but he that knoweth all things, knoweth her, & hath found her out by his prudence: he that prepared the earth in time euerlasting, and replenished it with cattel, and fourefooted beastes: † he that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling. † And the starres haue geuen light in their watches, and reioyced: † they were called, and they said: here we are: and they haue shined to him with cheeres, that made them. † This is our God, and there shal none other be esteemed against him. † He found out all the way of discipline, and deliuered it to Iacob his seruant, and to Israel his beloued. † After these thinges he was sene vpon the earth, and was conuersant with men.

*Exemplatorem, those that did frame, or exemplatorem, for instruction of maners, were worthely esteemed in all ages not such as feared fate, and ridiculous goddesses, with their filthy & wicked aeties, of which S. Augustin writeth against Varro. l. 6. c. 5. 6. & 7. de ciuit. It is vnpossible to finde true wisdom without Gods grace, and by his grace it is easily found. Deut. 30. 7. 11. Mat. 11. 7. 30. 1. Ioa. 5. 7. 3. By this text most of the Fathers cited in the argument of this booke proue Christ to be God against Iewes Paganes, and Heretikes.*

## CHAP. IIII.

Gods people neglecting his grace offered to them, more then to other nations, 6. are severely punished, 15. by capisurie: 18. but are rescued 22. and repenting shal be released: 31. and their enemies destroyed:

- 1 **T**HIS is the booke of the commandments of God, and the law, that is for euer: al that hold it, shal come to  
2 life: but they that haue forsaken it, into death. † Returne  
M m m m 2 Jacob

*VVidom wherof he spake in the former chap.*

ter (v. 12.) is  
the law and  
command-  
ment of God.

Iacob, and take hold of it, walke by the way to the brightnes  
of it, against the light therof. † Deliuere not thy glorie to an  
other, & dignitie to a strange nation. † We are blessed ô Israel :  
because the thinges that please God, are manifest to vs. † Be of  
good comfort ô people of God, memorable Israel: † you are  
sold to the Gentiles, not into perdition : but for that in  
anger you prouoked God to wrath, you are deliuered to the  
aduersaries. † For you haue exasperated him, that made you,  
the eternal God, immolating to diuels, and not to God.  
† For you haue forgotten God, who hath nourished you,  
and your nource Ierusalem you haue made sorowful. † For  
she saw the wrath comming from God to you, and she sayd :  
Heare ye confines of Sion, for God hath brought me great  
mourning: † For I haue sene the captiuitie of my people, and  
of my sonnes, and daughters, which the euerlasting hath  
brought vpon them. † For I nourished them with ioyfulness:  
but I haue left them with weeping and mourning. † Let no  
man reioyce ouer me a widow, and desolate: I am forsken  
of manie for the sinnes of my children, because they haue de-  
clined from the law of God. † And his iustices they haue  
not knowne, nor walked by the wayes of Gods command-  
ments, neither haue they entered by the pathes of his truth  
and iustice. † Let the borderers of Sion come, and remem-  
ber the captiuitie of my sonnes & daughters, which the euer-  
lasting hath brought vpon them. † For he hath brought vpon  
them a nation from a farre, a wicked nation, and of an other  
tongue: † which haue not reuerenced the ancient, nor pi-  
tied the children, & haue led away the beloued of the widow,  
and made the sole woman desolate of children. † But :: as  
for me what can I helpe you? † For he that hath brought the  
euils vpon you, he wil deliuer you out of the handes of your  
enemies. † walke children, walke: for I am left alone. †  
† I haue put of the stole of peace, and I haue put vpon me  
the sackcloth of prayer, and I wil crie to the Highest in my  
dayes. † Be of good comfort my children, crie to our Lord,  
and he wil deliuer you out of the hand of the princes your  
enemies. † For I haue hoped in the euerlasting for your salua-  
tion: & ioy is come to me from the holie one vpon the mercie,  
which shal come to you from our euerlasting sauiour. † For  
I sent you forth with mourning and weeping: but our Lord  
wil bring you backe to me with ioy and gladnes for euer.  
† For

:: Ierusalem  
exhorteth her  
children to pa-  
tience in their  
iust punish-  
ment, assuring  
them of Gods  
mercie and re-  
laxation.

Deut. 1  
v. 40.  
Iere. 1.  
v. 15.

- 24 † Foras the neighbours of Sion haue seene your captiuitie from God: so shal they see also with celeritie your saluation from God, which shal come vpon you with great honour, and  
 25 euerlasting brightnes. † Children patiently sustaine the wrath, which is come vpon you: for thyne enimie hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt  
 16 get vp vpon his necke. † My delicate ones haue walked rough waies, for they are led as a flocke taken violently of the  
 27 enemies. † Be of good comfort children, and crie out to our Lord: for there shal be remembrance of you with him, that  
 18 hath led you away. † For as your minde hath bene to stray from God: ten tymes so much shal you returning againe seeke  
 29 him. † For he that hath brought the euils vpon you, he againe  
 30 wil bring vnto you euerlasting ioy with your saluation. † Be of good comfort Ierusalem: for he exhorteth thee, that named  
 31 thee. † The wicked afflictors shal perish, that haue vexed thee: & they that haue reioyced in thy ruine, shal be punished.  
 32 † The cities which thy children haue serued, shal be punished: and she that receiued thy children. † For as she hath  
 33 reioyced in thy ruine, and bene glad at thy fall: so shal she be made sorowful in her owne desolation. † And the reioycing  
 34 of her multitude shal be cut of, & her gladnes shal be turned  
 35 to mourning. † For fyre shal come vpon her from the euerlasting in long during dayes, and she shal be inhabited of diuels a great time. † Looke about o Ierusalem toward the  
 36 East, and see the ioy that commeth to thee from God. † For behold thy children come, whom thou hast let goe dispersed, they come gathered together from the East euen to the West, in the word of the holie one reioycing to the honor of God.

## CHAP. V.

*A consolatorie prophetic to Ierusalem, that her children shal be reduced with ioy from captiuitie.*

- 1 **P**UT of Ierusalem the robe of mourning, and of thy vexation: and put on the beautie, and honor of that euerlasting  
 2 glorie, which thou hast of God. † God wil cloath thee with the dublet :: of iustice, and wil put vpon thy head the mitre  
 3 of euerlasting honour. † For God wil shew his brightnes in thee, which is vnder the heauen. † For thy name shal be named of God to thee for euer: The peace of iustice, and honor  
 4 of picie. † Arise Ierusalem, and stand on high: and looke  
 5 about

:: Mercie is here called iustice in respect of Gods promise, for although his

M m m m ;

about

promise was  
of his only  
mercie, yet the  
performance  
proceedeth al-  
so from his  
iustice.

about toward the East, and see thy children gathered together from the rising of the sunne to the going downe, in the word of the holie reioycing at the memorie of God. † For they went out from thee on foote led by the enemies: but our Lord wil bring them to the exalted into honour as children of the kingdom. † For God hath apoynted to humble euerie high mountaine, and euermlasting rockes, and to silv v palleis to be equal with the earth: that Israel may walke diligently to the honour of God. † And the woods also, and euerie tree of sweetnes haue ouershadowed Israel by the commandment of God. † For God wil bring Israel with ioyfulness in the light of his maiestie, with mercie, and iustice, which is of him.

## CHAP. VI.

*Jeremie by his epistle forwarneth the Iewes, that they shal be captiues in Babylon: and after seuentie yeares shal be releas'd: 3. exhorting them, at that time to auoid idolatrie: 7. largely shewing the vannie of idols.*

**A** COPIE of the Epistle that Ieremie sent to them that were *a* to be led away captiues into Babylon, by the king of Babylon, to tel them according to that which was commanded him of God.

† For the sinnes that you haue sinned before God, you shal be led away captiue into Babylon by Nabuchodonosor the king of Babylon. † Being entered therfore into Babylon, you shal be there manie yeares, and long times euen vnto *b* seuen generations: and after this I wil bring you forth from thence with peace. † But now you shal see in Babylon goddes of gold, and of siluer, and of stone, and of wood to be caried vpon shoulders, shewing feare to the Gentiles. † Beware therfore lest you also be liketo the doing of strangers, and you be afrayd, and feare take you in them. † Seeing therfore the multitude adoring behind, and before, say you in your hartes: Thou oughest to be adored o Lord. † For mine *c* Angel is with you: and my selfe *d* wil aske account of your soules. † For their tongue polished by the crafterman, them selues also layd ouer with gold, and siluer are false thinges, and they can not speake. † And as to a virgin that loueth ornaments: so taking gold their goddes are forged. † Their goddes certes haue golden crownes vpon their heades: wherof the priestes secretly conuey away from them gold, and siluer, and bestow it on them selues. † Yea and they geue therof to strumpettes, and they

*Iere. 2  
P. 8. 9  
C. 6.*

*Isa. 4.*

*a* Ieremie writte this Epistle before the common people were in Babylon, but Baruch redde it vnto them in Babylon, and so it was sent back to the rest, which were yet in Ierusalem.

*b* Tenne, being the first article number, signifieth a general number; and so seuen generations signifie the seuen times tenne, that is, seuentie yeares. Sometimes seuen do signifie a



and they decke whores: and againe when they receiue it of  
 11 the harlots, they decke their goddes. † But these are not deli-  
 12 uered from the rust, and the moth. † And these being couered  
 with a purple garment, they wype their face for the dust of  
 13 the house, which is very much among them. † And he hath  
 14 a scepter as a man, as a iudge of the countrie, that killeth him  
 not that offendeth against him. † He hath also in his hand a  
 sword, and an axe, but him selfe he deliuereth not from the  
 sword, and from robbers, wherby be it knowne to you that  
 15 they are not goddes. † Therefore feare them not, For as a mans  
 vessel being broken is made vnprofitable: such also are their  
 16 goddes: † they being placed in the house, their eyes are ful of  
 17 dust by the seate of them that goe in: † And as vpon one, that  
 hath offended the king, the gates be shut round about, or as  
 the dead brought to the graue, so doe the priestes gard the  
 doores with shuttings, and lockes, lest they be spoyled of  
 18 the eues. † They light candles to them, and that manie, of the  
 which they can see none: but they are as beames in the house.  
 19 † And they say that the serpents which are of the earth, gnaw  
 out their hartes, whiles they eate them and their garment, and  
 20 they feele not. † Their faces are blacke with the smoke, that  
 21 is made in the house. † The owles, and the swallows flye  
 vpon their bodie, and vpon their head, and the birdes also, the  
 22 cattes in like manner. † Wherby you may knowe that they  
 23 are not goddes. Therefore feare them not: † The gold also  
 which they haue, is for beuie, vnles a man wype of the rust,  
 they shal not shine: for neither when they were moulten, did  
 24 they feele. † With :: al price are they bought, whereas there  
 25 is no breath in them. † As being without feete they are caried  
 vpon shoulders, shewing their basenes to men. Be they con-  
 26 founded also that worship them. † Therefore if they fal to  
 the ground, they rise not vp of them selues, nor if a man set  
 him vpright, shal he stand by him self, but as to dead men their  
 27 giftes shal be set before them. † Their priestes sel their sacri-  
 fices, and abuse them: likewise also their wiues plucking from  
 them, impart nothing, neither to the sicke, nor to the begger.  
 28 † Of their sacrifices women in childbed, and in flowers doe  
 touche: knowing therefore by these things that they are not  
 29 goddes, feare them not. † For whence are they called goddes?  
 Because women offer to the goddes of siluer, and gold, and  
 30 wood: † And priestes sitte in their houses, hauing their gar-  
 ments

generalitie,  
 because this  
 whole world  
 is counted by  
 seuen dayes:  
 sometimes,  
 100. signifie  
 the same; as  
 Gen. 15. 7. 16.  
 400. yeares  
 are called four  
 generations.  
 The Angel  
 which guided  
 this people co-  
 ming out of/E  
 GYPT. Exo. 12.  
 33. protested  
 them also in  
 Babylon.  
 The innume-  
 rable absurdities  
 in forging  
 and adoring  
 false goddes  
 here recited by  
 the prophet  
 shew how foo-  
 lish & senseless  
 they are, that  
 serue idols, or  
 anie images  
 for goddes.

:: Idolaters i-  
 magining that  
 senseless idols  
 had diuine  
 powre, foolishly  
 esteemed  
 them of great  
 value, & price.

ments rent, and their heades, & beard shauen, whose heades  
 be bare. † And they were crying before their goddes, as at the  
 supper of the dead. † The priests take away their garments, 32  
 and they cloath their wiues & their children. † Neither if they 33  
 suffer anie euil, nor if anie good of anie man, are they able to  
 recompence it: neither can they make a king, nor take him  
 away: † In like maner they can neither geue riches, nor requyre 34  
 euil. If a man vow a vow vnto them, and performe it not;  
 neither this doe they requite. † They deliuer not a man from 35  
 death, nor saue the weake from the mightier. † The blind 36  
 man they restore not to his sight: they shal not deliuer a man  
 out of necessitie. † They shal not pitie the widow, nor doe 37  
 good to the fatherlesse. † Like vnto the stones of the mountaine 38  
 are their goddes, of wood, and of stone, and of gold, and of  
 siluer, & they that worship them, shal be confounded: † How 39  
 then is it to be supposed, or to be sayd, that they are goddes?  
 † Moreouer the Chldees themselues not honoring them: 40  
 who when they heare that the dumme can not speake, they  
 offer it to Bel, requesting of him, that it may speake. † As 41  
 though they could feele that haue no motion: and they  
 when they shal vnderstand, wil leaue them: for their goddes  
 them selues haue no sense. † And women compassed with 42  
 cordes, sit in the waies, burning the bones of oliues. † And 43  
 when one of them being drawn of some passenger shal lie  
 with him, she vpraydeth her neighbour, that she is not  
 counted worthie, as her self, neither is her cord broken.  
 † But al things that are done about them, are false, how is it 44  
 then to be thought, or to be sayd, that they be goddes? And  
 they are made by craftesmen, & by goldsmithes. They shal be  
 nothing els, but that which the priestes wil haue them to be.  
 † For the artificers themselues, that make them, are of no long 46  
 time. Why, can those things then that are made by them, be  
 goddes? † But they haue left forged things & reproch, to them 47  
 that shal come after. † For when battel commeth vpon them, 48  
 and euils: the priestes deuise with them selues, where they  
 may hide them selues with them. † How then may they be 49  
 thought, that they are goddes, which neither deliuer them  
 selues from battel, nor saue them selues from euils? † For 50  
 seeing they be of wood, & layd ouer with gold, and with siluer,  
 it shal be knowne afterwards that they are false thinges, of al  
 the Gentiles, and kinges: Which are manifest that they are  
 no goddes,

no goddes, but the workes of mens handes, and no worke  
 51 of God is with them. † Whence then is it knowne, that they  
 are not goddes, but the workes of mens handes, & no worke  
 52 of God is in them? † A king to the countrie they raise not vp,  
 53 neither shal they geue rayne to men. † Iudgement also they  
 shal not decerne, neither shal they deliuer countries from  
 iniurie: because they can not do nothing, as choughes between  
 54 the heauen and the earth. † For when fire shal fal into the  
 house of the woodden, and siluer, and golden goddes, their  
 priestes in dede shal flee, and be deliuered: but themselues as  
 55 beames shal be burnt in the middes. † And king and battel  
 they shal not resist. How is it then to be supposed, or to be  
 56 receiued that they are goddes? † Nor from theeues, nor from  
 robbers shal the goddes of wood, and of stone, and layd ouer  
 with gold, and with siluer deliuer them selues, stronger then  
 57 which are the wicked men. † The gold, and siluer, and the  
 garment where with they are couered, they shal take from  
 them, and shal depart, neither shal they helpe themselues.  
 58 Therefore it is better to be a king shewing his strength: or a  
 profitable vessel in the house, wherein he wil glorie that posses-  
 seth it: or a doore in the house, which kepeth the thinges that  
 59 are therein, then false goddes. † The sunne certes, and the  
 moone, and the starres wheras they are bright, and sent forth  
 60 for profitable vses, obey. † Likewise also the lightning, when  
 it shal appeare is perspicuous: and the winde also bloweth the  
 61 self same in euerie countrie. † And the cloudes, which when  
 God shal command to walke throughout the whole world,  
 62 they doe that which is commanded them. † The fyre also  
 being sent from aboue to consume mountaines, and woodes,  
 doeth that which is commanded it. But these neither in shapes,  
 63 nor in vertues are like to one of them. † Wherefore neither  
 is it to be thought, nor to be said, that they be goddes: wheras  
 they can neither iudge iudgment, nor doe anie thing for men.  
 64 † Knowing therefore that they are not goddes, then feare  
 65 them not. † For neither shal they curse, kinges, nor blesse  
 66 them. † Signes also in the heauen to the Gentiles they shew  
 not, neither shal they shine as the sunne, nor geue light as the  
 67 moone. † Beastes are better then they, which can flie vnder  
 68 the rooffe, and profite themselues. † By no meanes therefore  
 is it manifest vnto vs, that they are goddes: for which cause  
 69 feare them not. † For as in a garden of cucumbers a scarcrow

keepeth nothing, so are their goddes of wood, and of siluer, and layd ouer with gold. † After the same sorte also in a garden 70 the white thorne, vpon the which euerie bird sitteth. In like manner also their goddes of wood, and layd ouer with gold, and with siluer, are like to a dead bodie cast forth in the darke. † By the purple also and the murex colour layde 71 vpon them, which fadeth, you shal know that they are not goddes. At the last also they are consumed, and shal be a reproch in the countrie. † Better is therfore the iust man, that 72 hath not Idols: for he shal be farre from reproches.

## THE ARGUMENT OF EZECHIELS PROPHECIE.

Ezechiel and  
Jeremie like  
in manie re-  
spectes, pro-  
phesied for  
most part the  
same thinges.

The contents  
diuided into  
fiue partes.

**E**ZECHEL a Priest, and a Prophet, and at last a Martyr; as *Martyr*  
likewise Ieremie was, nere of the same age, prophesied for the most part *10. Ann.*  
the same thinges; but Ieremie beganne to prophesie a child, in Ierusalem, *1. Maij*  
and finally in Egypt: Ezechiel when he was about thirtie yeares old, in *4. Reg.*  
Babylon, where he was in captiuitie with King Iechonias and others. The *44. Ep. ad Paulin.*  
beginning and end of his Prophecie are so obscure, that amongst  
the Hebrewes (saith S. Ierom) none may read these partes, nor  
the beginning of Genesis, before the age of thirtie yeares. The  
three first chapters conteyne a wonderful vision, wherein the Prophet saw God *ch. 1.*  
as sitting in a glorious throne, resting as it were vpon foure liuing creatures,  
drawing strangely foure wheeles. Secondly, in one and twentie chapters fo- *4.*  
llowing he prophesieth the destruction of Ierusalem and the Temple, with  
the captiuitie of the people for their enormous sinnes. Thirdly in eleuen *25.*  
more chapters, he prophesieth the like of diuers other nations. Fourthly, in *36.*  
foure other chapters, he foresheweth the reduction of the Iewes from capti-  
uitie, but more especially the Redemption of mankind by Christ, and the  
glorious state of his Church. Finally, in the other nine chapters, he descri- *40.*  
beth, but meruelously obscurely, his last vision of the restauration of the Temple,  
Sacrifices, Priestes, and other religious thinges perteyning therio; but prin-  
cipally concerning the Church of Christ, both militant and triumphant.


THE

# THE PROPHECIE OF EZECHIEL.

## CHAP. I.

*By the riuer of Chobar nere Babylon, Ezechiel seeth in vision a tempestuous whirlwinde, 5. and strange shapes, 10. of a man, a lion, an ox, and an eagle: 15. of foure wheelles, 22. and of a man sitting gloriously on a throne in the firmament.*

The first part.  
The prophets first vision, & mission to preach.

- 1  ND :: IT came to passe in :: the thirtieth yeare, in :: The coniun-  
the fourth, in the fifth of the moneth, when I ~~was~~ <sup>tion, And,</sup> be-  
was in the middes of the captiues beside the riuer <sup>ing the first</sup>  
Chobar, the heaucns were opened, and I saw the <sup>word, either</sup>  
visions of God. † In the fifth of the moneth, the <sup>ioyneth the</sup>  
same is the fifth yeare of the transmigration of king Ioachin, <sup>context to the</sup>  
2 † the word of our Lord was made to Ezechiel the sonne of <sup>title, or (as S.</sup>  
Buzi priest in the land of the Chaldees, by the riuer Chobar: <sup>Gregoric ex-</sup>  
3 and there the hand of our Lord was made vpon him. † And <sup>poundeth it)</sup>  
I saw, and behold a ~~w~~ <sup>the exterior</sup> hirk winde came from the North: and <sup>wordes vtre-</sup>  
4 a great clowde, & a fire inuoluing, and brightnes round about <sup>ried to the inte-</sup>  
it: & out of the middes therof as it were the forme of amber, <sup>rior reueled to</sup>  
5 that is, out of the middes of the fire: † and out of the middes: <sup>the prophet in</sup>  
therof the similitude of foure \* liuing creatures: and this was <sup>spirit.</sup>  
6 their look: the similitude of a man in them. † There were four <sup>Either the</sup>  
7 faces to one, and foure winges to one. † Their feete streight <sup>thirtieth yeare</sup>  
feete, and the sole of their foote as the sole of a calves foote, <sup>of his age; or</sup>  
8 and sparkes as the forme of glowing brasse. † And the handes <sup>the 30. since</sup>  
of a man vnder their winges in foure partes: and they had <sup>the captiuitie</sup>  
9 faces, and winges by the foure partes. † And the winges of <sup>was prophe-</sup>  
them were ioyned one to an other. They :: returned not when <sup>cieid, in the</sup>  
10 they went: but euerie one went before his face. † And the <sup>reigne of Io-</sup>  
similitude of their countenance: the face of a man, and the <sup>shas. 4. Reg. 22.</sup>  
face of a lyon on the right hand of them foure: and the face <sup>7. 18.</sup>  
of an ox, on the left hand of them foure: and the face of an <sup>They turned</sup>  
11 eagle ouer them foure. † And their faces, and their winges <sup>not about (v.</sup>  
were stretched out about: two winges of euerie one were ioyn- <sup>12.) but hauing</sup>  
12 ned, and two couered their bodies: † and euerie one of them <sup>faces on euery</sup>  
walked before his face: where the force of the spirit was, <sup>side were tea-</sup>  
<sup>die to goe e-</sup>  
<sup>uerie way.</sup>

thither they went: neither did they returne when they went: neither did they returne when they walked. † And the similitude of the liuing creatures, their looke as it were of coales of burning fire, & as it were the resemblance of lampes. This was the vision running in the middes of the liuing creatures, brightnes of fire, and from the fire lightening going forth. † And the liuing creatures went, and returned after the similitude of glistering lightning. † And when I beheld the liuing creatures, there appeared one wheele vpon the earth by the liuing creatures, hauing foure faces. † And the shape of the wheeles, and the worke of them, as it were apparence of the sea: and one similitude of them foure: and their apparence and worke, as if it were: a wheele in the middes of a wheele. † By their foure partes going, they went: and they returned not when they walked. † There was a stature also to the wheeles, and height, and a fearful forme: and the whole bodie was full of eyes round about them foure. † And when the liuing creatures walked, the wheeles also walked together by them: and when the liuing creatures were lifted vp from the earth, the wheeles also were lifted vp together. † Whither soeuer the spirit went, thither the spirit going, the wheeles also were lifted vp withal, folowing it: for the spirit of life was in the wheeles. † With them going they went, and with them standing they stood, and with them lifted vp from the earth, the wheeles also were lifted vp together, folowing them: because the spirit of life was in the wheeles. † And a similitude ouer the heades of the liuing creatures of the firmament, as it were the sight of cristall dreadful, and stretched out ouer their heades aboue. † And vnder the firmament the winges of them streight one toward an other, euerie one with two winges couered his bodie, and the other was couered in like manner. † And I heard the sound of the winges, as it were the sound of manie waters, as it were the sound of the high God, when they walked, it was as the voice of multitude, as the sound of a campe, and when they stood, their winges were let downe. † For when a voice was made aboue the firmament, that was ouer their head, they stood, and let downe their winges. † And: aboue the firmament, that hung ouer their head, as it were the forme of the sapphire stone the similitude of a throne, and vpon the similitude of the throne, a similitude as it were the shape of a man aboue. † And I saw as it were

the

∴ S. Gregorie expounding this vision of the foure Euangelistes, or of the whole new Testament, teacheth that the old & new Testaments are each in the other; both teaching the same things in diuers maners. *ho. 6. in Ezekh.*

∴ In this chapter the prophet describeth foure partes of a vision which he saw at one time; of a whirlewinde *7. 4.* of foure liuing creatures. *7. 5.* of foure wheeles *7. 15.* & of a man sitting in a throne in the firmament *7. 26.* For vnderstanding of all which, I need large commentaries do hardly suffice.

the forme of amber, as the resemblance of fire within it round about : from his loines & vpward, and from his loines downward, I saw as it were the resemblance of fire glistering round about. † As the forme of the bow when it is in a clowde on a day of rayne, this was the forme of the brightnes round about.

## CHAP. II.

*The Prophet terrified with the vision, is encouraged by Gods spirite. 3. And is sent to preach 9. penance, and the seruice of God.*

1 **T**HIS was the vision of the similitude of the glorie of our Lord. And I saw, and I fel on my face, and I heard the voice of one speaking. And he said to mee: :: Sonne of man stand vpon thy feete, and I wil speake with thee: † And the spirite entered into me after that he spake to me, and he sette me vpon my feete: and I heard him speaking to me, 3 † and saying: Sonne of man, I send thee to the children of Israel, to nations apostates wich haue reuolted from me: they, and their fathers; haue gransgressed my cournant euen vnto 4 this day. † And they are children of an hard face, and of an hart that can not be tamed, to whom I send thee: and this thou 5 shalt say to them: Thus saith our Lord God: † If perhaps they at the least wil heare, and if perhaps they wil cease, because it is an exasperating house: and they shal know that there was a 6 prophet in the middes of them. † Thou therefore ô sonne of man feare them nor, neither be afrayd of their wordes: because the incredulous and subuerters are with thee, and thou dwellest with scorpions. Feare not their wordes, and of their lookes be not afrayd: because it is an exasperating house. 7 † Thou therefore shalt speake my wordes to them, if perhaps they wil heare, and be quiet; because they are prouokers to 8 anger. † But thou sonne of man heare whatsoeuer I speake to thee: & be not exasperating, as it is an exasperating house: 9 open thy mouth, and eate whatsoeuer I geue thee. † And I looked, and behold, an hand sent to me, wherein was a rowled booke: and he spred it before me, which was written within and without: and there were written in it :: lamentations, and :: a song, and :: woe.

## CHAP. III.

*Against a stubborne people, to whom he must preach, S. the prophet is strenghtened, 12. by increase of spirite: 17. charged to execute his office. 22. But first to be silent for a time,*

Our Sauour of his great humilitie and his singular loue towards mankind, often calleth him self the *Sonne of man*, but no other so called him Here the Angel most frequently calleth Ezechiel the *Sonne of man*, as wel to distinguish between Angelical & humane kind, as in honour of Christ, of whom this and other prophetes were figures: but why Ezechiel, and scarce anie other (Dan. 8. 17.) had this title is hard to explicate. :: *Lamentations* pertaine to the penitent: :: *Song* to the praises of God: :: *Woe* to the desperate damned.

N n n n 3 AND

By this Metaphor of eating a booke is signified, that the prophet receiued reuelations from God, as appeareth. *v. 10. &c.*

By this place and the like (*Mat. 11. v. 21.*) it seemeth that the same grace being offered to diuers persons, some do accept it, and some do not: but the cause of difference is by more grace added to the former which was sufficient before, and by this superaddition is made effectual. That God geueth this abundance to some is of his mercie, and that he geueth it not to others is no iniurie. *Ro 9.*

**A**Nd he said to me: Sonne of man whatsoeuer thou shalt finde eate: :: eate this volume, and going speake to the children of Israel. † And I opened my mouth, and he fed me with that volume: † and he said to me: Sonne of man thy bellie shal eate, and thy bowels shal be filled with this volume, which I geue thee. And I did eate it: and it was made in my mouth sweete as honie. † And he said to me: Sonne of man goe to the house of Israel, and thou shalt speake my wordes to them. † For not to a people of profound speech, and of an vnknowne tongue art thou sent, to the house of Israel. † Neither to manie peoples of profound speech, & of an vnknowne tongue, whose wordes thou canst not heare: and if thou were sent to them, they would heare thee. † But the house of Israel wil not heare thee: because they wil not heare me. for al the house of Israel is of a shameles forehead, and hard hearted. † Behold I haue made thy face stronger then their faces, and thy forehead harder then their foreheads. † As the adamant, and as the flint stone haue I made thy face: feare them not, neither be afraide of their face: because it is an exasperating house. † And he said to me: Sonne of man, al my wordes which I speake to thee, take in thy hart, and heare with thine eares: † And goe, enter into the transmigration, to the children of thy people, and thou shalt speake to them, and shalt say to them: Thus saith our Lord God: if perhaps they wil heare, and be quiet. † And the spirit tooke me vp, and I heard behinde me the voice of a great commotion: Blessed be the glorie of our Lord from his place, † and the voice of the winges of liuing creatures striking one against an other, & the voice of wheelles folowing the liuing creatures, and the voice of a great commotion. † The spirit also lifted me, & tooke me vp: & I went away bitter in the indignation of my spirit: for the hand of our Lord was with me, strengthening me. † And I came to the transmigration, to the heape of new corne, to them, that dwell by the riuer Chobar, and I sate where they sate: and I taried there seuen dayes mourning in the middes of them. † And when seuen dayes, were passed, the word of our Lord was made to me, saying: † Sonne of man, a watchman to the house of Israel haue I geuen thee: and thou shalt heare the word out of my mouth, and shalt tel it them from me. † If when I say to the impious: Dying thou shalt dye: thou tel him not, nor speake that he may be turned away from his impious way, and



and liue : the same impious man shal dye in his iniquitie, but  
 19 his blood I wil requyre at thy hand. † But if thou denounce  
 to the impious, and he be not conuerted from his impietie,  
 and from his impious way : he verely shal dye in his iniquitie,  
 20 but thou hast deliuered thy soule. † Yea and if the iust shal be  
 turned from his iustice, & shal doe iniquitie: I :: wil lay a stum-  
 bling blocke before him, he shal dye : because thou hast not  
 told him, he shal dye in his sinne, and his iustices which he  
 hath done shal not be in memorie : but his blood I wil require  
 21 at thy lian t. † But if :: thou warne the iust that the iust sinne  
 not, and he doe not sinne : liuing he shal liue, because thou  
 22 hast warned him, and thou hast deliuered thy soule. † And the  
 hand of our Lord was made vpon me, and he said to me : Ri-  
 sing goe out into the felde, and there I wil speake with thee.  
 23 † And rising I went out into the filde : and behold the glorie  
 of our Lord stood there as it were the glorie, which I saw by  
 24 the riuer Chobar : and I fel on my face : † And the spirit en-  
 tered into me, and set me vpon my feete : and he spake to me,  
 and sayd to me : Goe in, and beshut vp in the middes of thy  
 25 house. † And thou sonne of man, behold bandes are geuen  
 vpon thee, and they shal binde thee in them : and thou shalt  
 26 not goe forth from the middes of them. † And I wil make thy  
 tongue cleaue to the roofof thy mouth, and thou shalt be  
 dumme, not as a man controwling : because it is an exaspera-  
 27 ting house. † But when I shal speake to thee, I wil open thy  
 mouth, and thou shalt say to them : Thus saith our Lord God :  
 He that heareth, let him heare : and he that is quiet, let him be  
 quiet : because it is an exasperating house.

## CHAP. IIII.

*The future siege of Ierusalem is described in a bricke. 4. The time of cap-  
 tinitie of Israel, and of Iuda is signified by sleeping. 390. dayes on the  
 left side, and fourtie on the right. 9. Famine is also signified by bread  
 sprinkled with dung.*

1 **A**N D thou sonne of man take thee a bricke, & thou shalt  
 put it before thee : and thou shalt draw in it the citie of  
 2 Ierusalem † And thou shalt lay siege againt it, and shalt build  
 munitions, and cast vp :: a bancke, and pitch camps againt  
 3 it, and place engines round about. † And thou take thee an  
 yron frying panne, and thou shalt set it as an yron wal between  
 thee & the citie : and thou shalt set thy face stedely toward it,  
 and it

¶ I wil take a-  
 way my grace  
 from him, in  
 punishment of  
 his reuolting  
 from me.

¶ A preachers  
 office is as wel  
 to warne the  
 iust to perse-  
 uere in iustice  
 as to admonish  
 the wicked to  
 repent, & re-  
 turne to God.

The 2. part.  
 The destru-  
 ction of Ieru-  
 salem and the  
 Temple, with  
 the captiuitie  
 of the people  
 for their sin-  
 nes.

¶ To make a  
 banck, a ditch  
 is also made,  
 ordinarily a-  
 boue three  
 foote depe, &  
 so the earth

cast vp to-  
wardes the  
towne besie-  
ged make co-  
uert passage a-  
bout seven  
foot in height  
by which  
rench men ap-  
proch more  
safely towards  
the wal, where  
they purpose  
to make bat-  
terie, breach,  
and assault.  
:: It is very  
hard to expli-  
cate, how the  
tenne tribes  
were 390. yea-  
res in captiui-  
tie.  
:: And from  
what time the  
40. yeares are  
counted, seeing  
it is certaine,  
that the two  
tribes were in  
captiuitie. 70.  
yeares. See S.  
*Ierom. in Ezech.*

:: As a staffe  
aydeth the  
weake, so  
bread sustai-  
neth al men.

and it shal be besieged, and thou shalt compasse it : which is a  
signe to the house of Israel. † And thou shalt sleepe vpon thy  
left side, and shalt put the iniquities of the house of Israel  
vpon it, according to the number of the daies, that thou shalt  
sleepe vpon it, and thou shalt take their iniquitie. † And I  
haue geuen thee the yeares of their iniquitie, according to the  
number of daies :: three hundred and ninetie daies : and thou  
shalt beare the iniquitie of the house of Israel. † And when  
thou hast accomplished these thinges, thou shalt sleepe vpon  
thy right side the second time : and thou shalt take the iniquitie  
of the house of Iuda :: fourtie daies. a day for a yeare, a day,  
I say, for a yeare I haue geuen thee. † And thou shalt turne  
thy face to the siege of Ierusalem, and thine arme shal be stre-  
ched out : and thou shalt prophesie against it. † Behold I haue  
compassed thee with bandes : and thou shalt not turne thy self  
from thy side vnto the other side, til thou accomplish the daies  
of thy siege. † And thou take thee wheate and barley, and  
beanes, and lintiles, and millet, and fitches : and thou shalt put  
them into one vessel, and make thee loaves according to the  
number of the daies, that thou shalt sleepe vpon thy side : three  
hundred and ninetie daies shalt thou eate it. † And thy meare,  
that thou shalt eate, shal be in weight twentie staters a day :  
from time to time thou shalt eate it. † And water by measure  
thou shalt drinke, the sixt part of an hin : from time to time  
thou shalt drinke it. † And as hearth baken barley bread thou  
shalt eate it : and with the dung that commeth out of a man,  
thou shalt couer it before their eies. † And our Lord said : So  
shal the children of Israel eate their bread polluted among the  
Gentils, to the which I shal cast them out. † And I said : A, a,  
a, Lord God, behold my soule is not polluted, & a dead thing,  
and thing torne of beastes I haue not eaten from mine infancie  
euen til this time, and al vnclane flesh hath not entered into  
my mouth. † And he said to me : Behold I haue geuen thee  
dung of oxen for mans dung, and thou shalt make thy bread  
therewith. † And he said to me : Sonne of man : Behold I wil  
breake :: the staffe of bread in Ierusalem : and they shal eate  
bread in weight, and in carefules : and they shal drinke water  
in measure, and in distresse. † That bread and water sayling,  
euerie man may fall against his brother, & they may pine away  
in their iniquities.

*By the heare of the prophets head and beard powdered, and diuersly destroyed, 5. is signified the destruction of the Iewes. 10. The fathers and sonnes eating one an other, 12. in extremitie of pestilence, famine, and sword.*

- 1 **A**ND thou sonne of man take thee a sharpe knife, sha-  
 uing the heares : and thou shalt take it and draw it ouer  
 thy head, and ouer thy beard : and thou shalt take thee a bal-  
 2 lance of weight, and shalt diuide them. † The third part thou  
 shalt burne with fire in the middes of the citie, according to  
 the accomplishing of the dayes of the siege : and thou shalt  
 take a third part, and cut it with the knife in :: the circuit  
 therof : but the other third part thou shalt scatter into the ties of Iuda-  
 nere Ierusa-  
 lem.  
 3 wind, and I wil draw the sword after them. † And thou shalt  
 take therof a smal number : and shalt binde them in the skirt  
 4 of thy cloke. † And of them againe thou shalt take, and shalt  
 cast them forth in the middes of the fire, and shalt burne them  
 with fire : and out of it shal come forth a fire into al the house  
 5 of Israel. † Thus saith our Lord God : This is Ierusalem, I  
 placed her in the middes of the Gentils, and countries round  
 6 about her. † And she hath contemned my iudgements, so  
 that she was more impious then the Gentils : and my precepts  
 more then the landes, that are round about her. For they haue  
 cast away my iudgements, and in my precepts they haue not  
 7 walked. † Therefore thus saith our Lord God : Because you  
 haue passed the Gentils, that are round about you, & haue not  
 walked in my precepts, & haue not done my iudgements, and  
 according to the iudgements of the nations, which are round  
 8 about you, you haue not wrought. † Therefore thus saith our  
 Lord God : Behold I to thee, and I myself wil do iudgements,  
 9 in the middes of thee in the eyes of the Gentils. † And I wil  
 doe in thee that which I haue not done : and the like wherof  
 10 I wil doe no more for al thine abominations. † Therefore  
 :: the fathers shal eate the sonnes in the middes of thee, and  
 the sonnes shal eate their fathers : and I wil doe iudgements  
 in thee, and I wil scatter al thy remnant into euerie winde. :: Ieremie, La-  
 ment. 2. and Ba-  
 rach. ch. 2 pro-  
 phesied of the  
 same distresse  
 by famine in  
 the siege of  
 Ierusalem.  
 11 † Therefore I liue, saith our Lord God : Vnles for that thou hast  
 violated my sanctuarie in al thine offences, and in al thine ab-  
 ominations : I also doe breake thee, and mine eye shal not  
 12 spare, and I wil not haue mercie. † The third part of thee  
 shal dye with the pestilence, & shal be consumed with famine  
 in the

in the middes of thee: and a third part of thee shal fal by the sword round about thee: and thy third part I wil scatter into euerie wind, and I wil draw a sword after them. † And I wil accomplish my furie, & wil make mine indignation rest in them, and wil be comforted: & they shal know that I the Lord haue spoken in my zeale, when I shal haue accomplished mine indignation in them. † And I wil make thee a desert, and a reproch to the nations, that are round about thee, in the sight of euerie one that passeth by. † And thou shalt be a reproch, and blasphemie, an example, and astonishment amongst the nations, that are round about thee, when I shal haue done iudgements in thee in furie, and in indignation, and in the rebukes of anger. † I the Lord haue spoken: When I shal send verie sore arrowes of famine vpon them: which shal be mortiferous, and which I shal send to destroy you: and I wil gather famine vpon you, and wil breake among you the staffe of bread. † And I wil send in vpon you famine, and very sore beastes euen to destruction: and pestilence, and bloud shal passe through thee, and the sword I wil bring in vpon thee. I the Lord haue spoken.

∴ Blasphemie is here taken improperly, and signifieth that other nations shal not only reproch Ierusalem, but also taunt and scoffe at her miseries.

## CHAP. VI.

*For idolatrie the people shal be diuersly destroyed: 8. til the reliques conuert to God.*

**A**Nd the word of our Lord was made to me, saying: 1  
 † Sonne of man set thy face toward ∴ the mountaines 2  
 of Israel, and thou shalt propheticke to them, † and shalt say: 3  
 Mountraynes of Israel heare ye the word of our Lord God: 4  
 Thus saith our Lord God to the mountaines, and litle hilles, 5  
 and to the rockes, & the valles: Behold I wil bring vpon you 6  
 the sword, and wil destroy your excelses, † and cast downe 7  
 your altars, and your idols shal be broken: and I wil ouerthrow 8  
 your slaine before your idols. † And I wil lay the carcasses 9  
 of the children of Israel before the face of your idols: 10  
 and I wil disperse your bones about your altars † in al your 11  
 habitations. The cities shal be desolate, and the excelses shal 12  
 be cast downe, and destroyed, and your altars shal perish, and 13  
 shal be broken: and your idols shal cease, and your temples 14  
 shal be destroyed, and your workes shal be defaced. † And 15  
 the slaine shal fal in the middes of you: and you shal know 16  
 that I am the Lord. † And ∴ I will leaue in you them, that shal 17  
 escape 18

∴ Idolatrie was most especially committed in mountaynes, or hilles, and therefore both idols and idolaters were destroyed in the same places.

∴ Gods perpetual providence stil preserueth some

- escape the sword in the Gentils, when I shal disperse you in  
 9 the landes. † And your deliuered shal remember me amongst  
 the Gentils, to which they are led captiuitie: because I haue  
 broken their hart fornicating, and reuolting from me; and  
 their eyes fornicating after their idols: and :: they shal mislike  
 with them selues vpon the euils which they had done in al  
 10 their abominations. † And they shal know that I the Lord  
 11 haue not spoken in vaine to do them this euil. † Thus saith  
 our Lord God: Strike thy hand, and knocke thy foote, and  
 say: Alas, to al the abominations of the euils of the house of  
 Israel: because they shal fal by sword, famine, and pestilence.  
 12 † He that is far of, shal dye with pestilence: and he that is nere,  
 shal fal by the sword: and he that shal be left, and besieged,  
 shal dye for famine: and I wil accomplish mine indignation  
 13 in them. † And you shal know that I am the Lord, when your  
 slaine shal be amongst the middes of your idols, in the circuit  
 of your altars, in euerie high hil, & in al the toppes of moun-  
 taines, and vnder euerie wooddie tree, and vnder euerie oake  
 with thicke branches, the place where they burnt frankin-  
 14 cense smelling sweetly to al their idols. † And I wil stretch  
 forth my hand vpon them: and wil make the land desolate,  
 and destitute from the desert of Deblatha in al their habi-  
 tations: and they shal know that I am the Lord.

## CHAP. VII.

*Miseries shal be so great, 8. and shal come so presently, 16. that few shal  
 escape, and those also shal be in great terrour, and affliction.*

- 1 **A**N D the word of our Lord was made to me, saying:  
 2 † And thou sonne of man, thus saith our Lord God to  
 the land :: of Israel: The end is come, come is the end vpon  
 3 the foure quarters of the land. † Now an end vpon thee, and  
 I wil send my furie vpon thee: and I wil iudge thee according  
 to thy wayes: and I wil lay against thee al thine abominations.  
 4 † And vpon thee mingeye shal not spare, and I wil not haue  
 mercie: but I wil lay thy waies vpon thee, and thyne abomi-  
 nations shal be in the middes of thee: and you shal know  
 5 that I am the Lord. † Thus saith our Lord God: One affliction,  
 6 loe affliction cometh. † An end to meth, there cometh an end,  
 7 it hath awaked against thee: behold it commeth. † Destruction  
 commeth vpon thee, which dwellest in the land: the time  
 commeth, the day of slaughter is nere, and not of the glorie

reliques that  
 serue him sin-  
 cerely, and be-  
 fore those de-  
 part from this  
 world,  
 :: others doe  
 repent and re-  
 turne to God.

By Israel is  
 here meant al  
 the countrie  
 of Iurie, as ap-  
 peareth by the  
 general speech  
 folowing, the  
 foure quarters of  
 the land.

of mountaines. † Now streightway I powre out my wrath 8  
 vpon thee, and I wil accomplish my furie in thee: and I wil  
 iudge thee according to thy wayes, and I wil lay vpon thee  
 al thy wicked deedes. † And mine eye shal not spare, neither 9  
 wil I haue mercie: but I wil lay thy wayes vpon thee, and  
 thine abominations shal be in the middes of thee: and you  
 shal know that I am the Lord that strike. † Behold the day, 10  
 behold it commeth: destruction is gone forth, the rod hath  
 flourished, pride hath budded. † Iniquitie is risen in the rodde 11  
 of impietic: not of them, and not of the people, nor of the  
 sound of them: and there shal be no rest in them. † The time 12  
 commeth, the day is at hand: he that bieth let him not reioyce:  
 and he that selleth, let him not mourne: because wrath vpon  
 al the people therof. † Because he that selleth, 13  
 shal not re-  
 turne to that, which he hath sold, and as yet in the liuing the  
 life of them. For the vision shal not goe backe to al the multi-  
 tude therof: and man in the iniquitie of his life shal not be  
 strengthened. † Sound you with the trumpet, let al be prepa- 14  
 red, and there is none to go to the battel: for my wrath shal  
 be vpon al the people therof. † The sword without: and the 15  
 pestilence, and famine within: he that is in the filde shal dye  
 by the sword: and they that are in the citie, shal be deuoured  
 with the pestilence, and famine. † And those of them that 16  
 flee shal be sau'd: and they shal be in the mountaines as doves  
 of the valleis al trembling, euerie one in his iniquitie. † Al 17  
 handes shal be dissolued, and al knees shal runne with waters.  
 † And they shal gird themselues with hearecloathes, and 18  
 feare shal couer them, and in euerie face confusion, and vpon  
 al their heades baldnes. † Their silver shal be throwne forth, 19  
 and their gold shal be into a dunghil. Their silver, and their  
 gold shal not be able to deliuer them in the day of the furie of  
 our Lord. Their soule they shal not satisfie, and their bellies  
 shal not be filled: because it is made 20  
 a scandal of their ini-  
 quitie. † And the ornament of their Iewels they haue turned  
 into pride, and the images of their abominations, and idols  
 they haue made of it: for this cause haue I geuen it them into  
 vncleanes: † and I wil geue it into the handes of aliens to 21  
 spoyle, and to the impious of the earth for a praye, and they  
 shal contaminate it. † And I wil turne away my face from 22  
 them, & they shal violate my \* secretes: and spoylers shal enter  
 into it, and shal contaminate it. † Make a conclusion: because 23  
 the

22 In the yeare  
 of Iubeley the  
 landes which  
 were sold, re-  
 turned to the  
 seller or to his  
 heyres; *Leuit.*  
 25. but in the  
 captiuitie  
 there could be  
 no such reco-  
 uerie.

\* Adorning  
 of idols with  
 much gold  
 was occasion  
 that the Chal-  
 dees spoyled  
 the citie more  
 eagerly.

\* dyca

- the land is ful of the iudgement of bloud, and the citie ful of  
 14 iniquitie. † And I wil bring the worst of the nations, and  
 they shal possesse their houses: and I wil make the pride of  
 the mightie to cease, and they shal possesse their sanctuarie.  
 15 † Distresse comming vpon them, they wil seeke peace, and  
 16 there shal be none. † Trouble shal come vpon trouble, and re-  
 port vpon report, and they shal seeke vision of the prophete,  
 and :: the law shal perish from the priest, and counsel from  
 17 the ancientes: † The king shal mourne, and the prince shal  
 be clothed with sorowfulness, and the handes of the people  
 of the land shal be troubled. According to their way wil I doe  
 to them, and according to their iudgements I wil iudge them:  
 and they shal know that I am the Lord.

:: This & other  
 like places sig-  
 nifie scaritie  
 of Priestes to  
 teach the law,  
 in the captiui-  
 tie, but not an  
 vniuersal de-  
 struction or  
 want of al. For  
 euen then also  
 God conser-  
 ued some reli-  
 ques, as appea-  
 reth, Malach. 2.

## CHAP. VIII.

*In another vision the prophet seeth innumerable most abominable idolatries,  
 11, committed by al sortes of men, and women, 17. for which God wil  
 no longer spare them.*

- 1 **A**N D it came to passe in :: the sixt yeare, in the sixt mo-  
 nth, in the fift of the moneth: I sate in my house, and  
 the ancients of Iuda sate before me, and the hand of our Lord  
 2 God fel there vpon me. † And I saw, and behold a similitude  
 as ir were the resemblance of fire: from the resemblance of  
 his loynes, and downeward, fire: and from his loynes,  
 and vward, as it were the resemblance of brightnes, as  
 3 the appearance of amber. † And the similitude of a hand  
 put forth tooke me by the lockes of my head: and the spirite  
 lifted me vp between the earth and the heauen, and brought  
 me into Ierusalem in the vision of God, beside the inner doore,  
 that looked to the North, where was set an idol of zele to  
 4 prouoke emulation: † And loe there the glorie of the God of  
 Israel according to the vision which I had seene in the filde.  
 5 † And he said to me: Sonne of man, lift vp thine eyes to the  
 way of the North. And I lifted vp mine eyes to the way of the  
 North: and behold on the North of the porte of the altar the  
 6 idol of zele in the verie entrie. † And he said to me: Sonne  
 of man, doest thou see thinkest thou what these doe, the great  
 abominations, that the house of Israel doth here, that I may  
 depart far from my sanctuarie: and yet turning thou shalt see  
 7 greater abominations. † And he brought me into the doore  
 8 of the court: and I saw, and behold one hole in the wal. † And

:: After that  
 the prophet  
 had rested in  
 his house. 390.  
 dayes in which  
 time when so  
 euer he slept,  
 he lay only on  
 his left side, &  
 40: dayes in  
 like maner on  
 his right side,  
 which was in  
 al. 430. dayes,  
 which make  
 one yeare two  
 moneth, and  
 fife dayes, the  
 next day he  
 had this other  
 vision before  
 he went forth  
 to preach.

he said to me: Sonne of man digge the wal. And when I had digged the wal, there appered one doore. † And he said to me: Goe in, and see the most wicked abominations, which these doe here. † And being entered in I saw, and behold euerie similitude of creeping creatures, and of beasts, abomination, and al the idols of the house of Israel were painted in the wal round about through out. † And seuentie men of the ancients of the house of Israel, and Iezonias the sonne of Saphan stood in the middes of them, that stood before the pictures: and euerie one had a censar in his hand: and a vapour of a clowde rose vp from the frankincense. † And he said to me: Surely thou seest sonne of man what thinges the ancients of the house of Israel, doe in darkenes, euerie one in the secret of his chamber: for they say: Our Lord seeth vs not, our Lord hath forsaken the earth. † And he said to me: Yet turning thou shalt see greater abominations, which these doe. † And he brought me in by the doore of the gate of the house of our Lord, which looked to the North: and behold their women sate mourning for Adonis. † And he said to me: Surely thou hast sene o sonne of man: yet turning thou shalt see greater abominations then these. † And he brought me into the inner court of the house of our Lord: and behold in the doore of the temple of our Lord between the porch and the altar, as it were fise and twentie men hauing their backs against the temple of our Lord, and their faces to the East: and they adored toward the rising of the sunne. † And he said to me: Surely thou hast sene o sonne of man: why, is this a light thing to the house of Iuda, that they should doe these abominations, which they haue done here: because they replenishing the land with iniquitie, are turned to prouoke me? and behold they put a bough to their nostrils. † Therefore I also wil doe in my furie: mine eye shal not spare, neither wil I haue mercie: and when they shal crie to mine cares with a lowd voice, I wil not heare them.

## CHAP. IX.

*The prophet seing six men, by Gods commandment, kil al, 6. that are not marked with THAV in their forehead: 8. lamenteth so great a slaughter. 9. and God answereth, that their iniquitie may not be longer tolerated.*

∴ VVicked men either do not beleue, or litle consider Gods knowledge, and prouidence, of al thinges, and so fall into idolatrie.

∴ Rabbi Dauid and Rabbi Salomon write that the image of this idol being made of brasse had eyes of lead, and when the brasse was made hote, by fire secretly put vnder, the lead beginning to melt, the image seemed to wepe, wherupon the women of compassion did wepe with their goddesse.

∴ The prophet being first instructed by a voice that the destruction is nere at hand:

**A**ND ∴ he cried in mine cares with a lowd voice, saying: ∴ The visitations of the citie approach, and euerie one hath



¶ As in  
perfection  
was.

- 2 hath \* a weapon of slaughter in his hand. † And behold  
 :: six men came from the way of the vpper gate, which looketh  
 to the North: and euerie mans weapon of destruction in his  
 hand: :: one man also in the middes of them was clothed  
 with linnen garments, and the inkehorne of a writer at his  
 reines: and they entered in, and stood by the brasen altar.  
 3 † And the glorie of the Lord of Israel was taken vp from the  
 Cherub, which was ouer him to the threshold of the house:  
 and he called the man, that was clothed with the linnen gar-  
 4 ments, and had the inkehorne of a writer on his loynes. † And  
 our Lord said to him: Passe through the middes of the citie  
 in the middes of Ierusalem: and <sup>11</sup> signe \* Thau vpon the fore-  
 heades of the men that mourne, and lament vpon al the abo-  
 5 minations, that are done in the middes therof. † And to them  
 he said in my hearing: Passe through the citie folowing him,  
 and strike: let not your eye spare, neither haue ye mercie.  
 6 † The old, the yong man, and the virgin, the litle one, and  
 the wemen kil to vter destruction: but euery one vpon whom  
 you shal see Thau, kil not, and :: begin ye at my Sanctuarie.  
 They began therefore at the ancient men, which were before  
 7 the face of the house. † And he said to them: Contaminate  
 the house, & fil the courtes with the slaine: goe ye forth. And  
 8 they went forth, and stroke them that were in the citie. † And  
 the slaughter being accomplished I remained: and I fel vpon  
 my face, and crying: I said Alas, alas, alas ô Lord God, wilt  
 thou then destroy al the remnant of Israel, powring out thy  
 9 surie vpon Ierusalem? † And he said to me: The iniquitie of  
 the house of Israel, and Iuda is exceeding great, and the land  
 is replenished with bloud, and the citie is replenished with  
 auersion: for they haue said: Our Lord hath forsaken the earth,  
 10 and our Lord seeth not. † Therefore mine eye also shal not  
 spare, neither wil I haue mercie: I wil requite their way vpon  
 11 their head. † And behold the man, that was clothed with the  
 linnen garments, that had the inkehorne at his backe, ansew-  
 red a word, saying: I haue done as thou hast commanded me.

forthwith  
in the same vi-  
sion, seeth six  
men coming  
to kil the ido-  
lars.  
:: Yet one is  
sent before  
the six to  
marke some,  
whom Gods  
merch vvil  
saue from the  
slaughter, be-  
cause he neuer  
suffereth his  
Church to be  
wholly de-  
stroyed.

: For abuses  
of holie Sacri-  
fices, Sacra-  
mentes, and  
other sacred  
Rites, God suf-  
fereth first  
Churches and  
Monasteries  
to be destroy-  
ed, and clergie  
men and other  
religious per-  
sons to be per-  
secuted, and so  
punishment  
proceedeth to  
other offen-  
ders. as, 1. Pet. 4.  
v. 17. Iudgement  
beginneth at the  
house of God.

## ANNOTATIONS. CHAP. IX.

4. *Signe Thau vpon the foreheades.* ] Most of the Hebrevv Rabbins, as also the Septuagint, likewise Aquila, and Symmachus translate THAV according to the signification of the Hebrevv vvord, *a signe*: as if it were commanded only in general to sette one signe or other, not anie determinate certaine signe or

Some tran-  
late, *signe a  
signe, or, sette*

mark

¶ Marke  
with †

a marke vpon  
the foreheades.

Others translate more distinctly: *signe Thau vpon the foreheades.* or *marke the foreheades with Thau, or. T.* That is with the letter which hath the forme of a Crosse. It was in the time of Ezechiel in figure, now is in remembrance of Christs Crosse. The ancient Fathers testifie the continual vse of the signe of the Crosse in the Church.

Honour of  
the Crosse  
proueth Christ  
to be God.

marke on the foreheades of the men that mourne, and lament vpon the abominations, that are done in Ierusalem. But aswel some other Hebrew Rabbins, with the Chaldee Paraphrasis, as also Theodorion, and in manner al other ancient Latin Interpreters, whom S. Ierom foloweth, translate as in the vulgar Edition, *signa Thau super frontes viroꝝ gementium, &c. signe Thau vpon the foreheades of the men that mourne, &c.* That is, marke their foreheades with THAV, the last Hebrew letter: which in the old Hebrew characters, vsed even to S. Ieroms time by the Samaritanes, hath the similitude and forme of a Crosse. So expressing a particular determinat signe; as when the Angel slew the firstborne of Ægypt, the Israelites houses were distinctly marked with blood, sprinkled on the postes of their dores: mystically signifying our B. Sauours most sacred blood to be shed for Redemption of mankind: so also this letter THAV bearing the forme of a Crosse, formed in the foreheades of the mourners, signified the Crosse, wheron Christ our Lord should dye, and redeeme vs from sinne. VVhich signe, as it was then prefiguratiue, and propheticall; so now it is representatiue, and commemoratiue of our Redemption made by our B. Sauour, on the holie Crosse. That we may truly glorie in Christ, and that with our great Apostle S. Paul, in CHRIST CRUCIFIED. VVith great reason therefore hath the whole Church of Christ singularly esteemed, and continually vsed this holie Signe of the Crosse in al Diuine Mysteries, and godlie workes, euen from the Apostles time. VVitnesse hereof are the ancient Fathers; S. Dionysie Ariopagite, *Eccles. Hierarch. c. 2.* reciting the signe of the Crosse amongst other sacred Rites in administration of Baptisme: who also *c. 5. & 6.* maketh like mention of the same signe in making Priestes, & professing of Religious persons. Likewise S. Ireneus, *li. 2. c. 42.* describeth the forme of the Crosse. S. Iustinus Martyr, *Dialogo cum Tryphone*, sheweth diuers figures in the old Testament of the Crosse. Tertullian, *Aduersus Marcionem*, testifieth that the Apostles, and al the faithful of Christ were signed in their foreheades with the signe of THAV, the last of the Hebrew letters, bearing the forme of a Crosse: the same (saith he) with the Greke letter, TAV, and our Latine T. VVho further both in that place, and *li. de corona militis, & li. de resurrex. carnis*, testifieth the most frequent vse of this holie signe of the Crosse. After him S. Cyprian vvitnesse the same in his time. *Epist. ad Tybaritanos. li. ad Demetrianum, & li. 1. ca. 8. Testimoniorum aduers. Iudeos.* More especially, *li. 2. c. 22.* proueth by this place amongst other holie Scriptures, that in this signe of the Crosse, is health to al that are signed therewith in the foreheades. S. Chrysostom. *li. cont. Gentiles*, Amongst other demonstrations, sheweth by the honour, and daylie vse of the Crosse, that Christ is God; because none but God could make a thing, vvhich before vvvas so execrable, to be now euery where so highly esteemed. And in his Homilies, *55. in Mat. 26. & 84. in Ioan. 19.* and other places, vvitnesse that in Baptisme, in the most holie Eucharist, in the Sacrament of holie Orders, & in al most excellent Mysteries, the Ensigne of Victorie, the signe of the Crosse is euer present vnto vs: in al his discourse teaching, to glorie not only in Christ crucified, but also to honour the signe of the Crosse. And that vvho foeuer despiseth the signe of the Crosse, despiseth in deede Christ Crucified: To omitte others, S. Augustin recordeth, *li. 1. Confess. c. 11.* that himself vvhen he vvvas a childe, and dangerously sicke, vvvas by his mothers pious care, signed vvith the signe of the Crosse. & *li. de catechizandis rudibus. c. 20.* teacheth that euerie one is to be signed in the forehead with the signe of the Crosse, & that al Christians are so signed. Also *Tract. 118. in Ioan.* VVhat is the signe of Christ (saith he) which al know, but the Crosse of Christ: which signe yales it be adioyned, as wel to the foreheades of them

Exo.

1. Cor

of them that beleue in Christ, as to the water it selfe vvherevvith they are regenerate, and to the christe oyle, vvherevvith they are anointed, as also to the Crosse & the Sacrifice, vvherevvith they are nouished; none of these thinges is rightly performed. Or vvil you haue him to speake more plainly, or more generally? In Conser 101. *de vmpare*: VVith the signe of the Crosse (saith he) our Lords bodie is firmation, in consecrated, & al thinges, vvhat ouer are sanctified, are consecrated vvith the B Eucharist, in Consecration of Christ name in this signe VVho pleaseth to see more testimonies of ancient Fathers, may also reade S. Basil, *li. de spiritu sancto*. S. Cyril of Ierusalem, *Catechisi. 4. & 13*. S. Ambrose, *Opus, (vnde de obitu Theodosij)*. S. Gregorius, *Epist. 126*.

The apparition also of this signeto Constantin the great, vvith this inscription: *IN HOC VINCES*, is most famous; vvritten by Eusebius *Cæsariensis* in his Epistle to the same Emperour. And Nicephorus, *li. 10. c. 2. Hist. Eccles.* vvriteth that the formes of Crosse; set vvith the deuy vpon the garments of Iulian the Apostata, and of his folowors. And manie other histories, both ancient and moderne make mention of the like apparitions.

But aboue al others, the most principal is to come: The Signe of the Sonne of man; as our B. Sauour himselfe fortelleth, vvich shal appeare in the heauen at his coming to iudge the vvhole vvorld: his most proper Ensigne the Crosse; by vvich he conquered the diuel, sinne, death, and al enimies of God and men. So al ancient Fathers vndoubtedly vnderstand his prediction. *Mat. 24*. Then vvil this signe appeare to the great confusion of al vnsigned miscreants, vvith other vvicked enimies of the Crosse, and Crucifix. For then shal al the vvorld, both men, and Angels see, vvhat infinite charitie, our most blessed Redeemer hath vsed for mans saluation; and how iustly those that either doe not beleue, or not regard his so vnpeakable mercie, shal be adiudged to euermlasting damnation in the pite and fire of hel. And on the other side, al those that are rightly signed in their foreheades, and haue accordingly performed that, vvich in Baptisme they promised, shal mete this sau'ng Ensigne, vvith incomparable comfort, ioy, and gladnes; vvho coming clothed in vvhit robes, vvith palmes of victorie in their hands, shal then receiue glorious crownes in eternal life.

Miraculous apparitions of the signe of the Crosse.

The signe of the Crosse shal appeare before Christ, co ming to iudge.

The vnsigned shal be confounded.

The rightly signed shal be glorified.

## CHAP. X.

*Destruction of the citie is againe signified by apparence of fire sprinkled thereon, 9. with description of Cherubims, foure wheelles, and of the foure liuing creatures.*

- 1 **A**NÐ I saw, and behold :: in the firmament, that was ouer the head of the Cherubs, as it were the sapphire stone, as it were the forme of the similitude of a throne appeared ouer them. † And he spake to the man, that was clothed vvith the linnen garments, and sayd: Goe in the middes of the wheelles that are vnder the Cherubs, and fil thy hand vvith the coles of fyre, that are betwen the Cherubs, & powre them out vpon the citie. And he went in, in my sight: † and the Cherubs stood
- 2 :: In this vision appeared in the ayre as it were a man sitting in a throne of sapphire stone, ouer the image of Cherubs & foure wheelles vnder them.

ppp

on the

on the right hand of the house, when the man went in, and a  
 cloude filled the inner court. † And the glorie of our Lord 4  
 was lifted vp from about the Cherub to the threshold of the  
 house: and the house was replenished with the cloude, and the  
 court was replenished with the brightnes of the glorie of our  
 Lord. † And the sound of the winges of the Cherubs was  
 heard euen to the vtter court, as it were the voice of God al-  
 mightie speaking. † And when he had commanded the man, 6  
 that was clothed with the linnen garments, saying: Take fyre  
 from the middes of the wheelles, that are between the Cherubs:  
 he being gone in stood beside the wheele. † And a Cherub 7  
 stretched out his hand from the middes of the Cherubs to the  
 fyre, that was between the Cherubs: and he tooke, & gaue into  
 his handes, that was clothed with the linnen garments: who  
 taking it went forth. † And there appeared in the Cherubs the 8  
 similitude of a mans hand vnder their winges. † And I saw, 9  
 and beheld foure wheelles by the Cherubs: one wheele by one  
 Cherub, and another wheele by one Cherub; and the forme of  
 the wheelles was as it were the resemblance of the stone Chry-  
 solitus: † and their resemblance, one similitude to the foure: 10  
 as it were: a wheele in the middes of a wheele. † And when 11  
 they walked, they went into foure partes: and they returned  
 not walking out to the place, wherunto, that which was first,  
 declined, the rest also folowed, neither did they turne. † And 12  
 al their bodie, and neckes, and handes, and winges, and the  
 circles were ful of eyes, in the circuite of the foure wheelles.  
 † And these wheelles he called voluble, my self hearing it. 13  
 † And one had foure faces: one face, the face of a Cherub, 14  
 and the second face, the face of a man: and in the third the face  
 of a lyon: and in the fourth the face of an eagle. † And the 15  
 Cherubs were lifted vp: the same is the liuing creature, that I  
 had sene by the riuer Chobar. † And when the Cherubs wal- 16  
 ked, the wheelles also went together by them: and when the  
 Cherubs lifted vp their winges, to be rayfed vp from the earth,  
 the wheelles rested not, but also were besyde them. † Those 17  
 standing, they stood: and with them lifted vp they were lifted  
 vp. For the spirit of life was in them. † And the glorie of our 18  
 Lord went forth from the threshold of the temple: and stood  
 ouer the Cherubs. † And the Cherubs lifting vp their winges, 19  
 were exalted from the earth before me: and they going forth,  
 the wheelles also folowed: and it stood in the entry of the east  
 gate

∴ The strange  
 forme of these  
 foure payre of  
 wheelles, signi-  
 fied the conso-  
 nant agreement  
 of the old and  
 new Testa-  
 ment. S. Greg.  
 12. 6. in Exech.  
 ∴ They were  
 readie to goe  
 forward, back  
 ward, on the  
 right hand, on  
 the left, or to  
 what part soe-  
 uer without  
 turning a-  
 bout.  
 ∴ It seemeth e-  
 uerie one had  
 as it were  
 foure faces. v.  
 21. all like mens  
 faces, but one  
 more resem-  
 bling a mans  
 face then the  
 other, one  
 somewhat re-  
 sembling an  
 oxes face (c. 1.  
 here called he,  
 face of a cher-  
 ub) another,  
 the face of a  
 lion, the other  
 of an eagle.

gate of the house of our Lord: and the glorie of the God of  
 20 Israel was ouer them. † The same is the liuing creature, which  
 I saw vnder the God of Israel by the riuer Chobar: and I vn-  
 21 derstood that they were Cherubs. † Foure faces to one, and  
 foute wings to one: and the similitude of a mans hand vnder  
 22 their wings. † And the similitude of their faces, the same  
 faces, which I had seene by the riuer Chobar, and the lookes  
 of them, and the way of euerie one to goe before his face.

## CHAP. XI.

*Against false prophetes affirming that the people should not be carried into  
 captiuitie, 4. Ezekiel prophesieth that they shall not scape it, 13. That  
 is a false prophet dieth: 14. and God promiseth to conserue some reli-  
 gious: 19. and to geue a new spirit in their hartes.*

1 **A**ND the spirit lifted me vp, and brought me into the  
 east gate of the house of our Lord, which looketh to  
 the rising of the sunne: and behold in the entrie of the gate  
 five and twentie men: and I saw in the middes of them Iezo-  
 2 nias the sonne of Azur, and Phelias the sonne of Banaias,  
 & the princes of the people. † And he said to me: Sonne of  
 3 man, these are the men, that conceiue iniquitie, and deuise  
 most wicked counsell in this citie, † saying: We are not houses  
 4 builded of late: This is the caldron, and we the flesh. † Ther-  
 5 fore prophetic of them, prophetic thou sonne of man. † And  
 the spirit of our Lord fel vpon me, and said to me: Speake:  
 Thus saith our Lord: So haue you spoken o house of Israel,  
 6 and the cogitations of your hart I know. † Very manie haue  
 you killed in this citie, and you haue filled the wayes therof  
 7 with the slaine. † Therefore thus saith our Lord God: Your  
 slaine, whom you haue layd in the middes therof, these are the  
 8 flesh, and this is the caldron: and I wil bring you out of the  
 9 middes therof. † The sword you haue feared, and the sword  
 I wil bring vpon you, saith our Lord God. † And I wil cast  
 you out of the middes therof, and I wil geue you into the hand  
 10 of the enemies, and wil doe iudgements in you. † You shal  
 fall by the sword: in the borders of Israel wil I iudge you, and  
 11 you shal knowe that I am the Lord. † This shal not be as a  
 caldron to you, and you shal not be as flesh in the middes  
 12 therof, in the borders of Israel I wil iudge you. † And you  
 shal know that I am the Lord: because you haue not walkt  
 in my precepts, & haue not done my iudgments, but you haue

The prophet  
 in Chaldea  
 saw in spirit  
 what was done  
 in Ierusalem.

VVere not  
 new houses  
 builded (say  
 the false pro-  
 phetes) since  
 Ieremie said,  
 that al our  
 houses should  
 be destroyed?  
 vtherupon  
 they int erre  
 that his pro-  
 phetic is false:  
 and so coun-  
 ted themselues  
 as secure, in  
 Ierusalem: as  
 flesh in the  
 porte.

The false  
 prophetes fea-  
 red warres,  
 but not capti-  
 uitie, therefore  
 the prophet  
 assurcth them  
 that the peo-  
 ple shal feeble  
 both sword, &  
 done captiuitie.

Helamented  
not the death  
of the false  
prophet, but  
feared great  
ruine of the  
people seeing  
this wicked  
mandye so so-  
denly.  
God stil con-  
serueth his  
Church from  
vnter ruine, as  
the prophets  
do often as-  
firme. Iere. 4.  
7. 27. ch. 5. 7.  
10. 18. Psal. 88.  
7. 3. 35.

done according to the iudgements of nations, that are round  
about you. † And it came to passe, when I prophesied, Pheltias 13  
the sonne of Banaias died: and I :: sel vpon my face crying with  
a lowd voice: & sayd: Alas, alas, alas, o Lord God: makest thou  
a consumation of the remnant of Israel? † And the word of 14  
our Lord was made to me, saying: † Sonne of man thy bre- 15  
theren, thy bretheren, thy kinsmen, & al the house of Israel, al  
to whom the inhabitantes of Ierusalem haue sayd: Depart ye  
far from our Lord, the land is geuen to vs in possession. † Ther- 16  
fore thus sayth our Lord God: Because I haue made them far of  
in the Gentils, and because I haue disperfed them in the landes:  
I wil be :: a litle sanctification to them in the landes, to which  
they are come. † Therefore speake: Thus sayth our Lord God: 17  
I wil gather you out of the peoples, and vnite you out of the  
landes, wherein you are disperfed, & I wil geue you the ground  
of Israel. † And they shal goe in thither, and shal take away al 18  
the offences, and al the abominations therof out of it. † And I 19  
wil geue them one hart, and wil geue a new spirite in their  
bowels: and I wil take away the stonie hart out of their flesh,  
and wil geue them a fleshie hart: † that they may walke in 20  
my precepts, and keepe my iudgements, and doe them: and  
they may be my people, and I may be their God. † Whose hart 21  
walketh after their offences and abominations, their way wil  
I lay on their head, sayth our Lord God. † And the Cherubs 22  
lifted vp their winges, and the wheelles with them: and the  
glorie of the God of Israel was ouer them. † And the glorie of 23  
our Lord ascended from the middes of the citie, & stood ouer  
the mount, that is on the east side of the citie. † And the spirite 24  
lifted me vp, and brought me into Chaldee to the transmigra-  
tion, in a vision in the spirite of God: and the vision which I  
had seene was taken vp from me. † And I spake to the trans- 25  
migration al the wordes of our Lord, which he had shew-  
ed me.

## CHAP. XII.

*By providing furniture for a iourney, and carying it from one place to an  
other, 5. and flying through a hole in the wal, 10. the prophet signifieth  
that the king, and people shal goe into captiuitie. 17. By eating, as if he  
were troubled, foresheweth their famine. 21. At which shal come quickly.*

**A**Nd the word of our Lord was made to me, saying: 1  
† Sonne of man thou dwellest in the middes of an exa- 2  
sperating.

- ſperating houſe: which haue eyes to ſee, and ſee not: and eares  
 to heare, and heare nor: becauſe it is an exaſperating houſe.  
 3 † Thou therefore O ſonne of man, make thee :: veſſels of tranſ- :: Provide fur-  
 migration, and thou :: ſhalt ſitte by day before them: and, niture for tra-  
 thou ſhalt ſitte out of thy place to an other place: in their uel.  
 ſight, if perhaps they wil behold: becauſe it is an exaſperating :: Traſſe vp, &  
 4 houſe. † And thou ſhalt carie forth thy veſſels as the veſſels of carie bag and  
 one ſitting by day in the ſight of them: and thou ſhalt goe one place to  
 forth at euen before them, as one goeth forth that flitteth. an other.  
 5 Before their eyes dig to thee through the wall: and thou ſhalt  
 6 goe forth through it. † In their ſight on ſhoulders thou ſhalt  
 be caried, in the darke thou ſhalt be caried out: thou ſhalt  
 couer thy face, & ſhalt not ſee the earth: becauſe I haue geuen  
 7 thee a portending ſigne to the houſe of Iſrael. † I did therfore  
 as he had commanded me: I caried my veſſels as the veſſels of  
 one ſitting by day: and at euen I digged to me through the  
 wall with my hand: and I went forth in the darke, and was  
 8 caried on ſhoulders in their ſight. † And the word of our Lord  
 9 was made to me in the morning, ſaying: † Sonne of man, hath  
 not the houſe of Iſrael the exaſperating houſe ſayd to thee:  
 10 What doeſt thou? † Szy to them: Thus ſayth our Lord God:  
 This burden vpon the prince, that is in Ieruſalem, and vpon al  
 11 the houſe of Iſrael, which is in the middes of them. † Say: I  
 am your portending ſigne, as I haue done, ſo ſhal it be done to  
 them. into tranſmigration, and into captiuitie ſhal they goe.  
 12 † And the prince, that is in the middes of them, ſhal be caried  
 on ſhoulders, he ſhal goe forth in the darke: they ſhal digge :: The falſe  
 through the wal to bring him out: his face ſhal be couered, prophetes ar-  
 13 that he may not ſee the earth with his eye. † And I wil ſtrech gued here E-  
 forth my nette vpon him, and he ſhal be taken in my net: and zechiel of con-  
 I :: wil bring him into Babylon into the land of the Chaldees, tradition that  
 14 and he ſhal :: not ſee it, and there he ſhal dye. † And al that the king  
 are about him, his gard, & his troupes I wil diſperſe into eue- ſhould be ca-  
 15 rie wind: and I wil draw the ſword after them. † And they ried into Ba-  
 ſhal know that I am the Lord, when I ſhal haue diſperſed bylon, :: and  
 16 them in the Gentils, and ſcattered them in the landes. † And ſhould not ſee  
 I wil leaue of them a few men from the ſword, & the famine, Babylon. But  
 and the peſtilence: that they may declare al their wicked the euent con-  
 deeds in the Gentils, to which they ſhal enter: and they ſhal uinced their  
 17 know that I am the Lord. † And the word of our Lord was rath iudge-  
 18 made vnto me, ſaying: † Sonne of man, cate thy breade in ment. For he  
 was caried  
 thither blinde.  
 4. Reg. 25.

trouble: yea and drinke thy water in hast, & sorrowfulnes. † And 19  
 thou shalt say to the people of the land: Thus sayth our Lord  
 God to them, that dwell in Ierusalem in the land of Israel:  
 Their bread they shall eat in carefulness, and their water in de-  
 solation they shall drinke: that the land may be made desolate  
 from the multitude thereof, for the iniquitie of all that dwell  
 therein. † And the cities, that are now inhabited, shall be deso- 20  
 late, and the land desert: and you shall know that I am the Lord.  
 † And the word of our Lord was made to me, saying: 21  
 † Sonne of man, what is this? † prouerbe with you in the land 22  
 of Israel? saying: The dayes shall be differred to a long time, &  
 all vision shall perish. † Therefore say to them: Thus sayth our 23  
 Lord God: I will make this prouerbe cease, neither shall it anie  
 more be commonly sayd in Israel: and speake to them that the  
 dayes are at hand, and the word of euerie vision. † for all vision 24  
 shall no more be in vaine, nor diuination ambiguous in the  
 middes of the children of Israel. † Because I the Lord wil 25  
 speake, and what word soeuer I shall speake, shall also be done,  
 it shall not be prolonged anie more: but in your dayes ye exa-  
 sperating house, will I speake the word, & wil doe it, sayth our  
 Lord God. † And the word of our Lord was made to me, 26  
 saying: † Sonne of man, behold the house of Israel, they that 27  
 say: The vision, that this man seeth, is for manie dayes: and this  
 man prophecieth long times. † Therefore say to them: Thus 28  
 sayth our Lord God: Euerie word of mine shall be prolonged  
 no further: the word that I shall speake, shall be accomplished,  
 sayth our Lord God.

∴ That which  
 is commonly  
 saide of manie  
 is called a pro-  
 uerbe.  
 ∴ False pro-  
 phetes per-  
 swaded the  
 people, that  
 seeing the cap-  
 titiue fore-  
 told by the  
 prophetes was  
 not yet come  
 therefore it  
 would neuer  
 come. As he-  
 retikes shall  
 denie the day  
 of general  
 iudgement.  
 1. Pet. 3.

## CHAP. XIII.

*God threateth false prophetes, 5. that flatter the people with lies: 10. with-  
 out the feare of God. 17. Likewise false prophetesses, that deceiue them-  
 selues and others with flatterie, 19. for worldlie gayne.*

**A**Nd the word of our Lord was made to me, saying: 1  
 † Sonne of man prophecie to the prophetes of Israel, that 2  
 prophecie: and thou shalt say to them, that prophecie of their  
 owne hart: Heare ye the word of our Lord: † Thus sayth our 3  
 Lord God: Wo to the foolish prophetes: which folow their  
 owne spirite, and see nothing. † As foxes in the desertes, were 4  
 thy prophetes o Israel. † You haue not ascended against, nor 5  
 opposed a wal for the house of Israel, that you might stand in  
 battel in the day of our Lord. † They see vayne thinges, and 6  
 they



- they diuine lies, saying: Our Lord sayth: whereas our Lord sent them not: and they persevered to confirme the word.
- 7 † Why haue you not seene vayne vision, and spoken lying diuination? and you say: Our Lord saith; whereas I haue not spoken.
- 8 † Therefore thus saith our Lord God: Because you haue spoken vayne thinges, and haue scene lies: therefore behold I to you, saith our Lord God. † And my hand shal be vpon the peophers, that see vayne thinges, and diuine a lie: in the counsel of my people they shal not be, and in the scripture of the house of Israel they shal not be written, neither shal they enter into the land of Israel: and you shal know that I am the Lord God. † For that they haue deceived my people, saying: Peace, and there is not peace: and he builded the wal, and they daubed it with morter: without straw. † Say to them, that daube without tempering, that it shal fal: for there shal be a shower ouerflowing, and I wil geue very great stones falling violently from aboue, and the wind of a storme dissipating.
- 12 † for in dede behold the wal is fallen: shal it not be sayd to you: Where is the dawbing, that you dawbed? † Therefore thus sayth our Lord God: And I wil make the spirite of tempests to breake forth in myne indignation, and there shal be an ouerflowing shower in my furie: and great stones in my wrath vnto consumption. † And I wil destroy the wal, that you haue dawbed without tempering: and I wil make it euen with the ground, and the fundation therof shal be reueled: and it shal fal, and shal be consumed in the middes therof: and you shal know that I am the Lord. † And I wil accomplish myne indignation in the wal, & in them, that daube it without tempering, and I wil say to you: The wal is not, and they are not that daube it. † The prophetes of Israel, which prophecie to Ierusalem, and see vision of peace for it: and there is not peace, sayth our Lord God. † And thou sonne of man, put thy face against: the daughters of thy people, which prophecie of their owne hart: and doe thou prophecie vpon them, † and say: Thus sayth our Lord God: Wo to them that sow cushions vnder euerie cubite of the hand: and make pillowes vnder the head of euerie age to catch soules: and when they caught the soules of my people, they did: viuificate their soules. † And they violated me to my people, for a handful of barley, and a cantel of bread, that they might kil the soules, which dye not, and viuificate the soules which liue not, lying to my people,

As a wal of clay, or morter without straw or other temperature, is washed away with rayne, so vaine hopes of securitie, without repentance & good wvorkes deceive the careless people that liue in sinne.

There were also false prophetesses feigning to be illuminated with the spirit of Prophecies as Debora (Iud. 4.) Holda (4. Reg. 22.) & other holie women were in dede true prophetesses. but these, by flatterie deceived the people, saying they were in good state and in securitie, when they

that

were in sinne,  
& in extreme  
danger of  
both tempo-  
ral and eternal  
tine.

that beleueuerh lies. † For this cause thus saith our Lord God: 16  
Behold I to your cushions, wherewith you catche flying soules:  
and I wil breake them from your armes: and I wil let goe the  
soules that you take, the soules to flie. † And I wil breake 21  
your pillowes, and wil deliuer my people out of your hand,  
neither shal they be anie more in your handes to be a praye:  
and you shal know that I am the Lord. † For that you haue 22  
made the hart of the iust to mourne lyingly, whom I made not  
forowful: and haue strenghtned the handes of the impious,  
that he might not returne from his euil way, and liue. † Ther- 23  
fore you shal not see vaine thinges, and diuinations you shal  
diuine no more, and I wil deliuer my people out of you hand:  
and you shal know that I am the Lord.

## CHAP. XIII.

*Idolaters inquiring of Gods wil by his prophetes, 6. must first depart from  
idolatrie: 8. otherwise God wil permitte fals prophetes to deceiue them,  
and both shal perish together: 12. by famine; 15. by rauinous beastes;  
17. sword; 19. and pestilence; yea Noë Daniel, and Job interceding  
shal not deliuer them ( v. 14. 16. 18. 20. ) 21. yet God wil conserue some  
that the whole Church perish not.*

∴ God reueled  
to the prophet  
that these

men came not  
sincerely to  
lerne, but were  
setled in their  
hart to serue  
the idoles. As  
vworldlie men  
in heretical  
countries do  
inquire of  
Catholique  
Priestes vwhat  
they should do  
but remaine  
retolued to  
participate  
with heretiks.  
∴ Such men  
are first of al  
to be admoni-  
shed, to depart  
from idolatrie  
heresie, schi-  
sme, & from al  
practise ther-  
of: which is

**A**ND men of the ancients of Israel came to me, and sate 1  
before me. † And the word of our Lord was made to 1  
me, saying: † Sonne of man, ∴ These men haue put their vn- 3  
cleannes in their hartes, and the scandal of their iniquitie they  
haue set against their face: what, being asked shal I answer  
them? † For this cause speake to them, and thou shalt say to 4  
them: Thus saith our Lord God; Man, man of the house of Is-  
rael, that shal put his vncleannes in his hart, & set the scandal  
of his iniquitie against his face, & shal come to the prophet as-  
king me by him: I the Lord wil answer him in the multitude  
of his vncleannes: † that the house of Israel may be taken in 5  
their hart, wherewith they haue reuolted from me in al their  
idols. † Therefore say to the house of Israel: Thus saith our 6  
Lord God: ∴ Conuert, and depart from your idols, and from al  
your contaminations turne away your faces. † Because man 7  
man of the house of Israel, and of the profelytes whosoeuer  
shal be a stranger in Israel, if he be alienated from me, and put  
his idols in his hart, and set the scandal of his iniquitie against  
his face, and come to the prophet to aske me by him: I the  
Lord wil answer him by my self. † And I wil set my face vpon 8  
that

- that man, and wil make him for an example, and a for a pro-  
uerbe, and wil destroy him out of the middes of my people:
- 9 and you shal know that I am the Lord. † And the prophete  
when he shal erre, and shal speake a word: I the Lord :: haue  
deceiued that prophete: and I wil stretch forth my hand vpon  
him, and wil rase him out of the middes of my people Israel.
- 10 † And they shal carie their iniquitie: according to the in-  
iquitie of him that asketh, so shal the iniquitie of the prophete  
be. † That the house of Israel may no more erre from me,  
nor be polluted in al their preuarications: but may be my peo-  
ple, & I may be their God, saith the Lord of hostes. † And the
- 12 word of our Lord was made to me, saying: † Sonne of man, the  
land when it shal sinne to me, that transgressing it transgres-  
seth, I wil stretch forth my hand vpon it, and wil breake the rod  
of the bread therof: and I wil send famine into it, and wil kil
- 14 out of it man and beast. † And if these three men shal be in the  
middes therof, :: Noe, Daniel, and Iob: they by their iustice  
shal deliuer their owne soules, saith the Lord of hostes. † And  
if I shal bring most euil beasts also vpon the land, to waste it;  
and it be without passage, for that there is none can passe be-  
cause of the beasts: † These three men if they shal be therein,  
I liue, I, saith our Lord, that they shal deliuer neither sonnes  
nor daughters: but themselues alone shal be deliuered, and the
- 17 land shal be made desolate. † Or if I shal bring the sword in  
vpon that land, and shal say to the sword: Passe through the  
land: and shal kil out of it man and beast: † And these three  
men shal be in the middes therof: I liue, I, saith our Lord God,  
they shal not deliuer sonnes nor daughters, but themselues  
alone shal be deliuered. † And if I shal send the pestilence  
also in vpon that land, and shal powre out mine indignation
- 20 vpon it in bloud, to take away out of it man and beast: † And  
:: Noe, and Daniel, and Iob shal be in the middes therof: liue  
I, saith our Lord God, that sonne and daughter they shal not  
deliuer: but themselues by their iustice shal deliuer their owne
- 21 soules. † Because thus saith our Lord: That and if I shal send  
in vpon Ierusalem my foure very sore iudgements, the sword,  
and famine, and euil beastes, and the pestilence, to kil out of
- 22 it man, and beast: † Yet shal there be left in it saluation :: of  
some bringing out sonnes, and daughters: behold they shal  
go forth to you, and you shal see their way, and their inuen-  
tions: and you shal be comforted vpon the euil, that I haue

the first step of  
true conuer-  
sion to God.  
:: God permit-  
teth false pro-  
phetes to be  
deceiued, & to  
deceiue in pu-  
nishment of  
their owne sin-  
nes, and of the  
people that  
heare them. *J.  
Reg. 22. 7. 19.  
2. Par. 18. 7. 18.*  
:: Daniel then  
liuing, Noe &  
Iob, departed  
from this life  
did sometime  
pray for the  
people: els  
this allegation  
of their inter-  
ceding, were  
not to the pur-  
pose of confir-  
ming Gods im-  
mutable decre-  
to punish this  
obstinate peo-  
ple. As is no-  
ted of Moyse  
and Samuel.  
*Iere. 15.*  
:: Noe is na-  
med for exam-  
ple of spiritual  
Pastors of the  
Church, Da-  
niel of al reli-  
gious orders,  
& Iob of holie  
laie people. *S.  
Gregorie, li 1. c.  
13. Mor.*  
:: There shal  
alwayes be Pa-  
stors to bring  
forth & feede  
spiritual chil-  
dren of God.

brought vpon Ierusalem in al things, that I haue brought in vpon it. † And they shal comfort you, when you shal see their way, and their inuentions: and you shal know that I haue not in vaine done al things, which I haue done in it, saith our Lord God.

## CHAP. XV.

Gods Church is very often and fitly compared to a vine, in respect of the excellent fruite: & so the branches cut of from the Church, are most like to wilde superfluitie of the vine, good for nothing bur to the fire. *S. Aug. Tract. 81. in Io.* In burning a fagot the middes being first consumed (v. 4.) the rest of both endes are likewise put in the fire til al be consumed, so none that are out of the

*As a vine cut downe is profitable to no use, but to burne: 6. so the Iewes (and other people) separated from the Church, are to be burned in the fire.*

**A**ND the word of our Lord was made to me, saying: 1 † Sonne of man, what shal be made of :: the wood of 2 the vine of al the trees of the woods, that are among the trees of the forests? † Shal there be taken wood of it, that a worke 3 may be made, or shal a pinne be made therof, that anie vessell may hang thereon? † Behold it is geuen to the fire for food: 4 the fire hath consumed both partes therof, and the middes therof is brought into ashes: why, shal it be profitable for a worke? † Yea when it was whole, it was not fit for a worke: 5 how much more when the fire hath deuoured, and burnt it, shal no worke be made therof? † Therefore thus saith our 6 Lord God: As the wood of the vine among the trees of the forests, which I haue geuen to the fire to be deuoured, so wil I deliuer the inhabitants of Ierusalem. † And I wil set my 7 face against them: :: out of the fire shal they come forth, and fire shal consume them: & you shal know that I am the Lord, when I shal set my face against them, † and shal make their 8 land not passable, and desolate, because they haue bene preu- ricatours, sayth our Lord God.

## CHAP. XVI.

*God by his prophet setting his benefites, 15. and the Iewes wickednes, before their eyes, 31. compareth them with other idolaters: 35. and after threatened punishment, 45. with further comparison of other nations, 51. exhorting them to repentance, 60. offereth mercie by a new covenant of Christs Gospel.*

∴ Ezechiel was now in Babylon, and therefore this admonition

**A**ND the word of our Lord was made to me, saying: 1 † Sonne of man make knowne :: to Ierusalem her abo- 2 minations: † and thou shalt say: Thus saith our Lord God to 3 Ierusalem: Thy roote, and thy generation of the land of Chanaan, thy father an Amorrheite, and thy mother a Cetheire.

† And

- 4 † And when thou wast borne, in the day of thy birth thy nautil was not cut, and thou wast not washed with water to health, nor salted with salt, nor swaddled in cloutes. † No eye had mercie on thee to do vnto thee one of these things, hauing pitie on thee: but thou wast throwen forth vpon the face of the earth in the abiection of thy soule, in the day that thou wast borne. † And passing by thee, :: I saw thee to be troden downe in thy blood: and I said to thee when thou wast in thy blood: Liue. I said to thee, I say: In thy blood liue.
- 7 † Multiplied as the spring of the field haue I made thee: and thou wast multiplied, and made great, and thou wentest in, and camest to the ornaments of women: thy breastes swelled, and thy heare budded: and thou wast naked, and ful of confusion. † And I passed by thee, and saw thee: and behold thy time, the time of louers: and I spred my garment ouer thee, and couered thy ignominie. And I sware to thee, and I entered a couenant with thee: saith our Lord God: & thou wast made myne. † And I washed thee with water, and made cleane thy blood from of thee: and I anoynted thee with oile. † And I clothed thee with diuers colours, & shod thee with hyacinth: and I girded thee with silke, and clothed thee with fine garments. † And I :: adorned thee with ornament, and gaue bracelettes on thy handes, and a cheine about thy necke.
- 12 † And I gaue a iewel vpon thy face, and ringes to thine eares, and a crowne of beautie on thy head. † And thou wast adorned with gold, and siluer, and wast clothed with silke, & embrodered worke; and manie colours: thou hast eaten flour, and honie, and oile, and wast made very beautiful exceedingly: and didst prosper to a kingdom. † And thy name went forth into the Gentils, because of thy beautie: because thou wast perfect in my beautie, which I had put vpon thee, saith our Lord God.
- 15 † And hauing confidence in thy beautie thou hast fornicated in thy name: and thou hast layd forth thy fornication to euerie passenger to be made his. † And taking of thy garments thou madest thee idoles embrodered on each side: & thou didst fornicate vpon them, as hath now bene done, nor shal not hereafter. † And thou tookest the vessels of thy beautie, of my gold, and my siluer, which I gaue thee: and thou madest thee images of men, and hast fornicated in them. † And thou tookest thy garments of manie colours, and coueredst them: and mine oile, and mine incense thou didst put before them. † And

which he should geue to Ierusalem was to be notified there by letters, and messengers sent thither for this purpose.

:: By al this is signified that God made the Israelites of a barbarous nation to be ciuill, and gaue them not only things necessarie, but also ornaments, aboue the state of other nations; especially in spiritual benefites, geuing a Law, with Sacrifices, Sacraments, and other holy rites.

∴ Adulterous  
women doe  
deceiue their  
husbandes,  
bringing them  
other mens  
children, but  
the Iewes  
gaue their law  
ful children to  
the worst ad-  
ulterers, sacri-  
ficing them to  
idols. 4. Reg.  
16. 17. 21. 23.

∴ All fornication is abominable, but that is most detestable when women geue rewards to men for fornication or adulterie.

my bread, which I gaue thee, the floure, and oile, and honie, wherewith I haue nourished thee, thou didst set in their sight for an odour of sweetnes, and it was done, saith our Lord God. † And thou hast taken ∴ thy sonnes, and thy daughters, which thou didst begete to me: & hast immolated the same vnto them to deuoure. Why, is thy fornication smal? † Thou hast immolated my sonnes, and hast geuen them, consecrating them to the idols. † And after al thine abominations, and fornications, thou wast not mindful of the dayes of thy youth, when thou wast naked, and ful of confusion, troden downe in thy bloud. † And it chanced after al thy malice (wo, wo to thee, saith our Lord God) † thou didst also build thee a stewes, and madest thee a brothel house in al streetes. † At euerie head of the way hast thou built a signe of thy prostitution: and hast made thy beaurie abominable: and hast diuided thy feete to euerie one that passeth by, and hast multiplied thy fornications. † And thou hast fornicated with the children of Ægypt thy neighbours of great flesh, & hast multiplied thy fornication to prouoke me. † Behold I wil stretch out my hand vpon thee, and wil take away thy iustification: and I wil geue thee into the soules of the daughters of Palestine that hate thee, that are ashamed of thy wicked way. † And thou hast committed fornication with the sonnes of the Assyrians, because neither as yet wast thou filled: and after thou didst fornicate, neither so wast thou faciated. † And thou didst multiplie thy fornication in the Land of Chanaan with the Chaldees: and neither so wast thou faciated. † Wherin shal I cleanse thy hart, saith our Lord God: wheras thou doest al these the workes of a woman that is a whore, and malapert? † Because thou hast built thy brothel house in the head of euerie way, and thy excelle thou hast made in euerie strete, neither becamest thou as an harlot that by disdayne augmenteth the price, † but as a woman aduou-teresse, that ouer her husband bringeth in strangers. † To ∴ al harlots are rewards geuen: but thou hast geuen rewardes to al thy louers, & thou didst geue them giftes to come vnto thee on euerie side, to fornicate with thee. † And in thee it was done contrarie to the custome of women in thy fornications, and after thee there shal be no fornication: for in that thou gauest rewardes, and didst nor take rewardes, it hath bene done contrarie in thee. † Therefore heare o harlot the word of our Lord. † Thus saith our Lord God: Because thy brasle is powred

- Is powred out, and thine ignominie is reueled in thy fornications vpon thy louers, and vpon the idols of thine abominations in the bloud of thy children, whom thou gaucst them:
- 37 † Behold I wil gather together al thy louers, with whom thou hast taken pleasure, & al, whom thou hast loued, with al, whom thou didst hate: and I wil gather them together vpon thee on euerie side, and wil discouer thine ignominie before them, and
- 38 they shal see al thy turpitude. † And I wil iudge thee by the iudgements of aduouteresses, and them that shed bloud: and
- 39 I wil geue thee into bloud of furie and zeale. † And I wil geue thee into their handes, and they shal destroy thy brothel house, and throw downe thy stewes: and they shal turne thee naked out of thy garments, and shal take away the vessels of thy beautie: and shal leaue thee naked, and ful of ignominie.
- 40 † And they shal bring vpon thee a multitude, and they shal stone thee with stones, & shal murder thee with their swords.
- 41 † And they shal burne thy houses with fire, and shal do iudgements in thee in the eyes of very manie women: and thou shalt cease to fornicate, and shalt geue rewardes no more.
- 42 † And mine indignation shal rest in thee: and my zeale shal be taken away from thee, and I wil cease, and be angrie no
- 43 more. † For that thou hast nor remembred the dayes of thy youth, and hast prouoked me in al these: wherfore I also haue geuen thy wayes on thy head, saith our Lord God, and I haue not done according to thy wicked dedes in al thine abominations.
- 44 † Behold euerie one, that speaketh a common prouerbe, shal take vp that against thee, saying: :: As the mother,
- 45 so also her daughter. † Thou art the daughter of thy mother, which did cast of her husband, and her children: and thou art sister of thy sisters, which did cast of their husbands, and their children: your mother was a Cetheite, & your father an Amor-
- 46 theite. † And thy elder sister, Samaria, she and her daughters, that dwell on thy left hand, and thy sister yonger then thou, which dwelleth on thy right hand, Sodom, & her daughters.
- 47 † But neither in their wayes hast thou walked, nor according to their wicked dedes hast thou done a very litle lesse: thou hast done almost more wicked thinges then they in al thy
- 48 wayes. † Liue I, saith our Lord God, that Sodom thy sister her selfe hath nor done, and her daughters, as thou hast done,
- 49 and thy daughters. † Loe this was the iniquitie of Sodom thy sister, :: pride, fulnes of bread, & abundance, and the idleness

:: As Ierusalem was wont to be vicked in former times, so it is now.

:: Ambition, gluttonie, & idleness are

cause of much  
more sinnes;  
temperance &  
laboure bring  
forth much  
good fruite.  
*Otia si tollas  
periere cupidini  
arcus. Take a-  
way idlenes,  
& Cupids bow  
is yveake. Labor  
omnia vincit.*

:: By Sodom &  
other cities  
are vnderstood  
al nations,  
vvhich shal  
come to  
Christ.  
:: After that  
al other nati-  
ons are con-  
uerted the  
Ievves shal  
also returne  
to Christ. Ro.  
11. 7. 26.

:: Al gentiles  
elder & youn-  
ger shal be  
conuerted to  
Christ.  
:: Not by the  
covenant  
made with the  
Ievves in the  
Law of Moy-  
ses, but by the  
Evangelical  
covenant.

of her, and of her daughters: and they taught not the hand to  
the needie, and the poore. † And they were eleuated, and did  
abominations before me: and I tooke them away as thou hast  
fene. † And Samaria sinned not the halfe of thy sinnes: but  
thou hast passed them with thy wicked deedes, and hast iusti-  
fied thy sisters in al thine abominations, which thou hast  
wrought. † Thou also therefore carie thy confusion, which  
hast passed thy sisters with thy sinnes, doing more wickedly  
then they: for they are iustified about thee: thou also therefore  
be confounded, & beare thine ignominie, which hast iustified  
thy sisters. † And I wil conuert restoring them by the conuer-  
sion of Sodom with her daughters, and by the conuersion of  
Samaria, and her daughters: and I wil conuert thy reuersion in  
the middes of them, † that thou mayst carie thine ignominie,  
and mayst be confounded in al thinges, that thou hast done,  
comforting them. † And thy sister :: Sodom, and her daugh-  
ters shal returne to their antiquitie: and Samaria, and her  
daughters shal returne to their antiquitie: and :: thou, and thy  
daughters shal returne to your antiquitie. † And Sodom thy  
sister was not heard in thy mouth, in the day of thy pride,  
† before that thy malice was reueled: as at this time for re-  
proch of the daughters of Syria, and of al the daughters of  
Palesthine in the circuite of thee, which compasse thee round  
about. † Thy wickednes, and thine ignominie thou hast caried,  
saith our Lord God. † Because thus saith our Lord God: And  
I wil do to thee, as thou hast despised the oath, to make the  
covenant frustrate: † and I wil remember my covenant with  
thee in the dayes of thy youth: and I wil raise vnto thee an  
euerlasting covenant. † And thou shalt remember thy wayes,  
and shalt be confounded: when thou shalt receiue :: thy sis-  
ters elder then thee with thy yonger: and I wil geue them to  
thee for daughters, but not by :: thy covenant. † And I wil  
raise vp my covenant with thee: and thou shalt know that I  
am the Lord, † that thou mayst remember, and be confoun-  
ded, and maist no more open thy mouth because of thy confu-  
sion, when I shal be pacified toward thee in al that thou hast  
done, saith our Lord God.

#### CHAP. XVII.

*By a parable of two eagles ( 6. and of a vinyard ) is prophecied, 9. that  
Sedecias being made king by Nabuchodonosor, 15. and rebelling, shal be  
caried captiue, and dye in Babylon: 22. with prophecie, that God wil  
plant, and propagate the Church of Christ.*

AND



- 1 **A**Nd the word of our Lord was made to me, saying:  
 2 † Sonne of man, propose a darke speech, and tel a para-  
 3 ble to the house of Israel, † and thou shalt say: Thus saith  
 our Lord God: A great eagle with great wings, with a long  
 4 banus, and tooke the marow of the cedar. † He plucked  
 away the top of the boughes therof: and transported it into  
 the Land of Chanaan, in the citie of merchants he did put it.  
 5 † And he tooke of the sede of the land, & put it in the ground  
 for sede, that it might fasten the roote ouer manie waters:  
 6 he planted it in the ouermost part of the earth. † And when  
 it had budded, it grew into a broad spreading vine of low sta-  
 ture, the boughes therof looking toward it: and the rootes  
 therof were vnder it. It became a vine then, and fructified  
 7 into branches, and put forth shootes. † And there was made  
 an other great egle, with great wings, and manie fethers:  
 & behold this vine as it were spreading her rootes toward it,  
 stretched forth her branches to it, that she might water it from  
 8 the beds of her spring. † In a good ground vpon manie waters  
 it was planted, that it might bring forth branches, and beare  
 9 fruite, that it might be into a great vine. † Say: Thus saith  
 our Lord God: Shal it prosper then? shal he not plucke vp the  
 rootes therof, and strippe of the fruites therof, and drie vp al  
 the branches of the spring therof, and it shal wither: and not  
 in a great arme, nor in much people, to plucke it vp by the  
 10 roote? † Behold it is planted: shal it prosper then? shal it not  
 be dried when the burning winde shal touch it, and wither  
 11 in the beds of the spring therof? † And the word of our  
 12 Lord was made to me saying: † Say to the exasperating house:  
 Know you not what these things doe signifie? Say: † Behold  
 the king of Babylon cometh into Ierusalem: and he shal take  
 the king and the princes therof, and shal bring them to him-  
 13 selfe into Babylon. † And he shal take of † the sede of the  
 kingdom, and shal make a couenant with it, and shal take an  
 oath of it. Yea and he shal rake away the strong of the land,  
 14 † that it may be a lowe kingdom, and not be eleuated, but  
 15 keepe his couenant, & obserue it. † Who reuolting from him  
 sent messengers to Ægypt, that it would geue him horses, and  
 much people. What, shal he prosper, or gette saluation that  
 hath done these things? and he that broke the couenant, shal  
 16 he escape? † Liue I, saith our Lord God: that in the place of  
 the king

∴ Nabuchodo-  
 no (or like an  
 eagle rauen-  
 nous to the  
 praye, & spee-  
 die in seizing  
 theron, spoy-  
 led the vine-  
 yard ( signify-  
 ing Ierusalem)  
 not withstand-  
 ing they  
 sought helpe  
 of an other  
 eagle, the king  
 of Ægypt. v. 7.  
 see 7. 12. & c.

∴ The explica-  
 tion of the  
 parable  
 ∴ The king of  
 Babylon ma-  
 king Sedecias  
 king of Iuda  
 tooke of him  
 an oath of al-  
 leageance to  
 be vnder him,  
 vvhich oath  
 Sedecias break-  
 ing was ther-  
 fore iustly pla-  
 ged.

∴ After the  
ruine of Ieru-  
salem, the  
slaughter of  
his sonnes, the  
plucking out  
of his owne  
eyes, & manie  
other miseries  
this king at last  
died a captiue  
in Babylon.  
Iere. 32. Ezech.  
12.

∴ Nabuchodo-  
nosor planted  
a kingdom  
vnder Sele-  
cias, which  
prospered not  
the kingdom  
also of Baby-  
lon was after-  
wards destroy-  
ed: but Gods  
Church plan-  
ted by Christ  
shal neuer  
faile.

the king that made him king, whose oath he made frustrate, and brake the couenant, that he had with him, ∴ in the middes of Babylon shal he dye. † And not in a great armie, nor in much people shal Pharaο make battel agaynst him: in the casting vp of a ramper, and in the building of bulworkes, to kill manie soules. † For he had despised the oath, that he might breake the couenant, and behold he gaue his hand, and when he hath done al these thinges, he shal not escape. † Therefore thus saith our Lord God: Liue I, that the oath which he hath despised, & the couenant, that he transgressed, I wil lay on his head. † And I wil spread my nette ouer him, and he shal be taken in my nette: and I wil bring him into Babylon, and wil iudge him there in the preuention, wherby he hath despised me. † And al his fugitiues with al their troupe shal fall by the sword: and the residue shal be disperfed into euerie wind: and you shal know that I the Lord haue spoken. † Thus saith our Lord God: And ∴ I wil take of the marow of the high cedar, & wil set it: of the toppe of the boughes therof the tender one I wil strippe of, and wil plant it vpon a mountaine high and eminent. † On the high mountaines of Israel wil I plant it, and it shal shoote forth into a budde, and shal yelde fruite, and it shal be into a great cedar: and al birdes, and euerie foule shal dwell vnder the shadow of the boughes therof, and shal there make their nest. † And al the trees of the cuntry shal know, that I the Lord haue humbled the high tree, & exalted the low tree: and haue dried the greene tree, and haue caused the drie tree to spring. I the Lord haue spoken, and haue done it.

## CHAP. XVIII.

*One shal not beare the sinnes of an other, but euerie one their owne: 21. If the wicked truly repent, he shal be saved: and if the iust leaue his iustice, he shal be damned.*

∴ The people  
suffering affli-  
ction would  
not confesse it  
to be for their  
owne sinnes,  
but cast the  
fault vpon

**A**Nd the word of our Lord was made to me, saying: 1  
† What is that among you, you turne a parable into this 2  
prouerbe in the land of Israel, saying: ∴ The fathers did eate a sowe grape, and the teeth of the children are set on edge? 3  
† Liue I, saith our Lord God, if this parable shal be vnto you 3  
any more for a prouerbe in Israel. † Behold al soules are mine: 4  
as the soule of the father, so also the soule of the sonne is mine: the soule that shal sinne, the same shal dye. † And a man if he shal be iust, and hath done iudgement and iustice, 5  
† hath

- 6 † hath not eaten on the mountaynes, and not lifted vp his eyes to the idols of the house of Israel : and hath not violated his neighbours wife, and approached not to a menstruous woman:
- 7 † and made no man sorowful : hath restored the pledge to the debtor, taken nothing away by violence : hath geuen his bread to the hungrie, and couered the naked with a garment :
- 8 † hath not lent to vsurie, and not taken more : hath turned away his hand from iniquitie, and done true iudgement between man and man : † hath walked in my precepts, and kept my iudgements, to doe truth : this man is iust, liuing he shall liue, saith our Lord God. † And if he hath begotten a sonne that is a robber shedding blood, & he doe one of these things:
- 11 † and that doth not in dede al these things, but eateth on the mountaynes, and defileth his neighbours wife : † that maketh the needie and poore sorowful, violently committeth robberies, restoreth not the pledge, & lifteth his eyes to idols, doth abomination : † that geueth to vsurie, and taketh more : what, shall he liue ? he shall not liue. Whereas he hath done al these detestable things, dying he shall dye, his blood shall be vpon him. † But and if he hath begotten a sonne, that seing al his fathers sinnes, which he hath done, is afrayd, and shall not doe the like to them : † hath not eaten vpon the mountaines, and not lifted vp his eyes to the idols of the house of Israel, and hath not violated his neighbours wife : † and hath made no man sorowful, hath not withheld the pledge, and hath not violently committed robberie, hath geuen his bread to the hungrie, and couered the naked with clothing : † hath turned away his hand from iniurie of the poore, hath not taken vsurie and ouerplus, hath done my iudgements, hath walked in my preceptes : this man shall not dye in the iniquitie of his father, but liuing he shall liue. † His father because he did calumniate, and did violence to his brother, and wrought euil in the middes of his people, behold he is dead in his owne iniquitie.
- 19 † And you say : Why hath not the sonne borne the iniquitie of his father ? Verely because the sonne hath wrought iudgement and iustice, he hath kept al my precepts, and done them, liuing he shall liue. † The soule that shall sinne, the same shall dye : the sonne shall not beare the iniquitie of the father, and the father shall not beare the iniquitie of the sonne : the iustice of the iust shall be vpon him, and the impietie of he impious shall be vpon him. † But :: if the impious shall doe penance from

their fathers :  
vvhich error  
is here conuin-  
ced, God decla-  
ring by his pro-  
phet that not  
only the fa-  
thers, but also  
the children  
had sinned, &  
vveretherfore  
iustly punish-  
ed, euerie one  
is for his  
owne sinnes.

:: An other ge-  
neral rule is

here geuen  
that as men  
alter their ma-  
ners from euil  
to good or frō  
good to euil,  
so they shal be  
iudged & final-  
ly reuwarded  
or punished,  
according to  
the state wher-  
in they end  
this life.

al his sinnes, which he hath wrought, and shal keepe al my  
precepts, and doe iudgement, and iustice: liuing he shal liue,  
and shal not dye. † Al his iniquities, which he hath wrought, 22  
I wil not remember them: in his iustice which he hath  
wrought, he shal liue. † Why, " is the death of a sinner, my 23  
wil, saith our Lord God, and not that he conuert from his  
wayes, and liue? † But if the iust man shal turne away him- 24  
selfe from his iustice, and doe iniquitie according to al the abo-  
minations, which the impious vseth to worke, shal he liue? al  
his iustices, which he had done, shal not be remembred: in the  
preuarication, which he hath preuaricated, and in his sinne,  
which he hath sinned, in them he shal dye. † And you haue 25  
said: The way of our Lord is not right. Heare ye therefore ô  
house of Israel: What, is not my way right, and are not rather  
your wayes peruerse? † For when the iust shal turne away 26  
himselfe from his iustice, & doth iniquitie, he shal dye in them:  
in the iniustice, that he hath wrought he shal dye. † And when 27  
the impious shal turne away himselfe from his impietie, which  
he hath wrought, & shal doe iudgement, and iustice: he shal  
\* iustificat his soule. † For considering, & turning away himself 28  
from al his iniquities, which he hath wrought, liuing he shal  
liue, and not dye. † And the children of Israel say: The way 29  
of our Lord is not right. What, are not my wayes right, ô house  
of Israel, and not rather your wayes peruerse? † Therefore 30  
wil I iudge euerie mā according to his wayes ô house of Israel,  
saith our Lord God. Conuert, and doe penance from al your  
iniquities: and iniquitie shal not be a ruine to you. † Cast 31  
away from you al your preuarications, wherin you haue pre-  
uaricated, and make to yourselues a new hart, and a new spirit:  
and why wil you dye ô house of Israel? † Because I wil not 32  
the death of him that dieth, saith our Lord God, returne ye,  
and liue.

v. 32.

:: As a soule in  
mortal sinne is  
spiritually  
dead: so truly  
repenting it  
returneth to  
spiritual life.  
:: Not only re-  
pentance,  
which is auer-  
sion from  
sinne, and con-  
uersion to  
God, but also  
doing penance  
that is, satisf-  
faction for  
sinnes past is  
necessarie to  
saluation.

\* mat  
his son  
to lin.

# AN NOTATIONS. CHAP. XVIII.

Though God  
conditionally  
would haue  
al men to be  
saued: yet  
manie are iust-  
ly damned.

23. Is the death of a sinner my wil? In manie places of holie Scripture it is  
clare, that Gods vvil is most assuredly fulfilled in al thinges, vvhatsoever he  
would: and none can resist his vvil. &c. Neuertheles here, and in other places  
it is also expressly affirmed, that God would haue al sinners to repent, and none  
to dye in their sinnes; vvich semeth to repugne vvith the former doctrin. For  
solution of vvich difficultie, S. Damascen, li. 2. c. 29 de Orthodoxa fide. and o-  
ther Doctores distinguish Gods vvil, vvich is either called Antecedent, and con-  
ditional; and so God would haue al men to be saued, as appeareth by creating  
al to that end, by his frequent admonitions, preceptes, threatens, temporal pu-  
nishments, &c.

psal. 1  
v. 11.  
Rom. 1  
v. 19.  
Ezr. 6  
v. 11.  
1. Tim  
v. 4.  
2. Pet  
v. 9.

g. Tho.  
p. 1. q. 19.  
a. 6.

nishments, and reuwardes; and especially by our Sauours death, and redemption of al mankind, vvhether by he merited most sufficient meanes, and offereth his sufficient grace to euerie one, that they may be saued if they vvill. Otherwise Gods will is called Consequent and absolute; and so for iustice sake his diuine vvill is, that impenitent sinners shal be damned, and eternally punished for their sinnes. As a iust Iudge conditionally, and antecedently vvould haue al men to obserue good lawes, and to liue so long as they can by nature; but absolutely & consequently finding some to be murderers, or otherwise pernicious to the common vvellth, he punisheth them with death.

A iust Iudge  
vvould con-  
demne no man  
yet condem-  
neth murder-  
ers, theeuers,  
&c.

## CHAP. XIX.

*The Israelites calamitie is described by two parables, of lions, 10. and of a vine planted and plucked vp.*

1 **A**Nd thou take vp lamentation vpon the princes of Is-  
2 rael, † and thou shalt say: Why lay :: thy mother a lion-  
ness among the lions, in the middes of young lions brought  
3 vp her whelpes? † And she brought out one of her young lions,  
he became a lion: and he lerned to catch prayes, and to eate  
4 man: † And the Gentils heard of him, and not without their  
woundes they rooke him: and they brought him in cheynes  
5 into the Land of Ægypt. † Who when she saw that she was  
weakened, and her expectation was lost, she rooke one of  
6 her young lions, she made him a lion. † Who went among the  
lions, and became a lion: and he lerned to take praye, and to  
7 deuoure men. † He lerned to make widowes, and to bring  
their cities into a desert: and the land was made desolate, and  
8 the fulnes thereof by the voice of his roaring. † And :: the  
Gentils came together against him on euerie side out of the  
prouinces, & they spred their nette vpon him, in their wounds  
9 he was taken. † And they put him into a caue, in cheynes  
they brought him to the king of Babylon: and they cast him  
into prison, that his voice might no more be heard vpon the  
10 mountaines of Israel. † :: Thy mother as it were a vine in  
thy bloud is planted vpon the water: her fruit and her bran-  
11 ches haue growen out of manie waters. † And there were  
made to her strong roddes for the scepters of them that rule,  
and her stature was exalted among the branches: and she saw  
12 her height in the multitude of her branches. † And she was  
plucked vp in wrath, and cast on the ground: and the burning  
winde hath dried vp her fruit: the roddes of her strength are  
13 withered, and dried vp: fire hath eaten her. † And now she  
is transplanted into the desert, in a land not passable, and drie.

:: Ierusalem  
brought forth  
cruel kinges,  
as Ioachaz,  
Ioachim Iechonias, and Sederias. 4. Reg. 23.  
& 24. of the  
vvhich two  
reigned but  
three moneths  
each one, & the  
others but ech  
of them ele-  
uen yeares.  
:: Routers of  
Chaldea, of  
Syria, of Mo-  
ab, & of Am-  
mon. 4. Reg.  
24. v. 2.  
:: The king-  
dom of al the  
Israelites was  
planted and  
prospered vn-  
der Dauid and  
Salomon, but  
decayed vnder  
other kinges:  
and first tenne  
tribes, after-  
wardes the o-  
ther two were  
caried into  
captiuitie.

Rrrr 2

† And

† And there came forth fire from the rod of her boughes, 14  
which hath eaten her fruite: and there was not in her a strong  
rod, the scepter of rulers. Lamentation it is, and it shal be into  
lamentation.

## CHAP. XX.

*God wil not answer the elders of Israel asking by the prophet, 4. but by him  
setteth his benefites before their eyes, and their owne heynous sinnes;  
30. threatening yet greater punishments: 40. but stil mixt with mercie.*

∴ Ezechiel be-

ganne to pro-  
phetic in the  
fifth yeare

after the trans-  
migration of

Iechonias *ch.*

1. v. 2 after

which he was

silent 390.

dayes, and 40.

dayes (*ch. 4. v.*

8.) which make

430. that is, a

yeare two

monethes and

siue dayes. In

the sixth yeare

the sixth mo-

neeth he pro-

pheticied a-

gaine *ch. 3. v. 1.*

And now in

the seuenth

yeare fifth mo-

neeth tenth day

the elders co-

ming to de-

mand prophe-

cie it was reu-

led to him not

to answer.

∴ According

to their de-

serts al shoud

haue bene de-

stroyed, but

God for his

names sake sa-

ued his pro-

ples as he had

promised.

**A**Nd it came to passe in ∴ the seuenth yeare, in the fifth, 1  
the tenth of the moneth: there came men of the an-  
cients of Israel to aske our Lord, & they sate before me. † And 2  
the word of our Lord was made to me, saying: † Sonne of 3  
man, speake to the ancients of Israel, & thou shalt say to them:  
Thus saith our Lord God: Why, are you come to aske me?  
Liue I, that I wil not answer you, saith our Lord God. † Doeſt 4  
thou iudge them, doeſt thou iudge o sonne of man? shew 5  
to them the abominations of their fathers. † And thou shalt say  
to them: Thus saith our Lord God: In the day that I chose Is-  
rael, & lifted vp my hand for the stocke of the house of Iacob:  
and appeared to them in the Land of Ægypt, and lifted vp my  
hand for them, saying; I the Lord your God: † in that day I 6  
lifted vp my hand for them, that I might bring them out of the  
Land of Ægypt, into a Land which I had prouided for them,  
flowing with milke and honie, which is excellent among al  
landes. † And I said to them, Let euerie man cast away the 7  
scandals of his eyes, and in the idols of Ægypt be ye not pollu-  
ted: I the Lord your God. † And they prouoked me, and 8  
would not heare me: euerie one did not cast away the abomi-  
nations of his eyes, neither did they leaue the idols of Ægypt:  
and I said I would powre out mine indignation vpon them,  
and fil my wrath in them, in the middes of the Land of Ægypt.  
† And ∴ I did for my name sake, that it might not be violated 9  
before the Gentils, in the middes of whom they were, and  
among whom I appeared to them, to bring them out of the  
Land of Ægypt. † I cast them out therfore of the Land of Æ- 10  
gypt, and brought them forth into the desert. † And I gaue 11  
them my precepts, and I shewed to them my iudgements,  
which a man doing, shal liue in them. † Moreouer also my 12  
sabbathes I gaue to them, to be a signe between me and them:  
and that they might know that I am the Lord sanctifying  
them.

- 13 them. † And the houses of Israel prouoked me in the desert; they walked not in my precepts, and my iudgements they reiected, which a man doing shall liue in them: and my sabbathes they violated exceedingly. I said therefore I would powre out my furie vpon them in the desert, and would consume them. † And :: I did for my names sake, lest it should be violated before the Gentils, from which I cast them out, in their  
 14 sight. † I therefore lifted vp my hand vpon them in the desert, not to bring them into the Land, which I gaue them flowing  
 15 with milke and honie, the chiefe of all landes. † Because they reiected my iudgements, and walked not in my precepts, and  
 16 violated my sabbathes: for their hart went after idols. † And mine eye was merciful on them, that I killed them not: nei-  
 17 ther did I consume them in the desert. † But I said to their children in the wilderness: In the precepts of your fathers walke not, neither keepe ye their iudgements, nor be pollu-  
 18 ted in their idols: † I the Lord your God: walke ye in my pre-  
 19 cepts, and keepe my iudgements, and doe them. † And sanctifie ye my sabbathes, that they may be a signe betwen me  
 20 and you: and ye may knowe that I am the Lord your God.  
 21 † And the children exasperated me, in my precepts they walked not: and my iudgements they kept not, to doe them: which when a man shall doe, he shall liue in them: and they  
 22 violated my sabbathes: and I threatned to powre out my furie vpon them, and to fill my wrath in them in the desert. † But I  
 23 turned away my hand, & did for my names sake, that it might not be violated before the Gentils, out of which I did cast  
 24 them forth in their eyes. † :: Againe I lifted vp my hand vpon them in the wilderness, that I might disperse them into na-  
 25 tions, and scatter them into landes: † for that they had not done my iudgements, and had reiected my precepts, and had  
 26 violated my sabbathes, and their eyes had bene after the idols of their fathers. † Therefore I also gaue them precepts :: not  
 27 good, and iudgements, in which they shall not liue. † And I polluted them in their giftes, when they offered all that opened the matrice, for their offences: and they shall know that I am  
 28 the Lord. † Wherefore speake to the house of Israel, o sonne of man: and thou shalt say to them: Thus saith our Lord God: Yet also in this did your fathers blaspheme me, when contem-  
 29 ning they had despised me: † and I had brought them into the Land, vpon which I lifted vp my hand to geue it them:

16. 14. 105.  
 :: *Asv. 9. 22*  
 God still conserued a succession.

:: God lifteth vp his hand either to deliuer, as v. 5. 6. 15. or to threaten and punish as here.

:: By long custom of sacrificing to idols vpon the Excelleses (that is, on high places, or litle hills) the people also called the Altar of God an *Excelsē* wherupon the prophet argueth against the that euen by the false name vsed by euil custome, they are conuincied to haue bene great idolaters. As those vho haue bene heretikes, do commonly vse termes & phrales belonging to heresie. As Communion for Masse, Table for Altar, Seruice for Sacrifice.  
 :: God vvil rather haue idolaters to leaue him wholly then to halt betweene two, 3.  
*Reg. 18. neither hote nor cold, but luke warme Apoc. 3.*  
 :: For such do especially pollute Gods name. *Rom. 2. v. 24.*

they saw euerie high hill, and euerie wooddie tree, and there they immolated their victims: and there they gaue the irritation of their oblation, and there they put the odour of their sweetnes, and offered their libations. † And I said to them: 29  
 What is :: the excelsē, vnto which you goe? & the name therof was called Excelsē euen to this day. † Therefore say to the 30  
 house of Israel: Thus saith our Lord God: Surely in the way of your fathers you are polluted, and after their scandals you doe fornicate. † And in the oblation of your giftes, when 31  
 you make your children passe through the fire, you are polluted in al your idols vnto this day: and shal I answer you ô house of Israel? Liue I, saith our Lord God, that I wil not answer you † Neither shal the cogitation of your minde come 32  
 to passe, saying: We wil be as the Gentils, and as the kinreds of the earth, that we may worship wood, and stones. † Liue 33  
 I, saith our Lord God, that in a strong hand, & in a stretched out arme, and in furie powred forth wil I reigne ouer you. † And 34  
 I wil bring you out of the peoples, and I wil gather you out of the landes, in which you are disperfed, in a strong hand, and in a stretched out arme and in furie powred forth wil I reigne ouer you. † And I wil bring you into the desert of peoples, 35  
 and wil be iudged there with you face to face. † As I contended 36  
 in iudgement against your fathers in the desert of the Land of Egypt: so wil I iudge you, saith our Lord God. † And I wil subdue you to my scepter, & wil bring you into the bandes of covenant. † And I wil choose out of you the transgressours, and 37  
 impious, and wil bring them out of the land of their sejourning, and into the land of Israel: they shal not enter: and you shal know that I am the Lord. † And you ô house of Israel, 38  
 Thus saith our Lord God: :: Walke you euerie one after your idols, and serue them. But and if in this also you heare me not, and shal pollute my holie name any more in your giftes, and in your idols: † in my holie mount, in the high mount of Israel, saith our Lord God, there shal al the house of Israel serue me; al I say in the land, wherein they shal please me, and there wil I require your first frutes, and the beginning of your tithes in al your sanctifications. † I wil receiue you for an odour of sweetnes, when I shal haue brought you out of the peoples, and shal haue gathered you out of the landes, into which you are disperfed, and I wil be sanctified in you in the eyes of the nations. † And you shal know that I am the Lord, 41  
 when 42



- when I shal haue brought you into the land of Israel, into the Land, for which I lifted vp my hand to geue it to your fathers.
- 43 † And there you shal remember your wayes, and al your wicked deedes, in which you were polluted: and you shal mislike yourselues in your owne sight, in al your malices,
- 44 which you haue done. † And you shal know that I am the Lord, when I shal haue done you good for my name sake, and not according to your euil wayes, nor according to your most wicked deedes o house of Israel, saith our Lord God. † And
- 45 the word of our Lord was made to me, saying: † Sonne of man, set thy face against the way :: of the south, and droppe  
By souther-  
ren forrest is  
meant Ierusa-  
lem, full of al  
sortes of peo-  
ple good and  
bad.
- 46 toward the sotherne winde, and prophecie to the forrest of the sotherne hilde. † And thou shalt say to the sotherne forrest: Heare the word of our Lord: Thus saith our Lord God: Behold I wil kindle a fire in thee, and wil burne in thee euerie greene tree, and euerie drie tree: the flame of the fire shal not be quenched: and euerie face shal be burned in it, from the
- 47 South euen to the North. † And al flesh shal see, that I the  
Much of his  
prophecie was  
so hard, that  
al seemed to be  
parables.
- 48 Lord kindled it, neither shal it be quenched. † And I said: A  
aa, o Lord God: they say of me: :: Doth not this man speake  
by parables?

## CHAP. XXI.

*Destruction of Ierusalem by sword is further described: 10. with translation of the kingdom. 28. The ruine also of the Ammonites is foretold. 30. And finally Babylon, the destroyer of others, shal be destroyed.*

- 1 **A**ND the word of our Lord was made to me, saying:
- 2 † Sonne of man set thy face to Ierusalem, and :: droppe  
Cease not to  
instil and incul-  
cate the puni-  
shment of the  
people.
- 3 † And thou shalt say to the land of Israel: Thus saith our Lord God: Behold I to thee, and I wil draw forth my sword out of his scabbard, and wil kil in thee :: the iust, and the im-  
Temporal  
afflictions fall  
also vpon the  
iust; not for  
punishment,  
but for their  
merite, and  
that they may  
escape the mi-  
series of cap-  
tivity, wheras  
the wicked
- 4 pious. † And for that I haue killed in thee the iust, and the impious, therefore shal my sword goe forth out of his scabbard
- 5 to al flesh, from the South euen to the North: † That al flesh may know that I the Lord haue drawn my sword out of his
- 6 scabbard not to be reuoked. † And thou sonne of man, mourne in contrition of the loynes, and in bitternes mourne
- 7 before them. † And when they shal say to thee: Why mournest thou? thou shalt say: For the brute: because it cometh, and euerie hart shal melt, & al handes shal be dissolued, and euerie  
Spirit

are punished  
both tempo-  
rally and eter-  
nally. *S. Ierom.*  
*in ch. 20. v. 47.*

:: The vyhole  
people of Is-  
rael was the  
peculiar adop-  
ted sonne of  
God, called  
also his first  
begoten. *Exo.*  
*4. v. 22.*

:: The Babyl-  
onians consi-  
dering the idols  
whether they  
should invade  
the Ammonites  
or the Ievves,  
were directed  
to assault Je-  
rusalem.

spirit shal be weakened, and waters shal runne by al knees :  
behold it commeth, and it shal be done, saith our Lord God.  
† And the word of our Lord was made to me, saying : 8  
† Sonne of man propheticie, and thou shalt say : Thus saith our 9  
Lord God : Speake : The sword, the sword is sharpened, and  
furbished. † To kil victims, it is sharpened; to glitter, it is 10  
furbished : thou that mouest the scepter :: of my sonne, hast  
cut downe euerie tree. † And I gaue it to be made smooth, 11  
that it may be held with the hand : this is a sharpened sword,  
and this is furbished, that it may be in the hand of the slayer.  
† Crie, and howle ô sonne of man, because this same is made in 12  
my people, in al the captaines of Israel, that fled : they are deli-  
uered to the sword with my people, therfore strike vpon the  
thigh, † because it is proued : and that, when it shal ouerthrow 13  
the scepter, it shal not be, saith our Lord God. † Thou therfore 14  
ô sonne of man propheticie, & strike hand against hand, and let  
the sword be dubbed, & let the sword of the slaine be tripled :  
this is the sword of great slaughter, that maketh them to be a-  
stonied, † and to pine in hart, & multiplieth ruines. In al their 15  
gates haue I geuen the truble of the sword sharpe and furbish-  
ed to glitter, addressed to slaughter. † Be thou sharpened, goe to 16  
the right hand, or to the left, whithersoener the appetite of  
thy face is. † Yea and I wil clappe hand to hand, and wil fil 17  
mine indignation : I the Lord haue spoken. † And the word 18  
of our Lord was made to me, saying : † And thou sonne of 19  
man, :: put thee two wayes, that the sword of the king of Ba-  
bylon may come : both shal come forth out of one land : and  
he shal take coniecture with the hand, in the head of the way  
of the citie shal he choose it. † Thou shalt make way that 20  
the sword may come to Rabbath of the children of Ammon,  
and to Iuda into Ierusalem most fenced. † For the king of Ba- 21  
bylon stood in the high way, in the head of two wayes, see-  
king diuination, shuffling arrowes : he asked the idols, & tooke  
counsel of intralles. † On his right hand was made diuina- 22  
tion vpon Ierusalem, to sette engins, to open the mouth in  
slaughter, to eleuate the voice in howling, to set engins against  
the gates, to cast vp a rampier, to build munitions. † And he 23  
shal be as it were consulting the oracle in vaine in their eies, &  
imitating the rest of sabbathes : but he shal remember the  
iniquitie to take it. † Therfore thus saith our Lord God : For 24  
that you haue remiembred your iniquitie, and haue reueled  
your

- your preuarications, and your sinnes haue appeared in al your cogitations: for that, I say, that you remembred, you shal be  
 25 taken by hand. † But thou prophane, impious prince of Israel,  
 26 whose day prefixed cometh in the time of iniquitie: † Thus saith our Lord God: Take away the myter, take of the crowne: is not this it, that extolled the humble, and humbled the high?  
 27 † Iniquitie, iniquitie wil I putie, and this was not done, til he came to whom iudgement belongeth, and I wil  
 28 deliuer it to him. † And thou sonne of man propheticie, and say: Thus saith our Lord God to the children of Ammon, and  
 :: to their reproch, and thou shalt say: Sword, sword draw out thy selfe to kil, foubish thy selfe to slaye, and to glitter.  
 29 † When vaine thinges were sene for thee, and lies were diuined: that thou mightest be geuen vpon the neckes of the wounded impious, whose day prefixed cometh in the time of  
 30 iniquitie. † :: Returne to thy scabbard in the place, wherein thou wast created, in the land of thy natiuitie I wil iudge thee,  
 31 † and wil powre out vpon thee mine indignation: in the fire of my furie wil I blow vpon thee, and wil geue thee into the  
 32 handes of men vnwise, & framing destruction. † Thou shalt be foode for the fire, thy blood shal be in the middes of the land, thou shalt be forgotten: because I the Lord haue spoken.

2 The Ammonites reproching the Ievves vwhen they were afflicted by the Babylonians, were for the same destroyed also by the Babylonians.  
 :: At last the like sword, and ruine fell vpon Babylon.

## CHAP. XXII.

*For diuers enormous sinnes, 14. Ierusalem, and al Israel shal be plaged:*

25. *namely false prophets, priestes, rauening princes, and wicked people.*

1 **A**ND the woord of our Lord was made to me, saying:

2 † And thou sonne of man :: doest thou not iudge, doest

3 thou not iudge the citie of blood? † And thou shalt shew

her al her abominations, and shalt say: Thus saith our Lord

God: The citie shedding blood in the middes of it, that her

time may come: and that hath made idols against herselfe,

4 that she might be polluted. † In thy blood, which is shed by

thee, thou hast offended: and in thine idols, which thou hast

made, thou art polluted: and thou hast made thy dayes to ap-

proch, and hast brought the time of thy yeares: therfore haue

I geuen thee a reproch to the Gentils, and a mockerie to al

5 landes. † Those that are nere, and that are far from thee, shal

triumph ouer thee: thou filthie one, noble, great in destru-

6 ction. † Behold the princes of Israel, euerie one in his arme,

7 haue bene in thee, to shede blood. † Father and mother they

haue abused with contumelies in thee, the stranger they haue

:: VVhy dost thou cease from admonishing, and blaming the people for their blood sinnes?

calumniated in the middes of thee, the pupil and widow they  
 haue made sorowful in thee. † My sanctuaries you haue 8  
 despised, and my sabbathes you haue polluted. † Detracting 9  
 men haue bene in thee to shede bloud, and vpon the moun-  
 taines they haue eaten in thee, they haue wrought wicked-  
 nes in the middes of thee. † The fathers shame they haue 10  
 discovered in thee, the vncleannes of the menstruous woman  
 they haue humbled in thee. † And euerie one hath wrought 11  
 abomination vpon his neighbours wife, and the father in law  
 hath polluted his daughter in law wickedly, the brother hath  
 oppressed his sister the daughter of his father in thee. † They 12  
 haue taken giftes in thee to shede bloud: thou hast taken vsu-  
 rie and ouerplus, and didst caluminate thy neighbours coue-  
 rously: and thou hast forgotten me, saith our Lord God.  
 † Behold, I :: haue wrong my handes vpon thy couetousnes, 13  
 which thou hast done, and vpon the bloud that hath bene  
 shed in the middes of thee. † Why, shal thy hart abide, or 14  
 shal thy handes preuaile in the dayes, which I shal make to  
 thee? I the Lord haue spoken, and wil doe it. † And I wil 15  
 disperse thee into nations, & wil scatter thee into landes, and  
 wil make thy vncleannes to faile from thee. † And I wil pos- 16  
 sesse thee in the sight of the Gentils: and thou shalt know  
 that I am the Lord. † And the word of our Lord was made 17  
 to me, saying: † Sonne of man, the house of Israel is tur- 18  
 ned into drosse to me: al these are become brasfe, and tinne,  
 and yron, and lead, & drosse of siluer, in the middes of the for-  
 nace. † Therefore thus saith our Lord God: Because you are 19  
 al turned into drosse, therfore behold I wil gather you toge-  
 ther in the middes of Ierusalem, † with the gathering of siluer, 20  
 and brasfe, and tinne, & yron, and lead in the middes of a for-  
 nace: that I may kindle a fire in it to melt it: so wil I gather you  
 together in my furie, and in my wrath, and wil rest: and I  
 wil melt you. † And I wil gather you together, and wil set 21  
 you on fire, in the fire of my furie, and you shal be melted in  
 the middes therof. † As siluer is melted in the middes of the 22  
 fornace, so shal you be in the middes therof: and you shal  
 know that I am the Lord, when I haue powred out mine indi-  
 gnation vpon you. † And the word of our Lord was made to 23  
 me, saying: † Sonne of man, say to it: Thou art an vncleane 24  
 land, and not rayned vpon in the day of furie. † A conspi- 25  
 racie of prophets in the middes therof: as a lion roaring, and  
 rauening

† God of his  
 part desiring  
 the saluation  
 of al men, sig-  
 nifieth here his  
 sorow for the  
 peoples sinnes  
 not that God is  
 subiect to anie  
 such passion,  
 but to infi-  
 nue the e-  
 normitie of  
 sinne. as Gen.  
 6. 7. 6.

26 **rauening** the praye, haue they deuoured soules, they haue taken the riches and the price, her widowes they haue multiplied in the middes therof. † Her priests haue contemned my law, and haue polluted my sanctuaries: betwen a holie thing and prophane they haue put no difference: and betwen the polluted and the cleane they vnderstood not: and from my sabbathes they haue turned away their eyes, and I was defiled  
 27 in the middes of them. † Her princes in the middes of her, as wolues rauening the praye to shede bloud, and to destroy  
 28 soules, and to pursue gaynes couetously. † And her prophetes dawbed them without tempering, seing vayne thinges, and diuining lies to them, saying: Thus saith our Lord God: whereas our Lord hath not spoken. † The people of the land they oppressed by calumnie, and tooke away violently: the needie and poore they afflicted, and the stranger they oppressed by  
 30 calumnie without iudgement. † And I sought of them a man that might enterpose an hedge, and stand opposite agaynst me for the land, that I might not destroy it: and I found not.  
 † And I powred out mine indignation vpon them, in the fire of my wrath I consumed them: I haue rendered their way vpon their head, saith our Lord God.

A meruelous force of iust mens prayers, by which God suffereth himself to be overcome And it is most grateful to God when some do so oppose themselves to entreat mercie for sinners, that they may repent. *S. Iero. Epist. 12. ad Gaudentium,*

## CHAP. XXIII.

*By a parable of two harlots, Oolla and Ooliba, s. the idolatrie of the two kingdoms of Israel, 11. and of Iuda is described: 22. with threats (31. as Israel is partly afflicted already) 36. of more affliction to them both.*

1 **AND** the word of our Lord was made to me, saying: *a* He speaketh here as of two  
 2 † Sonne of man, there were *a* two women daughters of peoples by  
 3 one mother. † And they fornicated in Egypt, *b* in their youth anticipation, they fornicated: there were their brestes pressed, & the pap- for when the  
 4 pes of their v<sup>er</sup>initie were broken. † And their names *c* O- Israelits were in Egypt, they  
 5 oolla the elder and *d* Ooliba her yonger sister: and I had them, were but one  
 6 and they bare sonnes, and daughters. Moreover their names, people, & then  
 7 Samaria Oolla, and Ierusalem Ooliba. † Oolla therefore fornicated ouer me, & was madde vpon her louers, vpon the Assi- alse they com-  
 8 rians approching, † clothed with hyacinth, the princes, and mitted idola-  
 9 the magistrates, al the youngmen of concupiscences, al the tice.  
 10 horsmen, the riders of horses. † And she gaue her fornications *b* Though they  
 11 vpon them al the chosen children of the Assirians: and in al, on were but be-  
 12 whom she was madde, in their vncleannes she was polluted. ginning to in-  
 13 † Moreover also her fornications, which she had made in crease.  
 14 Egypt *c* God called the ten tribes  
 Oolla, v which

*signifieth their  
ovne habita-  
tion, because  
they made  
goddess to  
themselues,  
in Bethel and  
Dan; and the  
two tribes he  
called Ooliba,  
signifying my  
habitation, be-  
cause the  
temple there  
was Gods ha-  
bitation.*

*:: In al this &  
the like dis-  
courses the  
prophet spea-  
keth not of  
carnal forni-  
cation, but of  
spiritual  
which is ido-  
latric, by the  
most frequent  
figure Meta-  
phora.*

Egypt she left not: for they also slept with her in her youth, & they brake the breasts of her virginity, and powred out their fornication vpon her. † Therefore haue I deliuered her into 9  
the handes of her louers, into the handes of the children of Assur, vpon whose lust she was madde. † They discovered her 10  
ignominie, tooke her sonnes and daughters, & her they killed with the sword: and they were made notorious women, and they did iudgements in her. † Which when her sister Ooliba 11  
had seene, she was madde with lust more then she: & she gaue impudently her fornication about the fornication of her sister † to the children of the Assyrians, to the princes, and ma- 12  
gistrates coming to her clothed with partie clothing, to the horsemen that were carried on horses, and to yoongmen al of goodlie beaurie. † And I saw that she was polluted, both one 13  
way. † And she increased her fornications: and when she had 14  
seene men paynted in a wal, the images of the Chaldees expressed in colours, † and girded with girdles about their reyn- 15  
es, and died turbants on their heades, the forme of al the dukes, the similitude of the children of Babylon, and of the land of the Chaldees, wherein they were borne, † she was mad 16  
vpon them with the concupiscence of her eyes, and she sent messengers to them into Chaldee. † And when the children 17  
of Babylon were come to her vnto the bed of pappes, they polluted her with :: their fornications, and she was polluted of them, & her soule was filled of them. † She reueled also her 18  
fornications, and discovered her ignominie: and my soule departed from her, as my soule departed from her sister. † For she 19  
hath multiplied her fornications, remembring the dayes of her youth, in which she fornicated in the land of Egypt. † And she 20  
was madde for lust vpon the lying with them, whose flesh is as the flesh of asses: and as the fluxe of horses, the fluxe. † And 21  
thou hast visited the wickednes of thy youth when thy breastes were pressed in Egypt, & the pappes of thy virginity broken. † Therefore Ooliba, thus sayth our Lord God: Behold I wil rayse 22  
vp al thy louers against thee, of whom thy soule is filled: and I wil gather them together against thee round about, † the chil- 23  
dren of Babylon, and al the Chaldees, the nobles, and the tyrants, and princes, al the children of the Assyrians, the yongmen of goodlie beaurie, al the captaynes, and magistrates, the princes of princes, and the renowned riders of horses. † And 24  
they shal come vpon thee wel appoynted with chariot, and  
wheele,

- wheele, a multitude of peoples: with brigantine, and buckler, and helmet they shall be armed against thee, on euery side: and I wil geue iudgement before them, & they shall iudge thee by their iudgements. † And I wil put my zeale in thee, which they exercise with thee in furie: thy nose, and thine eares they shall cut off: and the things that remaine shall fall by the sword: they shall take thy sonnes, and thy daughters, and thy verie last thing shall be deuoured with fire. † And they shall strippe thee of thy garments, and shall take away the vessels of thy glorie. † And I wil make thy wickednes to cease out of thee, and thy fornication out of the Land of Egypt: neither shalt thou lift vp thine eyes to them, and Egypt thou shalt remember no more. † Because thus saith our Lord God: Behold I wil deliuer thee into the hands of them, whom thou hatest, into their hands, of whom thy soule is filled. † And they shall deale with thee in hatred, and they shall take away all thy labours, and shall let thee goe naked, and full of ignominie, and the ignominie of thy fornications shall be reueled, thy wicked dede, and thy fornications. † They haue done these things to thee, because thou hast fornicated after the Nations, among which thou wast polluted in their idols. † Thou hast walked in the way of thy sister, and I wil geue her cuppe in thy hand. † Thus saith our Lord God: The cuppe of thy sister thou shalt drinke deepe, and wide: thou shalt be into derision and into scorne, which is most capable. † With drunkennes, and sorrow thou shalt be replenished: with the cuppe of pensifenes, and sadness, with the cuppe of thy sister Samaria. † And thou shalt drinke it, and shalt drinke it vp euen to the dregges, and the fragments thereof thou shalt deuoure, thou shalt rent thy breastes: because I haue spoken, saith our Lord God. Therefore thus saith our Lord God: Because thou hast forgotten me, and hast cast me off behind thy bodie, thou also beare thy wickednes, and thy fornications. † And our Lord spake to me, saying: Sonne of man, dost thou iudge Oolla, and Ooliba, and shewest thou them their wicked deedes? † because they haue committed aduoutrie, and blood is in their hands, and with their idols they haue fornicated: moreouer also their children, whom they begate for me, they haue offered vnto them to be deuoured. † Yea and they haue done this to me. They polluted my sanctuarie in that day, and profaned my sabbathes. † And when they

¶ In that the Chaldes were the ministers of Gods wrath they are called his zeale, as Asfur is called the rodde of his furie. 1/a.

10. 7. 5.

¶ By the nose S. Ierom vnderstandeth the king by the eaves the Priestes and Iudges, who were not slaine but cut off from the people, and caried into captiuitie. 4. Reg. 25. 1. 1. 52.

¶ This demand is an admonition to iudge and condemne their wickednes, without intermission, as. ch. 20. 7. 4. ¶ Circumstances of places, and times do aggravate sinnes

very much:  
which are  
therefore more  
seuerely pun-  
ished.

immolated their children to their idols, and went into my sanctuary in that day to pollute it: these things also they did in the middes of my house. † They sent to men comming from 40  
far, to whom they had sent a messenger: therefore loe they came: to whom thou didst wash thyself, and didst annoint thine eyes about with \* stibikestone, and wast adorned with wemens ornaments. † Thou satest in a very faire bed, and a 41  
table was decked before thee: mine incense, and mine oyntment thou didst set vpon it. † And the voice of a multitude 42  
reioycing was on it: and on the men, that were brought of the multitude of men, and came from the desert, they did put bracelets on their handes, and beautiful crownes on their heades. † And I said to her, that was worne in aduoutries: 43  
Now wil this woman also fornicate in her fornication. † And 44  
they went to her as to an harlot woman: so went they vnto Oolla, and Ooliba wicked wemen. † They therefore are iust 45  
men: these shal iudge them with the iudgement of adulteresses, and with the iudgement of bloudshedders: because they are adulteresses, and bloud is in their handes. † For thus 46  
saith our Lord God: Bring a multitude to them, and deliuer them into tumult, and into spoile: † and let them be stoned 47  
with the stones of peoples, and let them be thrust through with their swordes: they shal kil their sonnes, and daughters, and their houses they shal burne with fire. † And I wil take 48  
away the wickednes out of the land, & al wemen shal learne, not to doe according to the wickednes of them. † And they 49  
shal geue your wickednes vpon you, and the sinnes of your idols you shal carie: and you shal know that I am the Lord God.

## CHAP. XXIIII.

*Ierusalem manie wayes chasticed of God, and not amended, 11. shal at last be melted like a brasse potte: 15. and shal not dare to mourne for the death of her dearest.*

∴ Ieremie in  
Babylon saw  
what vvas  
done the same  
time in Ierusalem,  
and therefore  
is bid,  
∴ to write the  
day, 7. 2. that

**A**Nd the word of our Lord was made to me, in ∴ the 1  
ninth yeare, in the tenth moneth, the tenth day of the  
moneth, saying: † Sonne of man, ∴ write thee the name of 2  
this day, wherein the king of Babylon is confirmed against  
Ierusalem to day. † And thou shalt speake by a prouerbe to 3  
the exasperating house a parable, and shalt say to them: Thus  
saith our Lord God: Set thou a potte, set it, I say, and put water  
into



- 4 into it. † Heape together the peeces therof into it, euerie good part, the thigh and the shoulder, the chosen things and  
 5 ful of bones. † Take the fattest beast, and lay together pyles of bones also vnder it: the seething therof is boyling hotte, and the bones therof are thoroughly sodden in the middes  
 6 therof. † Therefore thus saith our Lord God: Wo to the citie of bloud, to the pottle, whose rustines is in it, and the rustines therof is not gone out of it: by her partes, and by her partes  
 7 cast her out, there hath no losse fallen vpon her. † For her bloud is in the middes of her, she hath shed it vpon the most cleare rocke: she shed it not vpon the ground, that it might  
 8 be couered with dust. † That I might bring mine indignation in vpon her, and might reuenge with vengeance: I gaue her bloud vpon the most clere rocke, that it might not be coue-  
 9 red. † Therefore thus saith our Lord God: Wo to the citie of  
 10 bloud, whose bonefire I wil make great. † Heape together the bones, which I wil burne with fire: the flesh shall be consumed, and al the composition shall be sod, and the bones shall  
 11 drie away. † Set it also vpon hote burning coles emptie, that the brasse therof may waxe hote, and be melted: and let the filth of it be melted in the middes therof, & let the rust therof  
 12 be consumed. † There hath bene sweating with much labour, and the exceeding rust therof is not gone out, :: no not by fire.  
 13 † Thine vncleannes is execrable: because I would cleanse thee, and thou art not cleansed from thy filthines: yea neither shalt thou be cleansed, before I make myne indignation to cease in  
 14 thee. † I the Lord haue spoken: It shall come, and I wil doe it: I wil not passe, nor spare, nor be pacified: according to thy wayes, and according to thine inuentions wil I iudge thee,  
 15 saith our Lord. † And the word of our Lord was made to me, saying: † Sonne of man, behold I take from thee the thing that thine eyes desire in a plague: and thou shalt not lament, nor weepe: neither shalt thy teares runne. † Sigh holding thy peace, thou shalt not make the mourning of the dead: let thy crowne be tyed round about thee, and thy shoes shall be on thy feete, neither shalt thou couer thy face with a  
 18 cloth, neither shalt thou eate the meates of mourners. † I spake therfore to the people in the morning, and :: my wife died at euen: and I did in the morning as he had commanded  
 19 me. † And the people sayd to me: Why dost thou not tel vs  
 20 what these things signifie, that thou doest? † And I sayd to them:

therby the certaintie of his prophetic may appeare. For the verie same day Nabuchodonosor layde siege to Ierusalem.  
 4 Reg. 25. v. 1.

:: VVhen sinners are not amended by fire of tribulation; God after that they are parted from this vworld, punisheth them euerlastingly.

:: The sudden death of nere freindes causeth more sorow, then if

it were feared before: yet the prophet was commanded not to shew sorrow for the sudden death of his wife, to signifye that the great calamitie of euerie one would take away the particular griefe for the losse of priuate freindes.

them: The word of our Lord was made to me, saying: † Speake 21  
to the house of Israel: Thus sayth our Lord God: Behold I wil  
pollute my sanctuarie, the pride of your empire, and the thing  
that your eyes desire, and vpon which your soule quaketh for  
feare: your sonnes, and your daughters, which you haue  
left, shal fall by the sword. † And you shal doe as I haue done: 22  
your faces with a clothe you shal not couer, and the meates of  
mourners you shal not eate. † You shal haue crownes on your 23  
heades, & shoes on your feete: you shal not lament nor weepe,  
but you shal pine away in your iniquities, and euerie one shal  
groane toward his brother. † And Ezechiel shal be vnto you 24  
for a portending signe: according to al thinges, that he hath  
done, shal you doe when this shal come: and you shal know  
that I am the Lord God. † And thou sonne of man, behold in 25  
the day, wherein I wil take away from them their strength, and  
the ioy of dignitie, and the desire of their eyes, wher vpon  
their soules rest, their sonnes and daughters. † In that day 26  
when one fleeing shal come to thee, to tel thee: † in that day, I 27  
say, shal thy mouth be opened with him that fleeth, and thou  
shalt speake, and shalt be silent. no more: and thou shalt be  
vnto them for a portending signe, and you shal know that I  
am the Lord.

## CHAP. XXV.

*The Ammonites, 8. Moabites, 12. Idumeans, 15. and Philistians (for their malice against the Israelites) shal be overthrowne.*

The 3. part.

The destruction of diuers other nations, besides the Iewes.

Amongst other heathen nations, especially the Ammonites reioyced at the miseries of the Iewes, and were therefore plagued.

The Chaldees, or rather the Armenians or Agarens (who are more direct eastward, and

AND the word of our Lord was made to me, saying: 1  
† Sonne of man, set thy face against the children of Am- 2  
mon, and thou shalt prophesie of them. † And thou shalt say 3  
to the children of Ammon: Heare ye the word of our Lord  
God: Thus saith our Lord God: For that thou hast sayd: Ha,  
ha, vpon my sanctuarie, because it is polluted: and vpon the  
Land of Israel, because it is made desolate: and vpon the house  
of Iuda, because they are led into captiuitie: † Therefore wil 4  
I deliuer thee to the children of the east for an inheritance,  
and they shal place their shepecotes in thee, and shal set their  
tents in thee: they shal eate thy fruites: and they shal drinke  
thy milke. † And I wil geue Rabbath to be an habitation of 5  
camels, and the children of Ammon to be a lying place for  
beastes: and you shal know that I am the Lord. † Because thus 6  
saith our Lord God: For that thou hast clapped with the hand,  
and

- and stricken with the soore, and hast bene glad withal thy affliction vpon the land of Israel: † therefore behold I wil stretch forth my hand vpon thee, and wil deliuer thee into the spoile of the Gentils, and wil kil thee out of the peoples, and destroy thee out of the landes, and breake thee: and thou shalt know that I am the Lord. † Thus saith our Lord God: For that Moab, and Seir haue sayd: Behold as al the Gentils, so is the house of Iuda: † therefore behold :: I wil open the shoulder of Moab of his cities, of his cities I say, and of his borders the noble cities of the land Bethiesimoth, and Beelneon, and Caribathaim, † to the children of the East with the children of Ammon, and I wil geue it for an inheritance: that there may be memorie no more of the children of Ammon among the Gentils. † And in Moab I wil do Iudgements: and they shall know that I am the Lord. † Thus saith our Lord God: For that Idumea hath made reuenge to reuenge herself of the children of Iuda, and hath sinned offending, and hath sought reuenge of them; † therefore thus sayth our Lord God: I wil stretch forth my hand vpon Idumea, and wil take away out of it man, and beast, and wil make it desert from the South: and they that are in Dedan, shall fall by the sword. † And I wil geue my reuenge vpon Idumea by the hand of my people Israel: and they shall doe in Edom according to my wrath, and my furie: and they shall know my vengeance, saith our Lord God. † Thus saith our Lord God: For that the Palesthines haue made reuenge, and haue reuenged themselues with al their minde, killing, and accomplishing old enmities: † therefore thus saith our Lord God: Behold I wil stretch forth my hand vpon the Palesthines, and wil kil the killers, and wil destroy the remnant of the sea coast. † and I wil make in them great reuengements arguing in furie: and they shall know that I am the Lord, when I shall haue geuen my vengeance vpon them.

## C H A P. XXVI.

*Tyre a most noble maritime citie shall be destroyed, by the king of Babylon, because they reioyce at the desolation of Ierusalem. 15. At the sight whereof manie shall be astonied.*

- 1 **A**N D it came to passe in :: the eleuenth yeare, the first of the moneth, the word of our Lord was made to me, saying: † Sonne of man for that Tyre hath sayd of Ierusalem: Ah the gates of the peoples are broken, she is turned to me: I shall

:: Yeares are stil counted from the ranc migration of Iouchin, as ch. 1. 8 20. 24. 7 1. 29. 7. 1. 17. I shall

:: Tyre which  
is a most fre-  
quented sea  
towne, shal be  
made desolate  
and to no vse  
but to hang  
nettes therein  
to drie.  
:: Lesse cities  
and townes  
perteyning to  
Tyre shal like-  
wise be de-  
stroyed.

I shal be filled, she is desert. † Therefore thus saith our Lord 3  
God : Behold I vpon thee ô Tyre, and I wil make manie na-  
tions come vp to thee, as the sea riseth vp swelling. † And 4  
they shal dissipate the walles of Tyre, and shal destroy the  
towers therof: and I wil scrape her dust from her, & wil make  
her as a most cleare rocke. † :: The drying of nettes shal be 5  
in the middes of the sea, because I haue spoken, saith our Lord  
God: and she shal be for a spoile to the Gentils. † :: Her 6  
daughters also that be in the field, shal be slaine by the sword:  
and they shal know that I am the Lord. † Because thus saith 7  
our Lord God : Behold I wil bring to Tyre Nabuchodonosor  
the king of Babylon from the North, the king of kinges with  
horses, and chariotes, and horsemen, and multitude, and a great  
people. † Thy daughters that are in the field, he shal kil with 8  
the sword: and he shal compasse thee with munitions, and shal  
cast vp a mount round about : and he shal lift vp the buckler  
against thee. † And he shal dispose ordinances, and engins 9  
against thy walles, & shal destroy thy towers with his armour.  
† With the inundation of his horses, the dust of them shal 10  
couer thee : at the sound of the horsemen, and wheelles, and  
chariotes thy walles shal be moued, when he shal goe in at thy  
gates, as by the entrance of a citie destroyed. † With the hooves 11  
of his horses he shal tread downe al thy streetes : thy people  
he shal kil with the sword, and thy noble statues shal fal to  
the ground. † They shal waste thy riches, they shal spoile thy 12  
merchandise : and they shal destroy thy walles, and shal ouer-  
throw thy goodlie houses: and thy stones, and thy timber, and  
thy dust they shal put in the middes of the waters. † And I wil 13  
make the multitude of thy songues to cease, and the sound of  
thy harpes shal be heard no more. † And I wil make thee as a 14  
most cleare rocke, drying of nettes shalt thou be, neither shalt  
thou be built anie more : because I haue spoken, saith our  
Lord God. † Thus saith our Lord God to Tyre: Why, shal not 15  
the ilands be moued at the sound of thy ruine, & the groning  
of thy slaine, when they shal be killed in the middes of thee ?  
† And al the princes of the sea shal goe downe from their 16  
seates : and take of their robes, and cast away their brodered  
garments, & be clothed with astonishment, sitte on the earth,  
and being astonied meruel at thy sudden fal. † And taking 17  
vpon thee a lamentation, they shal say to thee : How hast thou  
perished that dwellest in the sea, ô noble citie, which hast  
bene

- bene strong in the sea with thine inhabitants, whom al did : As Tyre was  
 18 feare : † Now shal the shippes be astonied in the day of thy exalted in  
 feare : and the ilands in the sea shal be trubled, for that none pride, so it was  
 19 cometh forth out of thee. † Because thus saith our Lord God : brought to  
 When I shal make thee a desolate citie as the cities that are not great ruine,  
 inhabited : and shal bring vpon thee the depth, and manie wa- yet was i. re-  
 20 ters shal couer thee : † and shal plucke thee downe with the se- stored, after se-  
 that descend into the lake to the euerlasting people, and shal uentie yeares  
 place thee in the : lowest ground as old desolations, with them according to  
 that are brought downe into the lake, that thou be not inhabi- Istaia's prophesie, ch. 23 v. 15.  
 21 † I wil bring thee to nothing, and thou shalt not be, & being And our saui-  
 sought for, thou shalt not be found anie more for euer, faith our retired  
 our Lord God. sometimes  
 into the quar-  
 ters of Tyre  
 and Sidon.  
 Mat. 15. v. 21.

## CHAP. XXVII.

*The prophet lamenteth the ruine of Tyre : 3. describing her former glories*

10. and traffike in al sortes of rich marchandise, with sundrie nations.  
 26. At which shal be ouerthrowne by the Chaldees.

- 1 **A**ND the word of our Lord was made to me, saying :  
 2 † Thou therefore ô sonne of man, take vp a lamentation  
 3 vpon Tyre : † And thou shalt say to Tyre, which dwelleth  
 in the entrance of the sea, being the traffike of peoples to  
 manie ilands : Thus saith our Lord God : ô Tyre, thou hast  
 4 said : I am of perfect beautie, † and situated in the hart of  
 the sea. Thy borderers, which builded thee, haue accomplished : This large  
 5 thy beautie : † with the firretrees of Sanir they builded thee, description of  
 with al the bordes of the sea : they tooke the cedar from Li- the Tyrians  
 6 banus, to make thee a mast. † Okes of Basan they haue hewed glory sheweth  
 for thine ores : and thy banks they haue made thee of the their greater  
 iuorie of India, and litle cabbins of the ilands of Italie. ruine.  
 7 † Various silke of Egypt was wouen for thy saile, to be put  
 on the mast : hyacinth, and purple out of the ilands of Elisa,  
 8 were made thy couering. † The inhabitants of Sidon, and the  
 Aradians were thy rowers : thy wise men, ô Tyre, were made  
 9 thy gouernors. † The ancients of Gebal, and wisemen therof  
 had mariners to the seruice of thy diuerse stuffe : al the shippes  
 of the sea, and their mariners haue bene in the people of thy  
 10 traffike. † The Persians, and Lydians, and the Lybians were  
 in thine armie thy men of warre : the buckler, and helmet they  
 11 did hang in thee for thine ornament. † The children of Arad  
 were

were with thine armie vpon thy walles round about: yea and the Pygmeians, that were in thy towers, hung vp their quiuers on thy walles round about: they accomplished thy beaurie. † They of Carthage thy merchants, for the multitude of al 12 riches, with siluer, iron, tinne, and lead did they replenish thy marts. † Greece, Thubal, and Mosoch, they were thy mer- 13 chants: slaues, & vessels of brasie they brought to thy people. † From the house of Thogorma they brought horses, & horse- 14 men, and mules to thy market. † The children of Dedan were 15 thy merchants: manie ilands the traffike of thy hand, teeth of iuorie, and of Heben they exchanged for thy price. † The 16 Syrian was thy merchant for the multitude of thy workes, the precious stone, and purple, and branched workes, and fine linnen, and silke, and :: chodchod they did set forth in thy market. † Iuda and the land of Israel they were thy merchants 17 in the principal corne: balme, and honie, and oyle, and refine they did set forth in thy marts. † The Damacene was thy mer- 18 chant in the multitude of thy workes, in the multitude of diuers riches, in fatte wine, in woolles of the best colour. † Dan, 19 and Greece, & Mosel in thy marts haue set forth wrought yron: staete, and calums were in thy merchandise. † Dedan thy mer- 20 chants in tapestrie for seates. † Arabia, and al the princes of 21 Cedar, they were the merchants of thy hand: with lambes, and rammes, and kiddes thy merchants came to thee. † The 22 sellers of Saba, & Reema, they were thy merchants: with principal spices, and precious stone, and gold, which they did set forth in thy market. † Haran, and Chene, and Eden, thy 23 merchants: Saba, Assur, and Chelmad thy sellers. † They 24 were thy merchants in diuers manner, with folded peeces of hyacinth, and of embrodered clothes, and of precious riches, which were wrapped vp, and bound with cordes: cedars also they had in thy merchandise. † The shippes of the sea, thy chief 25 in thy merchandise: and thou wast replenished, and glorified exceedingly in the hart of the sea. † In manie waters haue thy 26 rowers brought thee: the southwinde hath broken thee in the hart of the sea. † Thy riches, and thy treasures, and thy 27 manifold furniture, thy mariners, and thy gouerners, which hold thy stuffe, and were chiefe ouer thy people: thy men of warre also, that were in thee with al thy multitude, that is in the middes of thee: shal fall in the hart of the sea in the day of thy ruine. † At the sound of the crie of thy gouernours 28 shal

∴ S. Ierom in *Isaie*. 54. v. 12. translating this word a iasper stone, here leaue it vnttranslated, and so do also the Septuagint; neither do the Hebrew Doctors describe it in their commentaries. The Chaldee paraphrastis translate hit in general precious stones, or margarites: some in particular, thinke it to be a carbuncle, some a rubie, others a chrystal, others an adamant.

- 29 shal the nauies be troubled. † And al they that held ore shal goe downe out of their shippes: the mariners, and al the gouernours of the sea shal stand on the land: † and they shal bewaile vpon thee with a loude voice, and shal crie bitterly: and they shal cast dust vpon their heades, and shal besprinkled with ashes. † And they shal shaue :: baldnes vpon thee, and shal be girded with heareclothes: and they shal weepe for thee in bitternes of soule with most bitter weeping. † And they shal take vp a mournful song vpon thee, and shal lament thee: What citie is as Tyre, which is become filée in the middes of the sea? † Which in the going forth of thy merchandise from the sea didst fil manie peoples: in the multitude of thy riches, and of thy peoples hast enriched the kinges of the earth.
- 34 † Now thou art destroyed by the sea, thy riches are in the bottome of the waters, and al the multitude, that was in the middes of thee, are fallen. † Al the inhabitants of the islands are astonied vpon thee: and al the kinges of the same being stricken with tempest haue changed their lookes. † The merchants of peoples haue hissed vpon thee: thou art brought to nothing, and thou shalt not be euen for euer.

## CHAP. XXVIII.

*For most insolent pride Tyre shal be utterly destroyed. 20. Sidon likewise ouerthrowne. 24. And the people of Israel at last restored.*

- 1 **A**N D the word of our Lord was made to me, saying:  
2 † Sonne of man say to the prince of Tyre: Thus saith our Lord God: For that thy hart is eleuated, & thou hast sayd: I am God, and I haue sitten in the chaire of God in the hart of the sea: whereas thou art a man, and not God: and hast geuen thy hart as the hart of God. † Loe thou :: art wiser then Daniel: euerie secret is not hid from thee. † In thy wisdom and thy prudence thou hast made thee strength: and hast gotten gold, and siluer in thy treasures. † In the multitude of thy wisdom, & in thy merchandise thou hast multiplied strength to thee: and thy hart is eleuated in thy strength. † Therefore thus saith our Lord God: For that thy hart is eleuated as the hart of God: † therefore behold I wil bring vpon thee strangers the strongest of the Gentils: and they shal draw their swordes vpon the beaurie of thy wisdom, and shal pollure thy comelines. † They shal kil, and plucke thee downe: and thou shalt dye in the death of the flaine in the hart of the sea.

T t t t 3

† Why

With these Gentiles, cutting or shewing of their heare was a signe of sorrow, which the Iewes were commanded not to imitate. *Dant.* 13. to shew difference from other nations: yet they also did cut their heare in great calamities. *Isa.* 22. 7. 12.

Daniel was so famous for wisdom, that therof came a proverbe in Chaldea, to compare wisdom en vith Daniel; and to reproch those that arrogated more wisdom then they had, that they seemed mainly to themselves. *Daniel.*

† Why, shalt thou speake saying: I am God, before them that 9  
 kil thee: wheras thou art a man, and not God, in the hand of  
 them that slay thee? † By the death of the vncircumcised shalt 10  
 thou dye in the hand of strangers: because I haue spoken, saith  
 our Lord God. † And the word of our Lord was made to me, 11  
 saying: Sonne of man lift vp a lamentation vpon the king of  
 Tyre: † and thou shalt say to him: Thus saith our Lord God: 12  
 Thou the signet of similitude, ful of wisdom, and perfect of  
 beautie, † thou wast in the delicacies of the paradise of God: 13  
 euerie precious stone thy couering: sardius, topatius, and the  
 iasper, chrysolithus, and onyx, and berillus, the sapphire, and  
 the carbuncle, and the emerald: gold the worke of thy beau-  
 tie: and thy \* pipes were prepared in the day, that thou wast  
 created. † Thou Cherub streched out, and protecting, and I 14  
 sette thee in the holie mount of God, in the middes of fyrie  
 stones thou hast walked. † Perfect in thy wayes from the day 15  
 of thy creation, :: vntil iniquitie was found in thee. † In the 16  
 multitude of thy merchandise, thyne inner partes were filled  
 with iniquitie, and thou didst sinne: and I cast thee out from  
 the mount of God, and destroyed thee ô Cherub protecting,  
 out of the middes of the fyrie stones. † And thy hart was ele- 17  
 uated in thy beautie: thou hast lost thy wisdom in thy beau-  
 tie, I haue cast thee to the earth: before the face of kinges I  
 haue geuen thee, that they might behold thee. † In the multi- 18  
 tude of thine iniquities, & in the iniquitie of thy merchandise,  
 thou hast polluted thy sanctification: I wil therfore bring  
 forth a fyre out of the middes of thee, to eate thee, and I wil  
 make thee as ashes vpon the earth in the sight of al that see  
 thee. † Al that shal see thee in the Gentils, shal be astonied 19  
 vpon thee: thou art become a thing of naught, and thou shalt  
 not be for euer † And the word of our Lord was made to me, 20  
 saying: † Sonne of man, set thy face :: against Sidon: and 21  
 thou shalt prophecie of it, † and shalt say: Thus saith our Lord 22  
 God: Behold I to thee Sidon, and I wil be glorified in the  
 middes of thee: and they shal know that I am the Lord, when  
 I shal doe iudgements in it, and shal be sanctified in it. † And 23  
 I wil send into it pestilence, and bloud in the streeres therof:  
 & the flaine shal fal in the middes therof by the sword round  
 about: and they shal know that I am the Lord. † And there 24  
 shal be no more scandal of bitterness to the house of Israel,  
 and thorne causing payne on euerie side round about them,  
 that

:: Tyre had  
 much iniquity  
 long before,  
 but when the  
 king thought  
 himself to be  
 God. 7. 2. this  
 iniquity could  
 not be longer  
 tolerated.

:: As Sidon was  
 nere in situa-  
 tion to Tyre,  
 so it was made  
 like in ruine  
 for their like  
 pride.



- that are against them: and they shall know that I am the Lord  
 25 God. † Thus saith our Lord God: :: When I shall have gathered together the house of Israel out of the peoples, in which they are dispersed: I will be sanctified in them before the Gentiles: and they shall dwell in their land, which I gave to my servant  
 26 Jacob. † And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, and shall dwell confidently, when I shall have done judgments in all, that are their enemies round about: & they shall know that I am the Lord their God.

## CHAP. XXIX.

*The king of Egypt shall be overthrown: 9. and the kingdom wasted fourtie years: 13. It shall be repaired to a meane state. 17. And shall be given to the king of Babylon, for his service in destroying Tyre.*

- 1 **I**N :: the tenth year, the tenth moneth, the eleventh day of the moneth, the word of our Lord was made to me, saying:  
 2 † Sonne of man, set thy face against Pharaoh the king of Egypt: and thou shalt prophesie of him, and of all Egypt.  
 3 † Speake, and thou shalt say: Thus saith our Lord God: Behold I to thee Pharaoh king of Egypt, thou great dragon, which liest in the middes of thy riuers, and sayest: The riuer is mine, and I made it my selfe. † And I will put a bridle in thy iawes: and I will fasten the fishes of thy riuers to thy scales: and I will draw thee out of the middes of thy riuers, and all thy fishes shall sticke to thy scales. † And I will cast thee forth into the desert, and all the fishes of thy riuer: thou shalt fall vpon the face of the earth, thou shalt not be collected, nor gathered together: to the beasts of the earth, and to the fowles of the  
 6 heauen haue I given thee to be deuoured. † And all the inhabitants of Egypt shall know that I am the Lord: for that thou hast bene a staffe of reede to the house of Israel. † When they tooke thee with the hand, and thou wast broken, and didst rent all their shoulder: and they leaning vpon thee, thou wast broken, and didst dissolue all their reines. † Therefore thus saith our Lord God: Behold I will bring vpon thee the sword: and will kil out of thee man, and beast. † And the Land of Egypt shall be into a desert, and into a wilderness: and they shall know that I am the Lord: for that thou hast said: The riuer is mine, and I made it. † Therefore behold I to thee, and to thy riuers: and I will geue the Land of Egypt into desolations, destroyed with the sword, from the tower of Syene, euen to the

Al nations will praise God when they see that he iustly punisheth his owne people, & afterwards restoreth them to their former state.

Prophetes do not write their prophecies in order of time as they were reueled; for in former chapters he wrote that which he saw in the eleuenth yeare: ch. 26. v. 1. but that which was sooner fulfilled: or because Tyre & Sidon were nearer in situation to Ierusalem then Egypt he writte that prophecie before this.

the borders of *Æthiopia*. † The foote of man shal not passe 11  
 through it, neither shal the foote of beast goe in it : and it shal  
 not be inhabited fourtie yeares. † And I wil make the Land of 12  
*Ægypt* desert in the middes of desert lands, & the cities therof  
 in the middes of cities ouerthrowen, and they shal be deso-  
 late fourtie yeares : and I wil disperse the *Ægyptians* into nati-  
 ones, and wil scatter them into the landes. † Because thus 13  
 saith our Lord God: After the end of fourtie years I wil gather  
*Ægypt* out of the peoples in which they had bene dispersed.  
 † And I wil bring backe the captiuitie of *Ægypt*, and wil place 14  
 them in the land of *Phatures*, in the land of their natiuitie,  
 and they shal be there as a low kingdom : † among other 15  
 kingdoms it shal be lowest, and it shal no more be eleuated  
 ouer the nations, and I wil diminish them that they rule not  
 ouer the Gentils. † And they shal no more be to the house of 16  
*Israel* in confidence, teaching iniquitie, that they may flee, and  
 folow them : and they shal know thar I am the Lord God.  
 † And it came to passe in :: the seuen and twentieth yeare, in 17  
 the first, in the first of the moneth : the word of our Lord was  
 made to me, saying: † Sonne of man, Nabuchodonosor the king 18  
 of *Babylon* hath made his armie to serue with great seruice  
 agaynst *Tyre*: euerie head made bald, and euerie shoulder hath  
 the heare plucked of: and :: there hath bene no reward ren-  
 dred him, nor his armie concerning *Tyre*, for the seruice that  
 he serued me agaynst it. † Therefore thus sayth our Lord God: 19  
 Behold I wil geue Nabuchodonosor the king of *Babylon* in the  
 Land of *Ægypt*: and he shal take the multitude therof, and  
 take the booties therof for a praye, and rife the spoiles therof:  
 and it shal be :: a reward for his armie, † and for the worke, 20  
 that he serued me agaynst it: I haue geuen him the Land of  
*Ægypt*, for that they haue labored for me, sayth our Lord  
 God. † In that day there shal a horne spring to the house of 21  
*Israel*, and I wil geue thee an open mouth in the middes of  
 them: and they shal know that I am the Lord.

## CHAP. XXX.

*Ægypt* shal be so wasted, s. that *Æthiopia*, and other neighbours shal  
 tremble; 9. seeing the cities and countrie destroyed. 20. Al which is con-  
 firmed againe by an other vision.

**A**N D the word of our Lord was made to me, saying: 1  
 † Sonne of man prophetic, & say: Thus sayth our Lord 2  
 God: Howle ye, wo, wo to the day: † because the day is nere, 3  
 and :: the

:: This vision  
 against *Ægypt*  
 is in confirma-  
 tion of the for-  
 mer 17. yeares  
 before. v. 1.

:: Of this place  
 S. Ierom pro-  
 ueth that God  
 rewardeth also  
 Infidels for  
 their moral  
 good woorkes  
 temporally,  
 though they  
 cannot merite  
 an eternal re-  
 ward as the  
 iust doe.

- and the day of our Lord approacheth: the day of a cloude, the  
 4 time of the Gentiles shall be. † And the sword shall come into  
 Egypt: & there shall be feare in Ethiopia, when the wounded  
 shall fall in Egypt, and the multitude thereof shall be taken  
 5 away, and the foundations thereof be destroyed. † Ethiopia,  
 and Libia, and the Lydians, and all the rest of the common peo-  
 ple, and Chub, and the children of the land of couenants, shall  
 6 fall with them by the sword. † Thus sayth our Lord God:  
 And they shall fall that vnderproppe Egypt, and the pride of  
 the empire thereof shall be destroyed: from the towre of Siena  
 shall they fall in it by the sword, sayth our Lord the God of  
 7 hostes. † And they shall be dissipated in the middes of desolate  
 landes, and the cities thereof shall be in the middes of desert  
 8 cities. † And they shall know that I am the Lord: when I shall  
 haue geuen fyre in Egypt, and all the ayders thereof shall be  
 9 broken. † In that day shall messengers goe forth from my  
 face in gallies to terrifie the confidence of Ethiopia, and there  
 shall be feare among them in the day of Egypt: because it shall  
 10 come without doubt. † Thus sayth our Lord God: I wil make  
 the multitude of Egypt to cease in the hand of Nabuchodo-  
 11 nosor the king of Babylon. † He and his people with him the  
 strongest of the Gentiles shall be brought to destroy the land:  
 and they shall draw their swordes vpon Egypt: and shall fill the  
 12 land with the slaine. † And I wil make the channels of the  
 riuers drie, and wil deliuer the land into the handes of the  
 most wicked: and wil dissipate the land and the fulnes ther-  
 13 of in the handes of aliens, I the Lord haue spoken. † Thus  
 sayth our Lord God: And I wil destroy the idols, and I wil  
 make the idols to cease out of Memphis: and duke of the  
 land of Egypt there shall be no more: and I wil geue terrour  
 14 in the land of Egypt. † And I wil destroy the land of Pha-  
 thures, and wil geue fire in Taphnis, and wil do iudgements  
 15 in Alexandria. † And I wil powre out mine indignation vpon  
 Pelusium the strength of Egypt, and wil kil the multitude of  
 16 Alexandria, † And wil geue fyre in Egypt: as a woman  
 in trauel shall Pelusium sorrow, & Alexandria shall be dissipated,  
 17 and in Memphis daylie distresses. † The youngmen of Helio-  
 polis, and of Bubasti shall fall by the sword, and themselves  
 18 shall be led captiue. † And in Taphnis the day shall waxe black,  
 when I shall haue broken there the scepters of Egypt, and  
 the pride of the might thereof shall faile in it: the cloude shall

the day of  
 iust pun-  
 ishment is called  
 the day of our  
 Lord. As the  
 Apostle cal-  
 leth the day of  
 general iudge-  
 ment the day  
 of our Lord.  
 1. Cor. 5. 2. Cor.  
 1. & 1. Thes 5:  
 The time.  
 when the  
 Chaldees, the  
 most potent  
 nation shall  
 conquer, and  
 triumph ouer  
 Egypt.

:: Part of the kingdom of Ægypt was subdued before this time by the king of Babylon. 4. REG. 24. 7. 7.

couer her, & her daughters shal be led into captiuitie. † And I 19  
wil doe iudgements in Ægypt: & they shal know that I am the  
Lord. † And it came to passe in the eleuenth yeare, in the first 20  
moneth, in the seuenth of the moneth, the word of our Lord  
was made to me, saying: † Sonne of man, I :: haue broken 21  
the arme of Pharao king of Ægypt: and behold it is not wound  
vp, that health might be restored to it, that it might be bound  
with clothes, and swaddled with linnen cloutes, that recouering  
strength it might hold the sword. † Therefore thus saith our 22  
Lord God: Behold I to Pharao king of Ægypt, & I wil breake  
into peeces his strong arme, already broken: and I wil cast  
downe the sword out of his hand: † and wil disperse Ægypt 23  
among the Gentils, and wil scatter them in the landes. † And 24  
I wil strengthen the armes of the king of Babylon, and wil  
geue my sword in his hand: and I wil breake the armes of Pha-  
rao, and the slaine before his face shal grone with gronings.  
† And I wil strengthen the armes of the king of Babylon, and 25  
the armes of Pharao shal fal: and they shal know that I am  
the Lord, when I shal geue my sword into the hand of the  
king of Babylon, and he shal haue stretched it forth vpon the  
Land of Ægypt. † And I wil disperse Ægypt into nations, 26  
and wil scatter them into landes, and they shal know that I  
am the Lord.

## CHAP. XXXI.

*The glorie of Assirians excellling al other kingdomes, 10. was ouerthrowne,  
God so ordaining, by the Chaldees: 18. much lesse shal Ægypt escape.*

:: Thou that seemest to thyself inuincible yet art thou not equal to the king of Assirians, who already is ouerthrowne; and so shalt thou likewise be.

**A**Nd it came to passe in the eleuenth yeare, the third mo- 1  
neth, the first of the moneth, the word of our Lord was  
made to me, saying: † Sonne of man, say to Pharao the king 2  
of Ægypt, and to his people: :: To whom art thou made like  
in thy greatnes? † Behold Assur as it were a cedar in Libanus, 3  
sayre of boughes, and thicke of leaues, and high of height, and  
the toppe therof is eleuated among the thicke boughes. † The 4  
waters haue nourished him, the depth hath exalted him, the  
riuers therof ranne out round about the rootes therof, and  
he sent forth her riuers to al the trees of the countrie. † Ther- 5  
fore was his height eleuated aboue al the trees of the countrie:  
and his groues were multiplied, and his boughes were eleua-  
ted because of manie waters. † And when he had spred forth 6  
his shadow, in his boughes al the foules of the heauen  
made

- made nests, and vnder his leaues al beasts of the Forrests engendred, and vnder his shadow dwelt the assemblie of verie  
 7 manie nations. † And he was most faire in his greatnes, and in the enlarging of his groues: for his roote was nere manie  
 8 waters. † The ceders were not higher then he in the paradise of God, the firre trees matched not his toppe, and the plane-trees were not equal to his boughes: no tree of the paradise  
 9 of God was likened to him, and to his beautie. † Because I made him beautiful, and with manie & thicke boughes: and al the trees of pleasure, that were in the paradise of God, did  
 10 emulate him. † Therefore thus saith our Lord God: For that he is extolled in height, and hath geuen his toppe greene and  
 11 thicke, and his hart is eleuated in his height: † I haue deliuered him into the handes of the strongest of the nations, doing he shal doe to him: according to his impietie I haue cast  
 12 him out. † And aliens, and the most cruel of the nations shal cut him downe, and shal throw him forth vpon the mountaines, and in al valleis his boughes shal fal, and his groues shal be broken on al rockes of the land: and al the peoples of the  
 13 earth shal depart from his shadow, and shal leaue him. † In his ruine dwelt al the foules of heauen, and in his boughes  
 14 were al the beasts of the fielde. † For which cause there shal not be eleuated in their height al the trees of the waters, neither shal they put their highnes among the wooddie and thicke ones, neither shal they stand in their height, al that are watered with waters: because they are al deliuered into death to the lowest earth in the middes of the children of men, to  
 15 them that goe downe into the lake. † Thus saith our Lord God: In the day that he went downe to hel, I brought in mourning, I couered him with the depth: and I stayed his riuers, and kept in manie waters: Libanus was made sad vpon  
 16 him, and al the trees of the filde were shaken. † At the sound of his ruine I moued the Gentils, when I brought him downe to hel with them, that descended into the lake: and al the trees  
 17 of pleasure goodlie and glorious in Libanus, al that were watered with waters, were comforted in the lowest earth. † For they also shal goe downe with him to hel to the slaine by the sword: and the arme of euerie one shal sitte vnder his shadow  
 18 in the middes of the nations. † :: To whom art thou likened  
 o thou noble and loftie among the trees of pleasure? Behold  
 thou art brought downe with the trees of pleasure to the

:: Although o  
 Egypt thou  
 art like to the  
 most potent  
 kingdomes,  
 yet as the Affi-  
 rians & others  
 so thou also  
 shalt be rai-  
 ned.

lowest earth : in the middes of the vncircumcised shalt thou sleepe, with them that are slaine by the sword , the same is Pharao, and al his multitude, saith our Lord God.

## CHAP. XXXII.

*The Prophet lamenteth the destruction of Ægypt. 11. prosecuting his prophetic of the most lamentable destruction therof. 17. foreshewing that the more it is exalted in strength and glorie, so much more miserable shal be the fall therof.*

:: Here it is manifest that this prophet counteth the yeares by the time of transmigration of king Iechonias, for it is clere that Sedecias reigned only eleuen yeares. 4. Reg. 24. & 25. Iere. 39. & 52.

:: This hyperbolical speech describeth the former glorie of Ægypt, as if all lightes were much diminished, when this kingdom was darkened.

**A**ND it came to passe, :: the twelfth yeare, in the twelfth<sup>r</sup> moneth, in the first of the moneth, the word of our Lord was made to me, saying : † Sonne of man, take vp a lamentation vpon Pharao the king of Ægypt, & thou shalt say to him : Thou art likened to the Lion of the Gentils, and the dragon, that is in the sea : and thou didst strike with the horne in thy riuers, and didst trouble the waters with thy fete, and didst conculcate their streames. † Therefore thus saith our Lord God : I wil spred my nette vpon thee in the multitude of manie peo-  
ples, and I wil draw thee out in my nette. † And I wil throw thee forth on the ground, vpon the face of the filde wil I cast thee away : and I wil make al the foules of heauen to dwell vpon thee, and I wil fil of thee the beastes of al the earth. † And I wil geue thy flesh vpon the moutaines, and wil fil the litle hilles with thy corruption. † And I wil water the earth with the stinche of thy blood vpon the moutaines, and the valles shal be filled of thee. † And I wil couer the heaucns, when thou shalt be extinguished, and I wil make the starres therof to waxe blacke : the sunne I wil couer with a cloude, and the moone shal not geue her light. † I wil make :: al the lightes of heauen to mourne vpon thee : & I wil geue darkenes vpon thy land, saith our Lord God, when thy wounded shal fal in the middes of the land, saith our Lord God. † And I shal prouoke to anger the hart of manie peoples, when I shal haue brought in thy destruction in the Gentils vpon the landes, which thou knowest not. † And I wil make manie peoples to be astonied vpon thee, and their kinges, with exceeding horroure shal be afraid vpon thee, when my sword shal beginne to flie vpon their faces : and they shal be astonied sodenly, euerie one for his life, in the day of thy ruine. † Because thus saith our Lord God : † The sword of the king of Babylon shal come to thee, in the swordes of the valients wil I ouerthrow thy multitude : inuincible

inuincible are al these Gentils : and they shal waste the pride  
 13 of Ægypt, and the multitude therof shal be dissipated. † And  
 I wil destroy al the beasts therof, that were vpon verie manie  
 waters : and the foote of man shal truble them no more, nei-  
 14 ther shal the hoofe of beasts truble them. † Then wil I make  
 their waters most pure, and their riuers I wil bring as oile, saith  
 15 our Lord God. † When I shal haue made the Land of Ægypt  
 desolate : and the land shal be made desert of her fulnes, when  
 I shal haue strooken al the inhabitāts therof : & they shal know  
 16 that I am the Lord. † It is lamentation, and they shal lament  
 it, the daughters of the Gentils shal lament it, vpon Ægypt, and  
 vpon the multitude therof they shal lament it, saith our Lord  
 17 God. † And it came to passe in the twelfth yeare, in the fiftenth  
 of the moneth, the word of our Lord was made to me, saying:  
 18 † Sonne of man, sing a mourning song vpon the multitude of  
 Ægypt : and plucke her downe, herself, and the daughters of  
 the strong nations to the lowest earth with them, that goe  
 19 downe into the lake. † Fayrer then whom art thou ? Descend,  
 20 and sleepe with the vncircumcised. † In the middes of the  
 flaine by the sword they shal fall : the sword is geuen, they haue  
 21 drawen her, and al her peoples. † The most mightie of the  
 strong shal speake to him from the middes of hel, which went  
 downe with his helpers, and slept vncircumcised, flaine by the  
 22 sword. † There Assur, and al his multitude : round about him  
 their graues, al the flaine, and they that fel by the sword.  
 23 † Whose graues were made in the lowest lakes : and his mul-  
 titude was made round about his graue : al the flaine, and  
 they that fel by the sword, which sometime had geuen feare  
 24 in the land of the liuing. † There Ælam, and al the multi-  
 tude therof round about her graue. al these flaine, and falling  
 by the sword : that went downe vncircumcised to the lowest  
 earth : which did put their terrour in the land of the liuing,  
 and they haue borne their ignominie with them, that goe  
 25 downe into the lake. † In the middes of their flaine they haue  
 set :: her couche among al her peoples : round about :: him  
 their graue : al these vncircumcised, and flaine by the sword,  
 for they gaue their terrour in the land of the liuing, and haue  
 borne their ignominie with them, that descend into the lake :  
 26 they are layde in the middes of the flaine. † There Mosoch,  
 and Thubal, and al their multitude : round about him their  
 graues : al these vncircumcised, and flaine, and falling by the

:: The coun-  
 trie of the Æ-  
 lamites:  
 :: and the king  
 of Ælamites  
 shal also perish  
 with Assirians,  
 Egyptians, &  
 other infidels.

sword: because they gaue their feare in the land of the liuing:  
 † And they shal not sleepe with the valients, and them that fel, 27  
 and the vncircumcised, that went downe to hel with their wea-  
 pons, and put their swordes vnder their heades, and their ini-  
 quities were in their bones: because they were made the ter-  
 rour of the valients in the land of the liuing. † And thou ther- 28  
 fore shalt be destroyed in the middes of the vncircumcised, and  
 shalt sleepe with the slaine by the sword. † There Idumea, 29  
 and her kinges, & al her princes, which were geuen with their  
 host with the slaine by the sword: and which slept with the  
 vncircumcised, and with them that goe downe into the lake.  
 † There al the princes of the North, and al the hunters: which 30  
 were brought downe with the slaine, fearing, and in their  
 strength confounded: which slept vncircumcised with the  
 slaine by the sword, and haue borne their ignominie with  
 them, that goe downe into the lake. † Pharao saw them, and 31  
 he was comforted vpon al his multitude, which was slaine by  
 the sword, Pharao, and al his host, saith our Lord God: † be- 32  
 cause I gaue his terrour in the land of the liuing, & he slept in  
 the middes of the vncircumcised with the slaine by the sword:  
 Pharao and al his multitude: saith our Lord God.

## CHAP. XXXIII.

*By example of a watchman, 7. God chargeth the prophet to declare what-  
 soeuer dangers he seeth imminent to the people. 10. Sinners repenting shal  
 be saued, and if the iust leaue their iustice they shal be damned 21. The  
 promise made to Abraham maketh not the Iewes secure: 23. but for their  
 enormous sinnes they shal be caried out captiues. 33. Then they shal know  
 that the prophet said the truth.*

**A**Nd the word of our Lord was made to me, saying: 1  
 † Sonne of man, speake to the children of thy people, 2  
 and thou shalt say to them: The land when I shal bring the  
 sword in vpon it, and the people of the land take a man, one  
 of their meanest, & make him a watchman ouer them: † and 3  
 he shal see the sword coming vpon the land, and sound with  
 the trumpet, & tel the people: † and he that heareth the sound 4  
 of the trumpet, whosoever he be, and doth not looke to him-  
 selfe, and the sword come, and take him: his blood shal be  
 vpon his head. † He heard the sound of the trumper, and did 5  
 not looke to himself, his blood shal be on himself: but if he  
 shal looke to himself, he shal saue his life. † And if the watch- 6  
 man

† Pastors are  
 not excused,  
 omitting to  
 admonish  
 their flocke ei-  
 ther for feare  
 of danger, or  
 for despair of  
 the sinners a-  
 mendment.



- man see the sword coming, and sound not with the trumpet: and the people looke not to them selues, and the sword come, and take a soule from among them: he certes is caught in his iniquitie, but his blood I wil require of the hand of the watchman. † And thou sonne of man, I haue made thee a watchman to the house of Israel: hearing therefore the word from my mouth, thou shalt tel them from me. † If when I say to the impious: O thou impious, dying thou shalt dye: thou speake not that the impious may keepe himself from his way: the impious himself shal dye in his iniquitie, but his blood I wil require at thy hand. But if thou telling the impious, that he conuert from his wayes, he conuert not from his way: he shal dye in his iniquitie: but thou hast deliuered thy soule.
- † Thou therefore o sonne of man say to the house of Israel: Thus you haue spoken, saying: Our iniquities, and our sinnes are vpon vs, & in them we fade away: how then can we liue?
- † Say to them: Liue I, sayeth our Lord God: :: I wil not the death of the impious, but that the impious conuert from his way, and liue. Conuert, conuert ye from your most euil wayes: and :: why wil you dye o house of Israel? † Thou therefore sonne of man say to the children of thy people: The iustice of the iust shal not deliuer him, in what day soeuer he shal sinne: and the impietie of the impious shal not hurt him, in what day soeuer he shal conuert from his impietie: and the iust can not liue in his iustice, in what day soeuer he shal sinne. † Yea if I shal say to the iust that liuing he shal liue, and he trusting in his iustice doe iniquitie: al his iustices shal be forgotten, and in his iniquitie, which he hath wrought, in the same shal he dye. † And if I shal say to the impious: Dying thou shalt dye: and he do penance from his sinne & do iudgement and iustice, † and the same impious restore pledge, and render robberie, walke in the commandments of life, and doe not anie vniust thing: liuing he shal liue, & shal not dye. † Al his sinnes, which he hath sinned, shal not be imputed to him: he hath done iudgement and iustice, liuing he shal liue. † And the children of thy people, haue said: The way of our Lord is nor of equal weight, & their owne way is vniust. † For when the iust shal depart fro his iustice, and doe iniquities, he shal dye in them. † And when the impious shal depart from his impietie, and shal doe iudgements, and iustice: he shal liue in them. † And you say: The way of our Lord is not right, euery one according to his wayes wil I

For euerie one shal be iudged as he discar- geth or negle- cteth his owne office. *s. lxx.*

:: Gods abso- lute or confe- quent wil is alwayes ful- filled: but not his condition- al or antecedent. As is no- ted *ch. 18. v. 23.* :: God being alwayes ready to shew mer- cie, knocking at the dore of our hart *Apo. 3. v. 20.* it is of mens owne vviutlunes that they are not saued: accord- ing to that general Axi- ome. *Mando- ing that in him lieth God is not wanting of his part to saue al.* *S. Tho. 1. 2. q. 109. a. 6. q. 112. a. 3.*

∴ As he prophesied *ch. 24.*  
*7. 2.* the very  
 day when the  
 siege began: so he fore-  
 shewed also. *v.*  
*26.* that one  
 flying away  
 should tel of  
 the taking and  
 spoyling of  
 the citie three  
 yeares after.

will I iudge of you, ô house of Israel. † And it came to passe 21  
 in ∴ the twelfth yeare, in the tenth moneth, in the fifth of the  
 moneth of our transmigration, there came to me one that was  
 fled from Ierusalem, saying: The citie is made waste. † And 22  
 the hand of our Lord had bene made to me in the euening,  
 before he came that was fled: and he opened my mouth til he  
 came to me in the morning, and my mouth being opened I  
 was silent no more. † And the word of our Lord was made 23  
 to me, saying: † Sonne of man: They that dwell in these 24  
 ruinous places, vpon the ground of Israel, speaking doe say:  
 Abraham was one, and by inheritance he possessed the land:  
 but we be manie, the land is geuen vs in possession. † Therefore 25  
 thou shalt say to them: Thus saith our Lord God: Ye that eate  
 in bloud, & lift vp your eyes to your vncleanes, & shed bloud:  
 what shal you possesse the land by inheritance? † You stood 26  
 on your swords, you haue done abominations, and euerie one  
 hath polluted his neighbours wife: and you wil possesse the  
 land by inheritance? † Thus thou shalt say to them: Thus 27  
 saith our Lord God: Liue I, that they which dwell in the rui-  
 nous places, shal fal by the sword: and he that is in the silde,  
 shal be deliuered to beastes to be deuoured: and they that are  
 in holdes, and caues, shal dye of the pestilence. † And I wil 28  
 geue the land into a wildernes, & into a deserr, and the proude  
 strength therof shal faile, and the mountaines of Israel shal be  
 desolate, because there is none to passe by them. † And they 29  
 shal know that I am the Lord, when I shal geue their land de-  
 solate and desert for al their abominations, which they haue  
 wrought. † And thou sonne of man: the children of thy 30  
 people, which speake of thee by the walles, and in the doores  
 of houses, and one saith to an other, a man to his neighbour,  
 speaking: Come, and let vs heare what is the word that pro-  
 cedeth from our Lord. † And they come to thee, as if a people 31  
 should goe in, and my people sitte before thee: and they heare  
 thy wordes, and doe them not: because they turne them into  
 a song of their mouth, and their hart foloweth their auarice.  
 † And thou art vnto them as a musical song which is sung with 32  
 swete and pleasant sound: and they heare thy wordes, and  
 doe them not. † And when it shal come to passe which was 33  
 told before (for behold it cometh) then shal they know that  
 there was a propher among them.

## CHAP. XXXIIII.

*A commination to euil pastors: 11. and a prophcie of the coming of Christ, the true Pastor; who wil gather his flocke from al partes of the earth. 25. and conserue it for euer.*

- 1 **A**Nd the word of our Lord was made to me, saying :  
 2 **†** Sonne of man prophcie of the pastours of Israel : ∴ Pastors do lawfully eate of the milke of their flock. 1. Cor. 9. 7. 7.  
 3 prophcie, and thou shalt say to the pastours: Thus sayth our Lord God: Wo to the pastours of Israel, which fed themselves: but they ought not to take the wool, nor flesh to themselves, which belong to their master.  
 4 are not the flockes fed of the pastours? **†** You did eate the milke, and were couered with the wool, and that which was fatte ye killed: but my flocke you fed not. **†** That which was weake, you strengthened not: and that which was sicke, you healed not: that which was broken, you bound not vp: and that which was cast away, you brought not againe: and that which was lost, you sought not: but with austeritie you did  
 5 rule ouer them, and with might. **†** And my sheepe were dispersed, because there was ∴ no pastour: and they came to be deuoured of al the beasts of the filde, and were dispersed.  
 6 **†** My flockes haue wandered in al mountaines, and in euerie high hil: and vpon al the face of the earth were my flockes dispersed, and there was none that sought them, there was  
 7 none, I say, that sought them. **†** Therefore ye shepheards  
 8 heare the word of our Lord: **†** Liue I, saith our Lord God: that for as much as my flockes haue bene made a spoile: & my sheepe to be deuoured of al the beasts of the filde, because there was no pastour (for my pastours did not seeke my flocke but the pastours fed themselves, & my flockes they fed not:)  
 9 **†** therefore ye pastours heare the word of our Lord: **†** Thus  
 10 sayth our Lord God: Behold I my self vpon the shepheards, I wil require my flocke of their hand, and I wil make them cease, that they fede my flocke no more, and that the pastours feede no more themselves: and I wil deliuer my flocke out of  
 11 their mouth, and it shal no more be meate for them. **†** Because thus saith our Lord God: Behold I my self wil seeke my  
 12 sheepe, and wil visite them. **†** As the pastour visiteth his flocke in the day when he shal be in the middes of his sheepe which were scattered: so wil I visite my sheepe, and wil deliuer them out of al places, wherein they had bene dispersed in the day of the cloude and of darkenes. **†** And I wil bring them out of the peoples, and wil gather them out of  
 13 the

the landes, and wil bring them into their owne land: and I wil feede them in the mountaines of Israel, in the riuers, and in al the seates of the land. † In the most plentiful pastures wil I feede them, and in the high mountaines of Israel shal be their pastures: there shal they rest on the greene grasse, and in fatte pastures they shal be fed vpon the mountaines of Israel. † I wil fede my sheepe: & I wil make them lie, saith our Lord God.

¶ Not only Christ himself but also others shal doe these right Offices of true pastors in the new Testament. as S. Paul comfortably teacheth. *Ephe. 4.* that God geueth *Apo- stles, Prophets, Euangelistes, Pastors and doctors to the consummation: of Saintes, til we mete al into the vnitie of faith &c.*

¶ No Iewe is so obstinate, nor heretike so blind, but al confesse that Messias, Christ is here called by the name of Dauid. For king Dauid was now dead long before this prophet liued. See the same *ch. 37. v. 24 25.* and in manie places of holie Scripture.

¶ That which was lost, I wil seke: & that which was cast away, I wil bring againe: and that which was broken I wil binde vp: and that which was weake, I wil strengthen: and that which was fatte & strong, I wil kepe: & wil feede them in iudgment. † And you my flockes, thus saith our Lord God: Behold I iudge between beast and beast, of rammes, and of bucke goates. † Was it not ynough for you to feede vpon good pastures? you haue besides also troden downe with your fete the residue of your pastures: and when you dranke most pure water, the rest you trubled with your feete. † And my sheepe were fed with those thinges, which were troden with your feete: and what your feete had trubled, that did they drinke. † Therefore thus saith our Lord God to you: Behold, I myself doe iudge between the fat beast and the leane. † For that you with sides and shoulders did thrust, and with your hornes stroke al the weake beastes, til they were disperfed abroad: † I wil saue my flocke, & it shal be no more into spoile, & I wil iudge between beast and beast. † AND I WILL RAISE VP OVER THEM ONE PASTOR: who shal fede them, my seruant: Dauid: he shal fede them, and he shal be their Pastour. † And I the Lord wil be their God: & my seruant Dauid the prince in the middes of them: I the Lord haue spoken. † And I wil make a covenant of peace with them, and wil make the most cruel beastes to cease out of the land: and they that dwel in the deserr, shal sleepe secure in the forrests. † And I wil put them round about my hil a blessing: and I wil bring downe the shewere in his time, there shal be raynes of blessing. † And the tree of the silde shal geue his fruite, and the earth shal geue her spring, and they shal be in their land without feare: and they shal know that I am the Lord, when I shal haue broken the cheynes of their yoke, and shal haue deliuered them out of the hand of those that rule ouer them. † And they shal be no more for a spoile in the Gentiles, neither shal the beastes of the earth deuoure them: but they shal dwel confidently without any

terroure.

105.

- 29 terror. † And I wil raise vp vnto them a bud of name: and they shal be no more diminished for famine in the land, neither shal they beare anie more the reproch of the Gentiles.
- 30 † And they shal know that I the Lord their God with them, and they my people the house of Israel: saith our Lord God.
- 31 † And you my flockes, the flockes of my pasture are men; and I the Lord you God, saith our Lord God.

## CHAP. XXXV.

*An other prophecie against the Idumeans, s. because they afflicted the Israelites.*

- 1 **A**Nd the word of our Lord was made to me, saying: :: This fre-  
 2 † Sonne of man :: set thy face against mount Seir, and  
 3 thou shalt prophetic of it, and shalt say to it: † Thus saith  
 our Lord God: Behold I to thee mount Seir, and I wil stretch  
 forth my hand vpon thee, and wil make thee desolate and  
 4 desert. † Thy cities I wil destroy, and thou shalt be desert: quent phrase here and in o-  
ther places sig-  
nifieth, turne  
thy speech to  
speake of such  
and such peo-  
ple: or, speake  
boldly and freely  
fearing no  
man.  
 5 and thou shalt know that I am the Lord. † :: For that thou  
 hast bene an euermlasting enemye, and hast shut vp the children  
 of Israel into the handes of the sword in the time of their affli-  
 6 ction, in the time of extreme iniquitie. † Therefore liue I, saith  
 our Lord God, that I wil deliuer thee vnto bloud, & bloud shal  
 persecute thee: & wheras thou hast hared bloud, bloud shal per-  
 7 secute thee. † And I wil make mount Seir desolate and desert: God account-  
eth iniuries  
done against  
his Church, as  
done against  
himself. So our  
Sauour char-  
ged Saul per-  
secuting the  
Church, as  
persecuting  
himself. Act.  
9. v. 4.  
 8 and I wil take from it the comer, and goer. † And I wil fil his  
 mountaines with his slaine: in thy hilles, and in thy valleis, and  
 9 in the torrents shal the slaine with the sword fall. † Into euer-  
 lasting desolations wil I deliuer thee, and thy cities shal not be  
 10 inhabited: and thou shalt know that I am the Lord God. † For  
 that thou hast said: The two nations, and the two landes shal  
 be mine, and I wil possesse them by inheritance: wheras our  
 11 Lord was there. † Therefore liue I, saith our Lord God, that  
 I wil doe according to thy wrath, and according to thy zeale,  
 which thou hast vsed hating them: and I wil be made knowne  
 12 by them, when I shal haue iudged thee. † And thou shalt  
 know that I the Lord haue heard al thy reproches, that thou  
 hast spoken of the montaines of Israel, saying: They are deserr,  
 13 they are geuen vnto vs to deuoure. † And you rose vp vpon  
 me with your mouth, & haue derogated your wordes against  
 14 me: I heard it. † Thus saith our Lord God: Al the earth re-  
 15 ioysing, I wil bring thee into a wildernes † As thou hast  
 reioyced

reioyced vpon the inhetitance of the house of Israel, because it was dissipated, so wil I doe to thee: Thou shalt be dissipated mount Seir, and al Idumea: and they shal know that I am the Lord.

## CHAP. XXXVI.

The 4. part.  
The reduction  
of the Iewes  
from captiui-  
tie: and the  
Redemption  
of mankind  
by Christ.

*The Iewes shal be reduced from captiuitie, 13. their maners amended. 16. which are enormous, 22. by special grace of God, for the glorie of his name: 25. fulfilled by Christs baptism.*

Your capti-  
uitie and dis-  
tressed state  
hath geuen  
occasion to al  
nations to  
speake & dis-  
course of you.  
As Ieremie  
prophecied.  
*ch. 24. v. 9. I wil  
geue them into  
reproch, & to be  
a parable and a  
prouerb. &c.*

**A**N D thou sonne of man, prophecie concerning the  
mountainnes of Israel, and thou shalt say: Mountainnes  
of Israel heare ye the word of our Lord: † Thus saith our Lord  
God: For that the enimie hath sayd of you: Aha, the euer-  
lasting heightes are geuen to vs for an inheritante: † therfore  
prophecie, & say: Thus saith our Lord God: For that you haue  
bene desolate, and troden downe round about, and made an  
inheritance to the rest of the Gentils, and haue ascended  
:: vpon the lippe of the tongue, & the reproche of the people:  
† therfore ye mountaines of Israel heare the word of our  
Lord God: Thus sayth our Lord God to the mountaines, and  
hilles, to the torrents, and vallis, & the deserts, and broken  
walleis, & to the cities forsaken which are spoiled, & scorned  
of the rest of the Nations round about. † Therefore thus  
saith our Lord God: Because in fyre of my zeale I haue spoken of  
the rest of the nations, and of al Iduma, which haue geuen my  
land to themselues for an inheritance with ioy, and with al  
their hart, and with the minde: and haue cast it forth to waste  
it: † therfore prophecie concerning the ground of Israel, and  
thou shalt say to the montaines, & hilles, to the hiltoppes, and  
valleis: Thus saith our Lord God: Behold I haue spoken in my  
zele, & in my furie because you haue susteyned the confusion  
of the Gentiles. † Therefore thus sayth our Lord God: I haue  
lifted my hand, that the Gentiles which are round about you,  
they may beare their confusion. † But you o mountaines  
of Israel may shoote forth your boughes, and bring forth  
your fruite to my people of Israel: for he is at hand to come.  
† Because loe I to you, and I wil turne to you, and you shal be  
ploughed, and shal rake seede. † And I wil multiplie in you  
men, & al the house of Israel: and the cities shal be inhabited,  
and the ruinous places shal be repayred. † And I wil reple-  
nish you with men, and with beasts: and they shal be multi-  
plied

- plied, and increase: and I wil make you dwell as from the beginning, and wil endewe you with greater giftes, then you haue had from the beginning: and you shal know that I am
- 12 the Lord. † And I wil bring men vpon you, my people Israel, and they shal possesse thee by inheritance: and thou shalt be for an inheritance to them, and thou shalt adde no more to be
- 13 without them. † Thus saith our Lord God: For that they say of you: A deuourer of men thou art, and one that doest suffice
- 14 cate thy nation. † Therefore thou shalt eate men no more, and
- 15 thy nation thou shalt kil no more, saith our Lord God: † neither wil I make the confusion of the Gentils, to be heard in thee anie more, and the reproch of the people thou shalt not beare, and thy nation thou shalt lose no more, saith our Lord
- 16 God. † And the word of our Lord was made to me, saying:
- 17 † Sonne of man, the house of Israel dwelt in their ground, and polluted it in their wayes, and in their studies according to the vncle anes of a menstruous woman was their way made
- 18 before me. † And I haue powred out mine indignation vpon them for the bloud, which they haue shed vpon the land, and
- 19 in their idols haue polluted it. † And I haue disperfed them into the Gentils, and they are scattered into the landes: according to their wayes, and their inuentions haue I iudged
- 20 them. † And they went in to the Nations, vnto which they entered, and :: haue polluted my holie name, when it was said of them: This is the people of the Lord, and out of his land
- 21 they are come forth. † And I haue spared my holie name, which the house of Israel polluted among the Gentiles, to
- 22 which they entered in. † Therefore thou shalt say to the house of Israel: Thus saith our Lord God, not for your sake wil I doe it, ô house of Israel, but for my holie name which you haue
- 23 polluted in the Nations to which you entered. † And I wil sanctifie my great name, that is polluted among the Gentiles, which you haue polluted in the middes of them: that the Gentils may know that I am the Lord, saith our Lord of hostes,
- 24 when I shal be sanctified in you before them. † For I wil take you out of the Gentils, and wil gather you together out of al
- 25 the landes, and wil bring you into your land. † And I wil powre out vpon you :: cleane water, and you shal be clenfed from al your contaminations, & from al your idols wil I clenfe
- 26 you. † And I wil geue you a new hart, and wil put a new spirit in the middes of you: and wil take away the stonie hart out of

:: Iewes by their sinnes prouoking God to punish them with captiuitie, gaue occasion that other nations said: God could not descend his people: blaspheming against his powre, when he exercised iustice.

:: Rabbi David & the Chaldee Paraphrasis expound this place of remission of sinne. And al Christian Doctors vnderstand it of Baptisme, which in dede is in water cleansing sinnes. *Ephes 5. 7.* 26. *Tir 3. 7 5.*

∴ An euident  
text, that by  
Gods grace  
some men do  
kepe the com-  
mandments;

your flesh, and wil geue you a fleshie harr. † And I wil put 27  
my spirite in the middes of you: and I ∴ wil make that you  
walke in my precepts, & keepe my iudgements, and doe them.  
† And you shal dwel in the land: which I gaue to your fathers, 28  
and you shal be my people, and I wil be your God. † And I 29  
wil saue you from al your contaminations: and I wil cal for  
corne, and wil multiplie it, and wil not put famine vpon you.  
† And I wil multiplie the fruite of the tree, and the ofsprings 30  
of the filde, that you beare no more the reproch of famine  
among the Gentils. † And you shal remember your most 31  
wicked wayes, and your studies not good: and your iniquities,  
and your wicked deedes shal displease you. † Not for you wil 32  
I doe it, saith our Lord God, be it knowne to you: be ye con-  
founded, and ashamed vpon your wayes, o house of Israel.  
† Thus saith our Lord God: In the day that I shal clense you 33  
from al your iniquities, and shal make the cities to be inhabi-  
ted, and shal repayre the ruinous places, † and the desert 34  
land shal be tilled, which once was desolate in the eyes of  
euerie wayfaringman, † they shal say: This land vntilled is 35  
become as a garden of pleasure: and the desert cities, and de-  
stitute and vndermined, haue sitten fenced. † And the Nations 36  
whatsoeuer shal be left round about you, shal know that I the  
Lord haue builded the destroyed thinges, and planted the vn-  
tilled places, that I the Lord haue spoken, and done it. † Thus 37  
saith our Lord God: As yet in this shal the house of Israel finde  
me, that I wil doe for them: I wil multiplie them as a flocke of  
men, † as a holie flocke, as the flocke of Ierusalem in the so- 38  
lemnities therof: So shal the desert cities be ful of flockes of  
men: and they shal know that I am the Lord.

#### CHAP. XXXVII.

*By dead bones rising to life ( which also signifieth the general resurrection )  
11. is prophecied the reduction of the Iewes from captiuitie: 15. the king-  
doms of Iuda, and Israel shalbe reduced into one kingdom: 23. in figure  
that al Nations shal be united in Christ.*

**T**HE hand of our Lord was made vpon me, and brought 1  
me forth in the spirite of our Lord: and left me in the  
middes of a filde, that was ful of bones. † And he led me 2  
about through them on euerie side: & there were verie manie  
vpon the face of the filde, and exceeding drie. † And he sayd, 3  
to me: Sonne of man, thinkest thou these bones shal liue?

And



- 4 And I sayd, : Lord God, thou knowest. † And he sayd to me :  
 Prophecie of these bones : and thou shalt say to them : Drie  
 5 bones heare ye the word of our Lord. † Thus saith our Lord  
 God to these bones : Behold :: I wil put spirite into you, and  
 6 you shall liue. † And I wil geue sinowes vpon you, and wil  
 make flesh to grow vp ouer you, and wil stretch a skinne on you :  
 and I wil geue you spirite, and you shal liue, & you shal know  
 7 that I am the Lord. † And I prophecied as he had commanded  
 me : and there was made a sound when I prophecied, and  
 behold a commotion : and bones came to bones, euerie one to  
 8 his iuncture. † And I saw, and behold vpon them sinowes,  
 and flesh was grown vp : and a skinne was stretched out in  
 9 them aboue, and they had noe spirite. † And he sayd to me :  
 Prophecie to the spirite, prophecie sonne of man, & thou shalt  
 say to the spirite : Thus saith our Lord God : Come spirite from  
 the foure windes, and blow vpon these slaine, and let them be  
 10 reuiued. † And I prophecied as he had commanded me : & spirite  
 entered into them, & they liued : & they stood vpon their feete,  
 11 an armie passing great. † And he sayd to me : Sonne of man :  
 All these bones, are the house of Israel : They say : our bones  
 are withered, *b* our hope is perished, and we *c* are cut of,  
 12 † Therefore prophecie, and thou shalt say to them : Thus sayth  
 our Lord God : *d* Behold I wil open your graues, and wil bring  
 you out of your sepulchers o my people : and wil bring you  
 13 into the land of Israel. † And you shal know that I am the  
 Lord, when I shal haue opened your sepulchres, and shal haue  
 14 brought you out of your graues o my people : † and shal haue  
 geuen my spirite in you, and you shal liue, and I shal make you  
 rest vpon your ground : & you shal know that I the Lord haue  
 15 spoken, and done it, saith our Lord God : † And the word of  
 16 our Lord was made to me, saying : † And thou sonne of man,  
 take thee one peece of wood : and write vpon it : Of Iuda,  
 and of the children of Israel his felowes : and take an other  
 peece of wood, and write vpon it : Of Ioseph the wood of  
 Ephraim, and of al the house of Israel, and of his felowes.  
 17 † And *e* ioine them, one to the other for thee into one peece  
 18 of wood, and they shal be into an vnion in thy hand. † And  
 when the children of thy people shal say to thee speaking :  
 Doeſt thou not declare vnto vs what thou meanest by these ?  
 19 † Thou shalt speake to them : Thus saith our Lord God : Be-  
 hold I wil take the peece of wood of Ioseph, which is in the  
 hand

∴ A double pro-  
 phetic of two  
 great benefits,  
 the redemption  
 of the Iewes  
 from captiui-  
 tie; and of the  
 Gentiles from  
 idolatrie to  
 Christ, where-  
 in also is in-  
 cluded the  
 mysterie of  
 resurrection.

*a* One cause  
 of distrust that  
 the people of  
 Israel should  
 not be resto-  
 red from cap-  
 tivity, was  
 because they  
 were like to  
 drie bones.

*b* Secondly  
 they had a ge-  
 nerally lost  
 their hope of  
 restitution.

*c* Thirdly they  
 seemed like to  
 trees or plan-  
 tes cut of at  
 the very root.

*d* Yet God by  
 his powre and  
 goodness re-  
 stored them.

*e* Before Christ  
 ioined the  
 Gentils to his  
 Church he first  
 vnited the two  
 kingdoms of

Iuda & Israel: signifying that Catholiques which labour for conuersion of heretikes (as now in England) must first agree amongst themselves, & then shal their endeoures be more effectual. For so al shal sooner be made one fold vnder one shephard,

:: Fulfilled by Christ the good Pastor, who bringeth al nations into one folde vnder one pastor. *Ioa. 10. v. 16.*

hand of Ephraim, and the tribes of Israel, that are adioyned to him: and I wil geue them together with the peece of wood of Iuda, and wil make them into one peece of wood: and they shal be one in his hand. † And the peeces of wood wherupon 20 thou shalt write, in thy hand, shal be before their eyes. † And 21 thou shalt say to them: Thus saith our Lord God: Behold I wil take the children of Israel out of the middes of the nations, to which they are gone: and I wil gather them together on euerie side, and wil bring them to their ground. † And I wil 22 make them into one nation in the land on the mountaines of Israel, & there shal be one king ruling ouer them al: and they shal no more be two nations, neither shal they be diuided any more into two kingdoms. † Neither shal they be polluted 23 any more in their idols, & their abominations, and al their iniquities: and I wil saue them out of al the seates, in which they haue sinned, & I wil cleanse them: and they shal be my people, and I wil be their God. † And my seruant Dauid king ouer 24 them, and there shal be :: one pastour of them al, they shal walke in my iudgements, and shal keepe my commandments, and shal doe them. † And they shal dwell vpon the land, 25 which I gaue to my seruant Iacob, wherin your fathers dwelt, and they shal dwell vpon it, themselves, and their children, and their childrens children, euen for euer: and Dauid my seruant their prince for euer, † And I wil make a league of 26 peace to them an euerlasting couenat shal be to them: and I wil found them, and wil multiplie them, and wil geue my sanctification in the middes of them for euer. † And my ta- 27 bernacle shal be in them: and I wil be their God, and they shal be my people. † And the Gentils shal know that I am the Lord 28 the sanctifier of Israel, when my sanctification shal be in the middes of them for euer.

#### CHAP. XXXVIII.

*Gog and Magog most tyrannically persecuting the Church, 17. as other prophetes haue also foretold, 20. shal be mightily ouerthrowne.*

:: Gog, signifying hid or couered, was the common surname of the Scythian kinges.

:: Magog, out of the hid, were

AND the word of our Lord was made to me, saying: 1 † Sonne of man, set thy face against :: Gog, & the Land 2 of :: Magog, the prince of the head of Mosoch, and Thubal: and prophecie of him and thou shalt say to him: Thus saith our Lord God: Behold I to thee Gog prince of the head of Mosoch and Thubal. † And I wil turne thee about, and wil 3 put

- put a bitte in thy iawes: and wil bring forth thee, and al thyne  
 4 armie, the horses and horsmen clothed with brigantines, † a  
 great multitude, of them that take speare and buckler and  
 5 sword. † The Persians, Æthiopians, and Lybians with them,  
 6 al with shildes and helmets. † Gomer, and al her troupes, the  
 houses of Thogorma the sides of the North, & al his strength,  
 7 and manie peoples with them. † Prepare and make readie  
 thy selfe, and al thy multitude, that is gathered to thee in hea-  
 8 pes: and be thou as a precept to them. † After manie dayes  
 thou shalt be visited: in the later end of yeares thou shalt come  
 to the land, that is returned from the sword, and is gathered  
 together out of manie peoples, to the mountaines of Israel,  
 that were desert continually: this same is brought forth out  
 9 of the peoples, and they shal al dwel in it confidently. † And  
 going vp as a tempest thou shalt come, and as it were a clowde  
 that thou maist couer the land, thou & thy troupes, and manie  
 10 peoples with thee. † Thus sayth our Lord God: In that day  
 shal wordes ascend vpon thy hart, & thou shalt thinke a most  
 11 wicked thought. † And shalt say: I wil goe vp to the land  
 without wal: I wil come to them that rest, and dwel securely:  
 al these dwel without wal, there are no barres nor gates to  
 12 them: † That thou mayst take the spoiles, and inuade the  
 praye, that thou maist lay thy hand vpon them, that  
 13 possesse, and to be inhabitant of the naue of the earth. † Saba,  
 and Dedan, and the merchants of Tharsis, and al the lions ther-  
 of shal say to thee: What comest thou to take spoiles? behold  
 thou hast gathered thy multitude to take the praye, that thou  
 maist take siluer, and gold, and maist take away stufte and sub-  
 14 stance, & spoile infinite booties. † Therefore prophecie thou  
 sonne of man, and thou shalt say to Gog: Thus saith our Lord  
 God: Why shalt thou not know in that day, when my people  
 15 of Israel shal dwel confidently? † And thou shalt come out  
 of thy place from the sides of the North, thou and manie  
 peoples with thee, al riders of horses, a great companie, and  
 16 a vehement armie. † And thou shalt ascend vpon my people  
 of Israel as a clowde, that thou couer the earth. :: In the later  
 dayes shalt thou be, and I wil bring thee vpon my land: that  
 the Gentils may know me, when I shal be sanctified in thee  
 17 before their eyes o God. † Thus sayth our Lord God: Thou

the people and  
 adherents of  
 Gog persecu-  
 ting the faith-  
 ful.

:: Alluding to  
 those that en-  
 deuoured to  
 spoyle and op-  
 presse the Je-  
 wes after their  
 relaxation  
 from captiui-  
 tie, he prophe-  
 cieth of Anti-  
 christ, and al  
 heretikes, that  
 seeke to per-  
 uert, or to  
 suppress Catho-  
 lique Chri-  
 stians, who are  
 deliuered from  
 the bondage  
 of the diuel,  
 by Baptisme  
 and other Sa-  
 craments of  
 Christ.

:: Antichrist  
 signified by  
 Gog shal per-  
 secute the

Church nere  
the end of the  
vworld,

then art he, of whom I spake in the dayes of old, in the hand  
of my seruants the prophets of Israel, which prophced in  
the dayes of those times, that I would bring in thee vpon  
them. † And it shal be in that day, in the day of the coming  
of Gog vpon the land of Israel, saith our Lord God, myne in-  
dignation shal ascend in my furie. † And in my zeale, and in  
the fire of my wrath I haue spoken: That in that day shal be a  
great commotion vpon the land of Israel: † and at my pre-  
sence shal the fishes of the sea be moued, and the foules of  
heauen, and the beastes of the fild, and euerie creeping thing,  
that moueth vpon the ground & al men that are vpon the face  
of the earth: and the mountaines shal be ouerthrowen, and  
the hedges shal fal, and euerie wal shal fal on the ground.  
† And I wil cal in against him: in al my moutaines the sword,  
saith our Lord God: euerie mans sword shal be directed against  
his brother. † And I wil iudge him with pestilence, and bloud,  
and vehement shoure, & mightie great stones: fire, and brim-  
stone wil I raine vpon him, and vpon his atmie, and vpon the  
manie peoples that are with him. † And I wil be magnified,  
and I wil be sanctified: and I wil be known in the eyes of  
manie nations: and they shal know that I am the Lord.

¶ In euerie  
part of the vni  
uersal Church  
God wil at last  
destroy Anti-  
christis powre  
confounding  
him, and al his  
adherentes.

### ANNOTATIONS. CHAP. XXXVIII.

Gog and Ma-  
gog, the king  
and kingdom  
of Scythia.

Signifying al  
persecuters of  
the Church,  
especially An-  
tichrist.

VWho shal be  
destroyed.

2. *Against Gog, and the Land of Magog.* ] Gog and Magog, according to the most common opinion, were the king, and people of Scythia, in the North part of the vworld, a barbarous, sauage, and cruel nation, the offspring of Magog sonne of Iapheth, wherto the prophet alluding describeth here, as S. Ierom in this place, S. Augustin. li. 20. c. 11. *de ciuit.* and other Fathers expound it, al persecuters of the Church; most especially Antichrist, and his complices. Of whom likewise, by the same mystical names, S. Iohn prophcieth. *Apoc.* 10. v. 7. that Satan shal be loosed out of his prison, and shal goe forth, and seduce the nations, that are vpon the foure corners of the earth, Gog, and Magog, and shal gather them into battel, whose number is as the sand of the sea. For the Church being spred on al the earth (as S. Augustin noteth in the same place) her enemies also spred euerie where, shal most vehemently persecute her. But the holie Prophetes, namely Ezechiel here. v. 21. *Ec.* and S. Iohn. v. 11. fore shew, that Christ our Lord wil destroy them al.

Gen. 10

psal. 11.  
Isa 11.  
Dan. 1

### CHAP. XXXIX.

*Our Lord permitting Gog, most vebemently to afflict the Church, 3. after a while wil destroy him, with al this troupes: 9. their weapons shal be burned, 11. their sepulchres infamous, the earth not fully clenfed of their carcases in seven monethes. 17. Gods people shal reioyce; 22. and al men shal know that their sinnes were the cause of their captiuitie.*

BVT

- 1** **B**V **1** thou sonne of man, prophetic against Gog, and thou shalt say: Thus saith our Lord God: Behold I vpon thee  
**2** Gog, the prince of the head of Mosoch and Thubal. † And I wil turne thee about, and wil reduce thee, and wil make thee ascend from the sides of the North: and wil bring thee vpon  
**3** the mountaines of Israel. † And I wil strike thy bow in thy left hand, and thine arrowes I wil cast downe out of thy right  
**4** hand. † Vpon :: the mountaines of Israel shalt thou fall, and al thy troupes, and thy peoples that are with thee: to the wilde beastes, to the birdes, and to euerie foule, and to the beastes  
**5** of the earth haue I geuen thee to be deuoured. † Thou shalt fall vpon the face of the fiede: because I haue spoken, saith  
**6** our Lord God. † And I wil send in fire vpon Magog, and on them that dwel in the ilandes confidently: and they shall know that I am the Lord. † And my holie name wil I make  
**7** known in the middes of my people Israel, and I wil pollute my holie name no more: and the Gentils shall know that I am  
**8** the Lord the holie one of Israel. † Behold it cometh, and it is done, saith our Lord God: this is the day, wherof I haue  
**9** spoken. † And the inhabitants shall goe forth of the cities of Israel, and shall set on fire and burne weapons, buckler, and  
**10** speares, bow and arrowes, and handstaues, and polaxes: and they shall burne them with fire seuen yeares. † And they shall not carie trees out of the countries, nor cut downe out of the  
**11** forests: because they shall burne the weapons with fire, and shall make praye of them, to whom they had bene a praye, and  
**12** they shall spoile their spoilers, saith our Lord God. † And it shall be in that day: I wil geue Gog a renowned place for a sepulcher in Israel: the valley of wayfaring men on the East of the sea, which shall make them that passe by, to be astonied: and they shall there :: burne Gog, and al his multitude, and it  
**13** shall be called the valley of the multitude of Gog. † And the house of Israel shall burie them, that they may cleanse the land  
**14** seuen monethes. † And al the people of the land shall burie him, and it shall be vnto them a renowned day, wherein I was glorified, saith our Lord God. † And they shall appoint men continually going about the land, to burie and to seeke them, that were remayning vpon the face of the earth, that they may  
**15** † And they shall trauel through the land shall goe about: and when they shall see the bone of a man, they shall set vp a signe beside

:: Antichrist  
 persecuting  
 the Church in  
 al partes of the  
 world, shall be  
 resisted by  
 some in euerie  
 place, and at  
 last vanquish-  
 ed.

:: Not with  
 material fire  
 but with zeale  
 and seruour  
 Catholiques  
 shall resist him  
 and finally o-  
 uercome him,

beside it, til the buriers burie it in the valley of the multitude  
of Gog. † And the name of the citie Amons, and they shal  
clease the land. † Thou therefore ô sonne of man, saith our  
Lord God : Say to euerie foule, and to al birdes, and to al the  
beastes of the filde : Come together, make hast, runne together  
on euerie side to my victime, which I immolate for you, the  
great victime vpon the mountaines of Israel : that you may  
eate the flesh, and drinke the bloud. † The flesh of the strong  
shal you eate, and the bloud of the princes of the earth shal  
you drinke : of rammes, of lambes, and of buckgoates, and  
bulles, and of fed wares, and of al fat thinges. † And you shal  
eate the fatte your fil, and shal drinke bloud til you be drunke  
of the victime, which I shal immolate for you. † And you shal  
be filled vpon my table of horse, and strong horsemen, and of  
al the men of warre, saith our Lord God. † and I wil put my  
glorie in the Gentils : and al nations shal see my iudgement,  
that I haue done, and my hand, that I haue put vpon them.  
† And the house of Israel shal know that I am the Lord their  
God from that day and so forward. † And the Gentils shal  
know that the house of Israel :: was taken in their iniquitie,  
for that they forsooke me, and I hid my face from them : and  
deliuered them into the handes of the enemies, and they fel al  
by the sword. † According to their vncleannes, and wickednes  
haue I done to them, and haue hid my face from them. † Ther-  
fore thus saith our Lord God : Now wil I bring backe the cap-  
tiuitie of Iacob, & wil haue mercie on al the house of Israel :  
and I wil take on me zeale for my holie name. † And they shal  
beare their confuson, and al the preuatication wherwith they  
preuaticated against me, when they shal dwel in their land  
confidently fearing no man : † and I shal haue brought them  
backe out of the peoples, and shal haue gathered them toge-  
ther out of the landes of their enemies, and shal be sanctified  
in them, in the eyes of manie nations. † And they shal know  
that I am the Lord their God, for that I transported them into  
the nations ; and haue gathered them together vpon their  
owne land, and haue not left any of them there. † And I wil  
hide my face no more from them, because I haue poured  
out my spirite vpon al the house of Israel, saith our Lord God.

:: Gods people  
were not  
made captiues  
by the povvre  
of their eni-  
mies, as if God  
could not de-  
fend them,  
but by his per-  
mission for  
punishment of  
their sinnes.

*Annotations vpon Ezechiels last vision :*  
*Written in the nine last chapters.*

Of the

Of the true sense of this obscure vision there be foure opinions: two of the Iewish Rabbins, and other two of Christian Catholique Doctors. The more notions of this ancient Iewes vnderstand this vision vvholly & only of the temple and citie vision, of Ierusalem, reedified by Zorobabel and Nehemias vvith others, after their captiuitie in Babylon, assisted by the Persian kinges. But this opinion can not consist vvith the holie text, *ch. 42. v. 16.* describing the vtter vval of the temple and citie reedified after the length on euerie side (being foure square. *v. 20*) five hundred reedes, euerie side after the rede conteyniing six sacred cubits (*ch. 40. v. 5.*) which are about tenne foote, or two pases; & so. 500. reedes making a thousand pases, or a myle, the whole vvall was foure myles in compasse. Likevvise the citie is described (*ch. 48. v. 16.*) to haue in length on the north quarter, foure thousand five hundred reedes, vvith the same length on the vvest quarter, and consequently on the east, and south, that is, nine thousand pases, or nine myles on euerie side: in al the circuite thirtie six myles. Of vvhich greatnes it is certaine the temple and citie neuer were. Ne nor after the temple vvvas augmented by Herod Ascalonites, vvherof Iosephus writeth *lib. 15. c. 14. Antiq. Iudaeorum.* Neither vvvere there auie such waters issuing from the material temple, nor such trees on the bankes therof, bringing forth frutes euerie moneth, as are described, *ch. 47. vv. 1. & 11.* Al vvhich, vvith other like dissonances considered, the later Iewes confessing that this prophecie is not hitherto fulfilled, say that their Messias, whom they expect, shal builde such a terrestrial citie, and temple, vvith al the appertinances, as are shewed in this vision. Reiecting therfore these Iewish errors, and ridiculous imaginacions. Richardus de Sancto Victore, Hugo Cardinalis, Nicolaus Lyranus, and some other Christian Doctors, suppose that God in dede conditionally, according to his antecedent wil, promised al these things, enen as the letter soundeth, to the Iewes, if after their deliuerie from captiuitie, they should sincerely serue him, vvalse rightly in his vvayes, and perfectly kepe his commandmentes. And that besides this supposed literal sense, al the same should more excellently be performed in the mystical temple and citie of God, our Sauour Christ, and his Church. But for so much (say these Doctors) as the Iewes performed not that vvhich vvvas required of their part, in perfect life and due seruice of God, this vision vvvas not fulfilled, but only in some part, according to the vertues, and merites of the better sorte of that people, by the restauration of the citie, temple and other thinges, as in the bookes of Eldras: & that lastly for their general reuolt from Christ persecuting him to death, their temple and citie were againe destroyed, the people slaine, dispersed, & reiecte, except only the few reliques conuerted to Christ. In vvhom, vvith the multitude of Gentiles, the vvhole vision hath full effect. This opinion albeit grounded in probability, yet seemeth not so certaine, nor in dede so probable, as the iudgement of S. Ierom, & S. Theodoret in their commentaries, as also of S. Gregorie in his homiles vpon Ezechiel, and of manie others, both ancient and late vvriters. Vvho not finding how to apply this vision in al partes to the state of the old testament, neither that promise of such a huge great temple, and citie vvith the rest vvvere agreeable to Gods vvifdome, do only expound this vision to pertaine in some partes to the Iewes reduced from temporal captiuitie, as in figure of al mankind redeemed by Christ, and of his Church gathered of al nations, enriched and adorned vvith al spiritual graces, vertues, and powre. Neither yet expounding al of the militant Church, but some part of the triumphant only, as surpassing the perfectest state of this transitorie life. Vvve therfore out of their large discourses shal abridge a fevv, and brief marginal notes, for some light of vnderstanding the text, and entrance into the spiritual sense, principally intended by the Holie Ghost.

1. Of the temple captiuitie.

2. That Messias shal build a material temple and citie,

3. That this propheticall vision vvvas conditional.

4. That it cannot al be expounded according to the historie but only mystically.

The fifth part.  
Restoration  
of the temple,  
with things  
perteyning  
thereto: more  
especially the  
glorie of the  
Church mili-  
tant & trium-  
phant.

:: Into the de-  
stroyed citie  
of Ierusalem.  
:: Mount Sion:  
:: called exce-  
ding high  
mystically, in  
that it signifi-  
eth the Church  
of Christ: for  
historically  
Sion was not  
so exceeding  
high.

:: In the He-  
breu text in  
the Chaldee  
Paraphrasis, &  
in the 70. In-  
terpreters, it is  
thus, of six cu-  
bites, in a cubite  
and a palme, to  
signifie that  
these cubites  
vsed in measu-  
ring sacred  
things con-  
teyned six pal-  
mes, vvheras  
the ordinarie  
cubite concei-  
ueth but five  
palmes. See. ch.  
43. v. 13.

*In a vision the prophet seeth the reedification of Ierusalem. 5. With the  
measures of diuers parties therof; 47. and of the court, and entrie of the  
temple.*

**I**N the five and twentieth yeare of our transmigration, in 1  
the beginning of the yeare, the tenth of the moneth, the  
fourteenth yeare, after the citie was strooken: in this self same  
day the hand of our Lord was made vpon me, and he brought  
me :: thither. † In the visions of God he brought me into 2  
the Land of Israel, and left me vpon :: a mountaine :: exceeding  
high: vpon which there was as it were the building of a citie  
bending toward the south. † And he brought me in thither: 3  
and behold a man, whose forme was as the forme of brasse,  
and a linen corde in his hand, and a reede of measure in his  
hand: & he stood in the gate. † And the same man spake to me: 4  
Sonne of man, see with thine eyes, and heare with thine eares,  
and set thy hart on al things, which I wil shew thee: for thou  
art brought hither that they may be shewed to thee: declare  
al things that thou seest, to the house of Israel. † And behold 5  
a wal on the our side round about the house, and in the mans  
hand a reede of measure of six cubits :: & a palme: & he measu-  
red the breadth of the building with one reede, the height also  
with one reede. † And he came to the gate, that looked to the 6  
way of the east, & he ascended by the steppes therof: & he mea-  
sured the threshold of the gate with one reede the bredth, that  
is, one threshold with one reede in bredth: † and a chamber 7  
with one reede in length, and one reede in bredth: and between  
the chambers five cubites: † and the threshold of the gate by 8  
entrie of the gate within, with one reede. † And he measured 9  
the entrie of the gate of eight cubites, and the front therof of  
two cubites: and the entrie of the gate was within. † More- 10  
ouer the chambers of the gate to the way of the East, three on  
this side, and three on that side: one measure of the three, and  
one measure of the fronts, on both partes. † And he mea- 11  
sured the bredth of the threshold of the gate of tenne cubits:  
and the length of the gate of thirrene cubits: † and the bor- 12  
der before the chambers of one cubite: and one cubite the  
end on both sides, and the chambers were of six cubites, on this  
side and that side. † And he measured the gate from the rooffe 13  
of the chamber, euen to the rooffe therof, the bredth of five  
and



14 and ~~twentie~~ cubits: doore against doore. † And he made fronts  
by sixtie cubits: & to the front the court of the gate on euerie  
15 side round about. † And before the face of the gate, which  
raught euen to the face of the entrie of the inner gate, fiftie  
16 cubits. † And ~~the~~ oblique windowes in the chambers, and in  
their fronts, which were within the gate on euerie side round  
about: and in like maner there were also in the entries win-  
dowes round about within, and before the fronts the picture  
17 of palme trees grauen. † And he brought me out to the vtter  
court, and behold celles, and the pauement paved with stone  
in the court round about: thirtie celles in the compas of the  
18 pauement. † And the pauement in the front of the gates ac-  
cording to the length of the gates was beneath. † And he  
19 measured the bredth from the face of the lower gate euen to  
the front of the inner court without, an hundred cubits to the  
20 East, and to the North. † The gate also that looked to the way  
of the North of the vtter court, he measured as wel in length  
21 as in bredth. † And the chambers therof three on this side,  
and three on that side: and the front therof, and the entrie  
therof according to the measure of the former gate, of fiftie  
cubits the length therof, and the bredth of five and twentie  
22 cubits. † And the windowes therof, and the entrie, and the  
grauings according to the measure of the gate, that looked to  
the East, and the ascent therof was of seven steppes, and an  
23 entrie before it. † And the gate of the inner court against the  
gate of the North, and the East gate: and he measured from  
24 gate euen to gate an hundred cubits. † And he brought me  
out to the way of the South, and behold the gate, that looked  
to the South: and he measured the front therof, and the entrie  
25 therof according to the former measures. † And the windowes  
therof, and the entries round about, as the other windowes:  
of fiftie cubits in length, and in bredth of five and twentie  
26 cubits. † And on ~~the~~ seven steppes was the ascent to it: and an  
entrie before the doores therof: and there were grauen palme  
trees, one on this side, and an other on that side in the front  
27 therof. † And the gate of the inner court in the way of the  
South: and he measured from gate euen to gate in the way of  
28 the South, an hundred cubits. † And he brought me into the  
inner court to the South gate: and he measured the gate accor-  
29 ding to the former measures. † The chamber therof, and the  
front therof, and the entrie therof with the same measures:

and

<sup>1</sup> Larger with-  
in then with-  
out, to spread  
the light with-  
in the place, &  
to auoide the  
danger of hurt  
from abroad:  
as the windo-  
wes of Salo-  
mons temple.  
<sup>3</sup> Reg. 6. as also  
in castles, and  
towers is com-  
monly vsed,  
In explicating  
this vision by  
reason of the  
obscuritie, is  
great varietie  
amongst the  
expofitors, but  
all agree that  
God here re-  
uealed to the  
prophet, that  
he vvil reward  
the good, to-  
witte, in the  
old Testament  
temporally, &  
in the new spi-  
ritually, first  
with grace in  
this life, and  
with eternal  
glorie in life  
euerlasting.  
:: To the gates  
of the vtter  
vval was a-  
scent of seven  
steppes, but of  
the inner vval  
(v. 31.) of eight  
steppes, to sig-  
nifie that more

perfection is  
required in  
the new Testa-  
ment then was  
in the old, for  
vvhich more  
grace is geuen  
and better re-  
vvard. S. Greg.

and the windowes therof, and entrie therof round about fiftie  
cubits of length, & of bredth fise and twentie cubits. † And 30  
the entrie round about in length of fise and twentie cubits,  
and in bredth of fise cubits. † And the entrie therof to the 31  
vtter court, and the palmetrees therof in the front: and there  
were eight steppes, on which the ascent was through it. † And 32  
he brought me in into the inner court by the way of the east:  
and he measured the gate according to the former measures.  
† The chamber therof, and the front therof, and the entrie 33  
therof as before: and the windowes therof, and the entries  
therof round about, in length of fiftie cubits, and in bredth of  
fise and twentie cubits. † And the entrie therof, that is, of the 34  
vtter court: and the grauen palmetrees in the front therof on  
this side and on that side: & on eight steppes the ascent therof.  
† And he brought me into the gate, that looked to the North: 35  
and he measured according to the former measures. † The 36  
chamber therof, and the front therof, and the entrie therof,  
and the windowes therof round about, in length of fiftie cu-  
bits, and bredth of fise and twentie cubits. † And the entrie 37  
therof looked to the vtter court: and the grauing of palme-  
trees in the front therof on this side and on that side: and vpon  
eight steppes the ascent therof. † And at euerie chamber a 38  
doore in the forefronts of the gates: there they washed the  
holocaust. † And in the entrie of the gate, two tables on this 39  
side, and two tables on that side: that there might be immola-  
ted vpon them holocaust, and for sinne, and for offence. † And 40  
on the vtter side, which goeth vp to the doore of the gate, that  
goeth on toward the North, two tables: and at the other side  
before the entrie of the gate, two tables. † Foure tables on 41  
this side, and foure tables on that side: at the sides of the gate  
were eight tables, wherupon they did immolate. † And the 42  
foure tables for holocaust, were made of square stones: in  
length of one cubite and an halfe, and in bredth of one cubite  
and an halfe, and in height of one cubite: vpon which they  
shal put the vessels, wherein is immolated the holocaust, and the  
victime. † And the brimmes of them of one palme, bowed 43  
backe within round about: and vpon the tables, the flesh of  
the oblation. † And without the inner gate the celles of the 44  
singing men in the inner court, which was on the side of the  
gate that looketh to the North: and the faces of them against  
the way of the South, one at the side of the East gate, which  
looked

- 45 looked to the way of the North. † And he said to me: This is the chamber, which looketh to the way of the South, it shall be for the priests, that watche in the wardes of the temple.
- 46 † Moreover the chamber that looketh to the way of the North shall be for the priests, that watche vpon the ministerie of the altar. These are the children of Sadoc, which of the children
- 47 of Leui approach to our Lord, to minister vnto him. † And he measured the court in length of an hundred cubits, and in bredth of an hundred cubits square: and the altar before the
- 48 face of the temple. † And he brought me into the entrie of the temple: and he measured five cubits on this side, and five cubits on that side: and the bredth of the gate of three cubits
- 49 on this side, and of three cubits on that side. † And the length of the entrie of twentie cubits: and the bredth of eleuen cubits, and by eight steppes was the ascent to it. And there were
- pillers in the fronts: one on this side, & an other on that side.
- For that the pillars are not measured, it seemeth they were of the same height and bignes, as the former were built by Salomon 3. Reg. 7. v. 15.

## CHAP. XLI.

*A description of the temple to be reedified, and al the partes therof.*

- 1 **A**N D he brought me into the temple, and he measured the frontes six cubits of bredth on this side, and six cubits of bredth on that side, the bredth of the tabernacle.
- 2 † And the bredth of the gate, was of ten cubits: and the sides of the gate of five cubits on this side, and of five cubits on that side: and he measured the length therof of fourtie cubits, and the bredth of twentie cubits. † And being entered within he measured in the front of the gate, two cubits: and the gate of six cubits: and the bredth of the gate of seven cubits.
- 4 † And he measured the length therof of twentie cubits, and the bredth of twentie cubits, before the face of the temple: and he said to me: This is Sanctum Sanctorum. † And he measured the wal of the house of six cubits: and the bredth of a side, of foure cubits on euerie side round about the
- 6 house. † And the sides, side to side, were twise thirtie three: and they were eminent, which might enter in through the wal of the house, in the sides round about, to hold in, and
- 7 not to touch the wal of the temple. † And there was a broad alley made round, ascending vp by winding staires, and it led into the vpper chamber of the temple round about: therefore was the temple broder in the higher partes: and so from the lower partes they mounted to the higher vnto the middes.
- This description of the temple & order of priesthood, with the partition and fertilitye of the land is much more excellent, then was in Salomons time: & the new temple reedified by Zorobabel, was much meaner then Salomons, and therefore this prophetic (as likewise the propheties of Aggeus & Zacharias) can not be vnderstood of the

Y y y

† And

temple in Ierusalem but of the Church of Christ. S. Jerom. in ch. 40 Exec. S. Aug. b. 18. c. 45. ciuit.

† And I saw in the house the height round about, the sides & founded by the measure of a reede the space of six cubits: † and the bredth through the wal of the side without of 9 five cubits: and there was an inner house in the sides of the house. † And between the celles the bredth of twentie cubits 10 round about the house on euerie side, † and the doore of the side for prayer: one doore to the way of the North, and one doore to the way of the South: and the bredth of the place for prayer, of five cubits round about. † And the building, 12 that was seperated, and turned to the way that looketh toward the sea, of the bredth of seuentie cubits: and the wal of the building, of five cubits in bredth round about: and the length therof of ninetie cubits. † And he measured the length of the 13 house, of an hundred cubits: and the building that was seperated, and the walles therof, of the length of an hundred cubits. † And the bredth before the face of the house, and of that 14 which was seperated against the East, of an hundred cubits. † And he measured the length of the building against the face 15 of that, which was seperated at the backe: the etheckes on both sides of an hundred cubits: and the inner temple, and the entries of the court. † The thresholdes, & oblique windowes, 16 and the etheckes round about by three partes, against the threshold of euerie one, and paued with wood round about the circuite: and earth euen to the windowes, and the windowes shut ouer the doores. † And euen to the inner house, 17 and without by euerie wal round about within and without, by measure. † And: Cherubs and palmetrees wrought, and a 18 palmetree between Cherub and Cherub, & a Cherub had two faces. † The face of a man by the palmetree on this side, and 19 the face of a lion by the palmetree on the other side: expressed through al the house round about. † From the ground euen 20 to the vpper partes of the gate, were Cherubs, and palmetrees grauen in the wal of the temple. † The threshold foure 21 square, and the face of the sanctuarie, sight to sight. † The height of the woden altar, of three cubits: and the length therof, of two cubits: and the corners therof, and the length therof, and the walles therof of wood. And he spake to me: 23 This is the table before our Lord. † And there were two doores in the temple, and in the sanctuarie. † And in the two 24 doores on both sides were two little doores, which were folded within each other: for there were two wickets on both sides of the

:: In the vval of the temple were interchangeably painted a Cherub signifying knowlege, & a palmetree signifying victorie, representing to men that they must be instructed in diuine knowlege, & so fight for victorie.

:: Signifying our Sauour, vvho in his humanitie suffered miseries but a lion ouercame all enimies.

- 25 of the doores. † And there were Cherubs also grauen in the same doores of the temple, and the grauing of palmetrees, as they were expressed in the walles: for which cause also there was thicker timber in the front of the entrie without. † Vpon  
 26 which were the oblique windowes, & the similitude of palmetrees on this side and on that side in braces of the entrie: according to the sides of the house, and the breadth of the walles.

## CHAP. XLII.

*Description of the courtes, chambers, & other places pertaining to the temple.*

- 1 **A**ND he brought me out into the vtter court by the way that leadeth to the North, and he brought me into the celle, that was against the seperated building, and against the  
 2 house bending to the North. † In the face of the length, an hundred cubits of the North doore: and the breadth fiftie cubits, † against the twentie cubits of the inner court, & against  
 3 the paucement paved with stone of the vtter court, where was a porche ioyned to a triple porche. † And before the celles a  
 4 walke of ten cubits in breadth, looking to the inner partes of the way of one cubite. And their doores toward the North:  
 5 † Where were chambers in the vpper partes more low: because they bare vp the porches, which appeared aboue out of them from the neather partes, and from the middes of the building.  
 6 † For they were triple loftes, and had not pillers, as the pillers of the courtes: therefore did they appeare aboue out of the neather places, and out of the middle places, from the ground  
 7 fiftie cubits. † And an vtter closure according to the celles, which were in the way of the vtter court before the celles:  
 8 the length therof of fiftie cubits. † Because the length of the celles of the vtter court was of fiftie cubits: and the length before the face of the temple, of an hundred cubits. † And there  
 9 was vnder these celles an entrance from the East, going into them out of the vtter court. † In the breadth of the closure of  
 10 the court, that was against the way of the East, toward the face of the seperated building, and there were celles before the  
 11 building. † And the way before the face of them according to the similitude of the celles, which were in the way of the North: according to the length of them, so also was their  
 12 breadth: and all the entrance of them, and similitudes, and their doores. † According to the doores of the celles that were in the way looking to the South: a doore in the head of the way,

∴ S. Ierom finding the Hebrew text and the 70. interpreters, and others to differ not only in vvordes but also in the sense, explicating as seemed to him most probable auoucheth vwithal that saying of Socrates: *Scio quod nescio. I know, that I do not know any thing perfectly. For it is a part of knowledge (saith he) to know that thou art ignorant.*

which way was before the entrie seperated by the way of the East going in. † And he said to me: The celles of the North, 13 and the celles of the South, which are before the seperated building: these are the holie celles, wherein the priests do eate, which approach to our Lord into Sancta Sanctorum, there shal they lay the holies of holies, and the oblation for sinne, and for offence: for it is a holie place. † And when the priests 14 shal be entered, they shal not goe forth out of the holie places into the vtter court: and there they shal lay their vestments, wherein they minister, because they are holie: and they shal be clothed with other vestments, & so they shal goe forth to the people. † And when he had accomplished the measures of the 15 inner house, he brought me out by the way of the gate, that looked to the way of the East: & he measured it on euerie side round about. † And he measured against the East winde with 16 the reede of measure, fise hundred reedes in reede of measure round about. † And he measured against the North winde fise 17 hundred reedes in reede of measure round about. † And to the 18 South wind he measured fise hundred reedes, in reede of measure round about. † And to the West wind he measured fise 19 hundred reedes, in reede of measure. † By the foure windes he 20 measured the wal therof on euery side round about, the length and bredth of fise hundred reedes, diuiding between the sanctuarie and the place of the common people.

## CHAP. XLIII.

*The glorie of God returneth to the new temple, 7. The prophet heareth, that the Israelites wil no more pollute Gods name with idolatrie: 10. is commanded to shew them the measure, and forme of the temple, 13. and of the altar: 18. with sacrifices to be offered seuen dayes.*

∴ Al the world is lightened by the preaching of Christs Apostles, and their successors: and the triumphant Church shal perfectly shine when that which is sowne in corruption shal rise in incorruption  
2<sup>d</sup> c. 1. Cor. 15.

**A**ND he brought me to the gate that looked to the way 1 of the East. † And behold the glorie of the God of Israel 2 went by the East gate: and he had a voice as the voice of manie waters, & the earth shined at his maiestie. † And I saw a vision 3 according to the forme which I had scene, when he came to ch. 9. destroy the citie: and the shape according to the sight, which I had scene by the riuer Chobar: and I fel vpon my face. † And 4 the maiestie of our Lord went into the temple by the way of ch. 1. the gate that looked to the East. † And the spirite lifted me vp, and brought me into the inner court: and behold the houle was filled with the glorie of our Lord. † And I heard one 6 speaking

- 7 speaking to me out of the house, & a man stood by me, † said to me: Sonne of man, the place of my throne, and the place of the steppes of my feet, where I dwell in the middes of the children of Israel :: for euer: and the house of Israel shal no more pollure my holie name, they, and their kinges in their fornications, and in the ruines of their kinges, and in the excellences. † Who haue built their threshold by my threshold, and their posts by my posts: and there was a wal between me and them: and they polluted my holie name in the abominations, which they did: for the which thing I consumed them in my wrath. † Now therefore let them repel their fornication, and ruines of their kinges far from me: and I wil dwell in the middes of them alwayes. † But thou sonne of man, shew to the house of Israel the temple, and let them be confounded at their iniquities, and let them measure the frame: † and be ashamed of al things that they haue done. The figure of the house, and of the frame therof, the goings out, & the comings in, and al the description therof, and al the precepts therof, and al the order therof, and al the lawes therof shew to them, and thou shalt write in their eyes: that they may keepe al the descriptions therof, and the precepts therof, and let them doe them. † This is the law of the house in the toppe of the mount: Al the border therof round about is holie of holies: this then is the law of the house. † And these are the measures of the altar by the most true cubite, :: which had a cubite and a palme: in the bosome therof was a cubit, & a cubite in bredth: and the limite therof euen to the brimme therof, and round about, one palme. this also was the trench of the altar. † And from the bosome of the ground to the lowest brimme two cubits, and the bredth of one cubite: & from the lesser brimme vnto the greater brimme foure cubits, and the bredth of one cubite. † And :: Ariel it self of foure cubits: and from Ariel vpward foure hornes. † And Ariel of twelue cubits in length by twelue cubits of bredth, four square with equal sides. † And the brimme of fourtene cubits of length by fourtene cubits of bredth in the foure corners therof: and the crowne round about it of halfe a cubite, and the bosome therof of one cubite round about: and the steppes therof turned to the East. † And he said to me: Sonne of man, thus saith our Lord God: These are the rites of the altar, in what day soeuer it shal be made: that holocaust may be offered vpon it, and bloud powred out.

Y y y 3.

† And

*S. Ierom. S. Thomas also exponndeth this place of the B. virgin conceiuing the Sonne of God p. 3. q. 27. a. 3. God hath left the house of the Iewes desolate, Mat. 23. v. 38. but remaineth vwith the Church of Christ al dayes to the end of the world. Mat. 28. v. 20. And the perfect impolluted Church, without spot or wrinkle (Eph. 5. v. 27.) is only the triumphant Church. The sacred cubite or cubite used in sacred thinges was longer then the common cubite by one palme. The altar is called Ariel, the lion of God because fire sometimes descending from God vpon the altar consumed the sacrifice, as a lion consumeth his praye S. Ierom.*

† And thou shalt geue to the Priestes, and Levites, that are of  
the seede of Sadoc, that approach to me, faith our Lord God,  
that they offer to me a calfe of the heard for sinne. † And ta- 20  
king of his bloud, thou shalt put it vpon the foure hornes  
therof, and vpon the foure corners of the brimme, and vpon  
the crowne round about : and thou shalt clense, and expiate ir.  
† And thou shalt take the calfe, that is offered for sinne : and 21  
thou shalt burne him in a seperate place of the house without  
the sanctuarie. † And in the second day thou shalt offer a bucke 22  
of goates vnspotted for sinne: and they shal expiate the altar, as  
they did expiate in the calfe. † And when thou shalt haue ac- 23  
complished expiating it, thou shalt offer a calfe of the heard  
vnspotted, and a ramme of the flocke vnspotted. † And thou 24  
shalt offer them in the sight of our Lord : and the priests shal  
cast salt vpon them, and shal offer them an holocaust to our  
Lord. † Seuen dayes shalt thou make a bucke goate for sinne 25  
dayly : and a calfe of the heard, and a ramme of the catrell vn-  
spotted shal they offer. † Seuen dayes shal they expiate the altar, 26  
and shal clense it: and they shal fil his hand. † And the dayes 27  
being expired, in the eight day & so forth, the priests shal make  
your holocausts vpon the altar, and those which they offer for  
peace: and I wil be pacified toward you, faith our Lord God.

## CHAP. XLIIII.

*The East gate of the Sanctuarie shal be alwayes shut. 5. The incircumcised shal  
not enter into the sanctuarie: 10. nor the Levites, that haue serued idols:  
but shal do other seruice belonging to sacrifices: 15. and the children of  
Sadoc shal do the priestlie functions: 17. obseruing the prescribed rites  
therof.*

**A**Nd he turned me to the way of the vtter sanctuarie, &  
which looked toward the East: and it was shut. † And 2  
our Lord said to me: This gate shal be shut: it shal not be  
opened, and man shal not passe through it: Because our Lord  
the God of Israel is entered in through it, and it shal be shut  
† for the prince. The prince himself shal sit in it, to eate bread 3  
before our Lord: by the way of the gate of the entrie shal he  
enter in, & by the way therof he shal go our. † And he brought 4  
me by the way of the North gate in the sight of the house:  
and I saw, and behold the glorie of our Lord filled the house  
of our Lord: and I fel on my face. † And our Lord said to me: 5  
Sonne of man set thy hart, and see with thine eyes, & heare  
with

4 S. Ierome ex-  
poundeth this  
of the hardnes  
of scripture,  
which no man  
vnderstandeth  
fully but the  
sonne of God.  
Mat. II. v. 27.  
Likevise of  
of our B. Ladie  
a perpetual



with thine eares al thinges, that I speake to thee concerning al the ceremonies of the house of our Lord and concerning al the lawes therof: and thou shalt set thy hart in the wayes of the temple, by al the goings out of the sanctuarie. † And thou shalt say to the house of Israel that exasperateth me: Thus saith our Lord God: Let al your wicked deedes suffice you o house of Israel: † because you bring in strange children vncircumcised in hart, and vncircumcised in flesh, to be in my sanctuarie, and to pollute my house, & you offer my breades, the fatte, and the bloud: and you dissolue my couenant in al your wicked abominations. † And you haue not kept the precepts of my sanctuarie: and you haue set keepers of my obseruances in my sanctuarie to your owne selues. † Thus saith our Lord God: Euerie stranger vncircumcised in hart, & vncircumcised in flesh, shal not enter into my sanctuarie, euerie strange child that is in the middes of the children of Israel. † Yea and the Leuites that haue reuolted farre from me in the errour of the children of Israel, & haue erred from me after their idols, and haue borne their iniquitie: † they shal be officers in my sanctuarie, and porters of the gates of the house, and ministers of the house: they shal kil the holocausts, and the vittimes of the people: and they shal stand in their sight, to serue them. † For that they haue serued them in the sight of their idols, and were made to the house of Israel a scandal of iniquitie: therefore haue I lifted vp mine hand vpon them, saith our Lord God, and they shal beare their iniquitie: † and they shal not approch to me, to doe the function of priesthood vnto me, neither shal they approche to al my sanctuarie by Sancta, Sanctorum: but they shal beare their confusion, and their wicked abominations which they haue done. † And I wil make them porters of the house, in al the ministerie therof, and in al thinges that shal be done therein. † But the priests, & Leuits, the sonnes of Sadoc, which kept the ceremonies of my sanctuarie, when the children of Israel erred from me, they shal approch to me, to minister vnto me: & they shal stand in my sight, to offer me the fatte, and the bloud, saith our Lord God. † They shal enter into my sanctuarie, and they shal approch to my table, to minister vnto me, and to keepe my ceremonies. † And when they shal enter into the gates of the inner court, they shal be clothed with linnen garments: neither shal anie wollen thing come vpon them, when they minister in the gates of the inner court

virgin, also after the birth of Christ. The same doth.

S. Augustin, *ser. 6. c. 18. de temp. 3. Amb. ep. 81. s. Chrys. ho. de Is bapt.*

b This admonishment, and reuerence of the prophet, and the great attention

which he is admonished to haue, import the great mysteries of Christ and his Church, and not only the temple & rites of the old law which were but figures of the new.

∴ holy things  
are ordinarily  
to be done in  
holie places;  
and therefore  
sacred vestures  
(by touching  
vtherof men  
were sancti-  
fied. Exo. 29.  
7. 37.) must not  
be vsed out of  
the temple.

court & within. † There shal be linnen mitres on their heades, 18  
and there shal be linnen breeches on their loynes, and they shal  
not be girded in swette. † And when they shal goe out to the 19  
vtter court vnto the people, they shal put of from them their  
vestiments, wherein they had ministered, and shal lay them vp  
in the vesterie of the sanctuarie, & they shal cloth themselues  
with other garments: & they ∴ shal not sanctifie the people in  
their vestures. † And they shal not shaue their head, nor nou- 20  
rish their heare: but powling they shal powle their heades.  
† And no priest shal drinke wine when he is to enter into the 21  
inner court. † And widow, and her that is diuorced they shal 22  
not take for wiues, but virgins of the seede of the house of  
Israel: but a widow also, which hath bene the widow of a  
priest, they shal take. † And they shal teach my people what 23  
is betwen a holie thing and polluted, and betwen cleane and  
vncleane they shal shew to them. † And when there shal be a 24  
controuersie, they shal stand in my iudgements, & shal iudge:  
my lawes, & my preceptes in al my solemnities shal they keepe,  
and my sabbathes they shal sanctifie. † And to a dead man they 25  
shal not enter in, lest they be polluted, but to father and mo-  
ther, & sonne and daughter, and brother and sister, which hath  
not had an other husband: in which they shal be contamina-  
ted. † And after that he is clenfed, seuen daies shal be numbred 26  
to him. † And in the day of his entering into the sanctuarie to 27  
the inner court to minister vnto me in the sanctuarie, he shal  
offer for his sinne, sayth our Lord God. † And there shal not 28  
be inheritance to them, I am their inheritance: and possession  
you shal not geue them in Israel, for I am their possession.  
† The victime both for sinne and for offence they shal eate: 29  
and euerie vowed thing in Israel shal be theirs. † And the first 30  
fruits of al the first borne, & al the libaments of al things that  
are offered, shal be the priests: & the first fruits of your meates  
you shal geue to the priest, that he may lay vp a blessing for thy  
house. † Al carren, and thing taken by a beast of birdes, and 31  
of cattel the priests shal not eate.

#### CHAP. XLV.

*In distribution of the land (after the captiuitie) several portions are assign-  
ed for the Priestes, the Levites, the Citie, and the Prince: the rest was  
for the people. 9. Rulers are admonished to obserue iust measures: 15. and  
to offer due sacrifices.*

AND

\* sancti-  
ficatum.

- 1 **A**Nd when you shal begin to diuide the land by lot, sepe-  
rate ye first fruits to our Lord, :: a peece \* sanctified of  
the land, in length twentie five thousand, and in bredth tenne  
thousand: it shal be sanctified in al the border therof round a-  
bour. † And it shal be sanctified on euerie side by five hun-  
dred and five hundred, foure square round about: and of fiftie  
3 cubits for the suburbs therof round about. † And from this  
measure thou shalt measure the length, of five and twentie  
thousand, and the bredth of tenne thousand, & in it shal be the  
4 temple, and sanctum sanctorum. † The sanctified peece of the  
land shal be for the priests the ministers of the sanctuarie,  
which approach to the ministerie of our Lord: and it shal be a  
place to them for houses, and for the sanctuarie of holines.  
5 † And five and twentie thousand of length, & tenne thousand  
of bredth shal be for the Leuits, which minister in the house:  
6 they shal possesse twentie celles. † And the possession of the  
citie you shal geue five thousand of bredth, and of length five  
and twentie thousand, according to the separation of the san-  
7 ctuarie, to al the house of Israel. † To :: the prince also on this  
side and on that side, according to the separation of the san-  
ctuarie, and according to the possession of the citie, against the  
face of the separation of the sanctuarie, and against the face of  
the possession of the citie: from the side of the Sea euen to the  
Sea, and from the side of the East euen to the East. And the  
length according to euerie part from the West border to the  
8 East border. † Of the land shal he haue possession in Israel:  
and the princes shal no more spoile my people: but the land  
they shal geue to the house of Israel according to their tribes.  
9 † Thus saith our Lord God: Let it suffice you o princes of Is-  
rael: intermitte ye iniquitie and robberies, and doe iudgement  
and iustice, sepeparate your confines from my people, saith our  
10 Lord God. † Iust balance, and a iust ephi, and a iust bat shal be  
11 to you. † The :: ephi, and the bat shal be equal, and of one  
measure: that the bat may take the tenth part of a core, & the  
ephi the tenth part of a core: according to the measure of a  
12 core shal be the equal ballasting of them. † And a sicke hath  
twentie obolos. Moreover twentie sicles, & five and twentie  
13 sicles, and fiftene sicles make Mnam. † And these are the first  
fruits, which you shal take: the sixth part of an ephi of a core  
of wheate, and the sixth part of an ephi of a core of barley.  
14 † The measure of oyle also, a bat of oyle is the tenth part of a

:: The land  
that was assign-  
ed to holie  
uses, was cal-  
led sanctified,  
and could not  
be alienated  
to priuate men  
nor other pur-  
poses.

:: The princes  
portion of  
land was  
round about  
the clergies  
portion, that  
be might de-  
fend them, and  
the peoples  
part round a-  
bout the prin-  
ces, that they  
might defend  
him.

:: These mea-  
sures were of  
equal capaci-  
tie, but the e-  
phi serued for  
drie thinges;  
& the bat for  
liquid, as ap-  
peareth. v. 13.

¶ 14.

Z z z z

core:

“As the people were bound to pay certaine first fruites to their temporal prince: :: so he was mutually bound to pay the charges of publique sacrifices for al the people. S. Ierom also expoundeth this mutual obligation to consist between the people and biegh priest.

core: and ten battes make a core: because ten battes fil a core. † And one ramme of a flocke of two hundred, of those thinges: 15 that Israel nourisheth for sacrifice, and for holocaust; and for pacifiques, to explate for them, saith our Lord God. † Al<sup>l</sup> the 16 people of the land shal be bound to these first fruits for the prince in Israel. † And :: vpon the prince shal the holocaust be, 17 and the sacrifice, and the libaments in the solemnities, and in the Calends, and in the Sabbathes, & in al the solemnities of the house of Israel: he shal make the sacrifice for sinne, & the holocaust, and the pacifiques to explate for the house of Israel. † Thus saith our Lord God. In the first moneth, the first of 18 the moneth, thou shalt take a calfe of the heard vnspotted, and thou shalt explate the sanctuarie. † And the priest shal take of 19 the bloud that shal be for sinne: and he shal put it on the posts of the house, and on the foure corners of the brimme of the altar, and on the posts of the gate of the inner court. † And so 20 shalt thou do in the seuenth of the moneth for euerie one, that hath bene ignorant, and was deceiued by error, and you shal explate for the house. † In the first moneth, the fourteenth day 21 of the moneth shal be with you the solemnitie of pasch: seuen dayes shal Azymes be eaten. † And the prince in that day shal 22 make for himself, and for al the people of the land, a calfe for sinne. † And in the solemnitie of the seuen dayes he shal make 23 holocaust to our Lord seuen calues, & seuen rammes vnspotted dayly seuen dayes: and for sinne a bucke of goates dayly. † And he shal make the sacrifice an ephi to a calfe, and an 24 ephi to a ramme: and of oyle an hin to euerie ephi. † In the se- 25 uenth moneth the fiftenth day of the moneth, in the solemnitie he shal make as are before said for seuen dayes: as wel for sinne, as for holocaust, and in sacrifice, and in oyle.

## CHAP. XLVI.

*A prescription at which gate, and what sacrifices shal be offered for the prince, euerie sabbath, and first day of the moneth. 16. The prince may geue perpetual inheritance to his sonnes, but to his seruantes only til the yeare of Iubiley. 19. with description of the places, where sacrifices shal be prepared.*

THV s saith our Lord God: The gate of the inner court, 1 which looketh to the East, shal be shut the six dayes, in which worke is done: but in the Sabbath day it shal be opened yea and in the day of the Calends it shal be opened. † And 2  
:: the

- the prince shall enter in by the way of the entrie of the gate from without, and he shall stand in the threshold of the gate: and the priests shall make his holocaust, and his pacifiques; and he shall adore vpon the threshold of the gate, and shall goe out: but the gate shall not be shut til euening. † And the people of the land shall adore at the doore of that gate in the Sabbaths, and in the Calends before our Lord. † And this holocaust shall the prince offer to our Lord: in the Sabbath day six lambes vnspotted, and a ramme vnspotted. † And sacrifice an ephi for a ramme: but in the lambes the sacrifice that his hand shall geue: and of oyle an hin for euerie ephi. † And in the day of the Calends a calfe of the heard vnspotted: and the six lambes, and the rammes shall be vnspotted. † And an ephi for a calfe, an ephi also for a ramme shall he make sacrifice: but the lambs, as his hand shall finde: and of oyle an hin, for euerie ephi. † And when the prince is to goe in, let him goe in by the way of the entrie of the gate, and by the same way let him goe out. † And when the people of the land shall enter in the sight of our Lord in the solemnities: he that goeth in by the North gate to adore, let him goe out by the way of the South gate: moreouer he that goeth in by the way of the South gate, let him goe out by the way of the North gate: he shall not returne by the way of the gate, wherby he entered, but at that ouer against it he shall goe out. † And the prince in the middes of them with the goers in shall goe in, and with the goers out shall goe out. † And in the fayres, and in the solemnities there shall be sacrifice an ephi for a calfe, and an ephi for a ramme: but of the lambes, there shall be sacrifice as his hand shall finde: and of oyle an hin for euerie ephi. † But when the prince shall make a voluntarie holocaust, or voluntarie pacifiques to our Lord: to him the gate shall be opened, that looketh to the East, and he shall make his holocaust, & his pacifiques, as it is wont to be done in the Sabbath day: and he shall goe out, & the gate shall be shut after that he is gone forth. † And a lambe of the same yeare vnspotted, shall he make for holocaust dayly to our Lord: alwayes in the morning shall he make it. † And he shall make sacrifice vpon it morning by morning the sixe part of an ephi: and of oyle the third part of an hin, that it may be mingled with the floure: a sacrifice to our Lord by ordinance, continual and euerlasting. † He shall make the lambe, & the sacrifice, and the oyle morning by morning: an euerlasting holocaust. † Thus saith our

After the captiuitie albeit king Dauids progenie continued in Salathiel, Zorobabel and others, yet they had not the state of kings or temporal princes; and therefore not only Christian Doctors, but also Rabbi Dauid & other Hebrewes vnderstand this prophetic of Christ the true Messias, and of the sacrifices & rites of his Church: the letter neuertheless according to the forme of the old law.

¶ Al vvorkes  
done by the  
true children  
of God, that  
is to say, done  
in the state of  
grace, do mer-  
ite eternal  
reward.  
:: But other  
moral good  
vvorkes done  
in state of mor-  
tal sinne are  
only rewar-  
ded tempo-  
rally in this  
vvorld, and  
not in life  
euerlasting.

Lord God: If the prince shal geue a gift to anie :: of his sonnes:  
his inheritance shal be to his sonnes, they shal possesse it by  
inheritance. † But if he geue a legacie of his inheritance to one 17  
:: of his seruants, it shal be his vntil the yeare of remission, and  
it shal returne to the prince: and his inheritance shal be to his  
sonnes. † And the prince shal not take: of the peoples inheri- 18  
tance by violence, and of their possession: & of his owne pos-  
session he shal geue the inheritance to his sonnes: that my peo-  
ple be not dispersed euerie one from his possession. † And he 19  
brought me in by the entrie, that was on the side of the gate,  
into the celles of the sanctuarie to the priests, which looked to  
the North. And there was a place bending to the West. † And 20  
he said to me: This is the place where the priests shal seeth that  
for sinne, and that for offence: where they shal dresse the sacri-  
fice, that they bring it not out into the vtter court, and the  
people be sanctified. † And he brought me into the vtter court, 21  
and he led me about by the foure corners of the court: and  
behold there was a litle court in the corner of the court, to  
euerie corner of the court a litle court. † In the foure corners 22  
of the court were litle courts disposed, of fourtie cubits in  
length, and thirtie in bredth: the foure were of one measure.  
† And a wal round about compassing the foure litle courts: 23  
and there were kichins builded vnder the porches round a-  
bout. † And he said to me: This is the house of kichins wherein 24  
the ministers of the house of our Lord shal seeth the victimes  
of the people.

## CHAP. XLVII.

*The prophet seeth waters issuing from under the Temple: 4. increasing to  
an unpasseable torrent: 9. wherto come all sortes of fishes: 12. with trees  
on the bankes bringing forth fruite euerie moneth. 13. And the land  
is geuen in portions to the twelue tribes.*

:: There is no  
historie, nor  
probabilitie  
that vvaters  
issued out of  
the temple,  
vvhich vvvas  
reedified by  
Zorobabel.  
:: Neither did  
all sortes of  
fishes liue in

**A**ND he turned me to the gate of the house, and behold 1  
:: waters issued forth vnder the threshold of the house  
toward the East: for the face of the house looked to the East:  
but the waters descended into the right side of the temple to  
the South part of the altar. † And he ledde me out by the way 2  
of the North gate, and he turned me to the way without the  
vtter gate, the way that looked to the East: and behold waters  
flowing on the right side. † When the man went out toward 3  
the East, that had the cord in his hand, he measured a thousand  
cubits:

See ch  
36. v.

- cubits: and he brought me through the water euen to the  
 4 ankles. † And againe he measured a thousand, & he brought  
 5 me through the water euen to the knees: † and he measured a  
 thousand, and he brought me through the water euen to the  
 reynes. And he measured a thousand, a torrent, which I could  
 not passe ouer: because the waters were risen of the deepe tor-  
 6 rent, which cannot be passed ouer. † And he sayd to me: Certes  
 thou hast sene ô sonne of man. And he brought me out, and he  
 7 turned me to the banke of the torrent. † And when I had turned  
 myself, behold in the banke of the torrent exceeding manie  
 8 trees on both sides. † And he sayd to me: These waters, that  
 issue forth toward the heapes of the sand in the East, and desc-  
 end to the plaines of the desert, shal goe into the sea, & shal  
 9 goe out, & the waters shal be healed. † And euerie liuing soule,  
 that creepeth, whither soeuer the torrent cometh shal liue:  
 and there shal be fishes very manie after these waters are come  
 thither, & they shal be healed, & al thinges shal liue, to which  
 10 the torrent shal come. † And fishers shal stand ouer them,  
 from Engaddi euen to Engallim shal be drying of nettes: there  
 shal be very manie sortes of fishes therof, as the fishes of the  
 11 great sea, of a passing great multitude: † but in the shore therof,  
 and in the fennie places they shal not be healed, because they  
 12 shal be turned into salt pits. † And :: ouer the torrent shal rise  
 in the banke therof on both sides euerie tree bearing fruit: *proceeding from  
the seat of God,  
& of the lambe.  
And the tree of  
life yielding  
twelue frutes  
vending his  
frute euerie mo-  
neth. &c. Apoe.*  
 13 the leafe shal not fal from it, & the fruit therof shal not faile: e-  
 uerie moneth shal it bring forth first frutes, because the waters  
 therof shal issue out of the sanctuarie: & the fruits therof shal  
 14 be for meate, & the leaues therof for medicine. † Thus sayth  
 our Lord God: This is the border, in which you shal possesse  
 the land in the twelue tribes of Israel: :: because Ioseph hath  
 15 a duple cord. † and you shal possesse it euerie man in like maner  
 as his brother: vpon which I lifted vp my hand to geue it to  
 your fathers: and this land shal fal vnto you for a possession.  
 16 † And this is the border of the land: toward the North quar-  
 ter, from the great sea by the way of Hethalon, as they come  
 17 to Sedada, † Emath, Berotha, Sabarim, which is betwen the  
 border of Damascus and the confine of Emath, the house of  
 18 Tichon, which is by the border of Auran. † And the border  
 from the Sea euen to the court of Enon, shal be the border of  
 Damascus, and from the North to the North, the border of  
 Emath the North quarter. † Moreover the East quarter from the rest.

anie such vva-  
 ter nere the  
 temple as are  
 mentioned. v.  
 9. And ther-  
 fore this pro-  
 phetic hath an  
 hiegher and  
 truer sense, of  
 the Church of  
 Christ and the  
 vwater of Bap-  
 tisme.

:: S. Iohn sav-  
 this river of li-  
 ving vwater as  
 cleere as chrystal,  
 proceeding from  
 the seat of God,  
 & of the lambe.  
 And the tree of  
 life yielding  
 twelue frutes  
 vending his  
 frute euerie mo-  
 neth. &c. Apoe.  
 22.

:: Iosephs two  
 sonnes had  
 ech one a  
 vwhole por-  
 tion, and so  
 there vv ere  
 twelue tribes  
 besides the Le-  
 uites, who had  
 other better  
 meanes then

the middes of Auran, and from the middes of Damascus, and from the middes of Galaad, and from the middes of the land of Israel, Iordan making the bound to the East sea, you shal measure also the East quarter. † And the South quarter toward the South from Thamar euen to the waters of contradiction of Cades : & the torrent euen to the great sea : and this is the South quarter toward the South. † And the quarter of the Sea, the great sea from the confine directly, til thou come to Emath : this is the quarter of the Sea. † And you shal diuide this land vnto you by the tribes of Israel : † and you shal cast it for an inheritance to you, and to the strangers, that shal come to you, that haue begotten children in the middes of you : and they shal be vnto you as the same countriemen borne among the children of Israel : they shal diuide the possession with you in the middes of the tribes of Israel. † And in what tribe soeuer the stranger shal be, there shal you geue him possession, sayth our Lord God.

## CHAP. XLVIII.

*Further description of euerie tribes part of the Land : 8. likewise of the portions of Priestes, 13. Leuites. 15. Cities, 21. and Prince. 31. with twelue gates named of the twelue tribes.*

By the twelue tribes of Israel S. Ierom vnderstandeth the vniuersal multitude of al glorified Sainctes, noting that no mention is here made of the cities of refuge (as in the bookes of Numeri, and Iosue) because in the glorious habitation of Sainctes, there can be no nede of refuge, where al are perfect al secure.  
As the first borne of liuing things,

AND these are :: the names of the tribes from the borders of the North, by the way of Hethalon, as they goe to Emath, the court of Enan the border of Damascus toward the North, by the way of Emath. And the East quarter therof to the sea shal be for Dan one. † And to the border of Dan, from the East quarter euen to the quarter of the Sea, for Aser one : † & vpon the border of Aser, from the East quarter euen to the quarter of the Sea, for Nephthali one. † And vpon the border of Nephthali, from the East quarter euen to the quarter of the Sea, for Manasses one. † And vpon the border of Manasses, from the East quarter euen to the quarter of the Sea, for Ephraim one. † And vpon the border of Ephraim, from the East quarter euen to the quarter of the Sea, for Ruben one. † And vpon the border of Ruben, from the East quarter euen to the quarter of the Sea, for Iuda one. † And vpon the border of Iuda, from the East quarter euen to the quarter of the Sea, shal be the :: first frutes, which you shal seporate, fise and twentie thousand of bredth & of length, as euery portion from the East quarter to the quarter of the Sea : and the sanctuarie shal be in  
the



- 9 the middes therof. † The first fruits, which you shal sepe-  
 10 to our Lord: the length of fise and twentie thousand, and the  
 10 bredth of ten thousand. † And these shal be the first fruits of  
 of the sanctuarie of the priests: toward the North of length  
 fise and twentie thousand, and toward the Sea of bredth ten  
 thousand. Yea and toward the East of bredth ten thousand,  
 and toward the South of length fise and twentie thousand:  
 and the sanctuarie of our Lord shal be in the middes therof.
- 11 † The sanctuarie shal be for the priests of the sonnes of Sadoc,  
 which kept my ceremonies, and erred not when the children  
 12 of Israel erred, as the Levites also erred. † And for them shal  
 be the first fruits of the first fruits of the land holie of holies,  
 13 by the border of the Levites. † Yea and to the Levites in like  
 maner by the borders of the priests fise and twentie thousand  
 of length, and of bredth tenne thousand. Al the length of fise  
 14 and twentie thousand, & the bredth of tenne thousand. † And  
 they shal not sel therof, nor change, neither shal the first fruits  
 of the land be transported, because they are sanctified to our  
 15 Lord. † But the fise thousand, that remaine in the bredth a-  
 gainst the fise & twentie thousand, shal be the profane partes  
 of the citie for habitation, and for the suburbs: and the citie  
 16 shal be in the middes therof. † And these are the measures ther-  
 of: to :: the North quarter fise hundred and foure thousand:  
 and to the South quarter fise hundred and foure thousand:  
 and to the East quarter fise hundred and foure thousand: and  
 17 to the West quarter, fise hundred and foure thousand. † And  
 the suburbs of the citie shal be, to the North two hundred  
 fiftie, and to the South two hundred fiftie, and to the East two  
 18 hundred fiftie, and to the Sea two hundred fiftie. † And  
 that which shal be residue in length according to the first  
 fruits, of the sanctuarie, ten thousand toward the East, and  
 ten thousand toward the West, shal be as the first fruits of the  
 sanctuarie: and the fruits therof shal be for bread to them, that  
 19 serue the citie. † And they that serue the citie, shal worke of  
 20 al the tribes of Israel. † Al the first fruits, of fise and twentie  
 thousand, answering to fise & twentie thousand foure square,  
 shal be sepe-  
 21 rated according to the first fruits of the sanctuarie,  
 and to the possession of the citie. † And that which shal be left,  
 shal be the princes of euerie part of the first fruits of the san-  
 ctuarie, and of the possession of the citie ouer against the fise  
 and twentie thousand of the first fruits vnto the East border:

Yea

& first fruites  
 of al thinges  
 springing, so  
 the first por-  
 tion of land  
 allotted to  
 Gods seruice  
 is called the  
 first fruites.

:: The North  
 side of the  
 citie being in  
 length 4500.  
 reedes, of six  
 sacred cubites,  
 euerie rede,  
 the vvest side  
 also, and con-  
 sequently the  
 other two  
 sides east and  
 south, in al  
 18000. reedes  
 which make  
 36. milles, of  
 1000. pases  
 euerie mile, it  
 is certaine  
 that this de-  
 scription a-  
 greeth not to  
 the terrestrial  
 citie of Ieru-  
 salem, which  
 was nothing  
 nere so large.

And therefore the later Iewish Rabins hold opinion, that when their Messias commeth the citie of Ierusalem shall be built so great. But all Catholique Doctors vnderstand it mystically of the Church of Christ.

:: S. Iohn the Apostle had the same vision of this new Ierusalem Christs triumphant Church. *Apoc. 21. & 22.*

:: The Synagog of the Iewes being left desert. *Mat. 23. 38.* Christ is with his militant Church all dayes euen to the consummation of the world *Mat. 26.* and with his Church triumphant illuminating and glorifying it for euer and euer. *Apoc. 22.*

x 5.

Yea and to the sea ouer against the fise and twentie thousand, vnto the border of the Sea, likewise it shall be in the portions of the prince: and the first fruits of the sanctuarie, and the sanctuarie of the temple shall be in the middes therof. † And of the possession of the Leuites, and of the possession of the citie in the middes of the princes portions: shall be to the border of Iuda, and to the border of Benjamin, shall also pertain to the prince. † And to the rest of the tribes: from the East quarter to the West quarter, for Benjamin one. † And against the border of Benjamin, from the East quarter to the West quarter, for Simeon one. † And vpon the border of Simeon from the East quarter to the West quarter, for Issachar one. † And vpon the border of Issachar, from the East quarter to the West quarter, for Zabulon one. † And vpon the border of Zabulon, from the East quarter to the quarter of the Sea, for Gad one. † And vpon the border of Gad, to the South quarter toward the South: and the border shall be from Thamar, euen to the waters of contradiction of Cades, the inheritance against the great sea. † :: This is the land, which you shall diuide by lot to the tribes of Israel: and these are the portions of them, saith our Lord God. † And these are the goings out of the citie: from the North quarter thou shalt measure fise hundred and foure thousand. † And the gates of the citie according to the names of the tribes of Israel, three gates on the North side, the gate of Ruben one, the gate of Iuda one, the gate of Leui one. † And to the East quarter, fise hundred and foure thousand: and three gates, the gate of Ioseph one, the gate of Benjamin one, the gate of Dan one. † And to the South quarter, thou shalt measure fise hundred & foure thousand: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one. † And to the West quarter, fise hundred and foure thousand, and their gates three, the gate of Gad one, the gate of Aser one, the gate of Nephthali one. † Round about eightene thousand: and the name of the citie from that day, :: Our Lord there.



# THE ARGUMENT OF DANIELS PROPHECIE.

- D**ANIEL of the tribe <sup>a</sup> of Iuda, & <sup>b</sup> royal blood, about the age of *tenne yeares*, was caried into Babylon with other children for hostage, when Nabuchodonosor invaded the kingdom of Iuda, in <sup>c</sup> the third yeare of king Ioakim. His whole life (in al about an hundred and tenne yeares) He vvvas most pious, with such zeale of Gods honour, and common good of his holie: countrie, that he was called by an Angel, <sup>d</sup> vir desideriorū, the man of (godlie) desires: <sup>e</sup> whom also Ezechiel, elder in yeares, prophecyng part of the same time, ioyned with Noe and Iob for example of holie men; recoun- most wise: ting him also the most renowned of his time for wisdom. VVhose loyal si- and most delitie towards the king of Babylon, was so clere, that his malignant enemies loyal. said expressly of him: <sup>f</sup> We shal not find against this Daniel, anie occasion, vules perhaps in the law of his God. His booke as wel in respect of various important narrations of thinges done: as of mast hiegh diuine His booke is Mysteries is very excellent: but withal very obscure, for that manie thinges excellent: here inserted, seme hardly to agree with other authentical histories; some but hard to be vnderstood, thinges also are intricate in themselves; nor placed in order of time as they happened: and manie thinges so briefly related, that they can not be vnder- stood, without the knowlege of prophane histories. As S. Ierom affirmeth Epist. 103. But as for an other difficultie which some make, denying the Certaine partes of this Prayer of Azarias, with the Hymne following, & the histories of Susanna, booke are de- Bel, and the Dragon, to be Canonical Scripture, it is partly solued already, nied by the in the Annotations before the Booke of Tobie: where is shewed, that it is no Ievves, and iust exception against these, and other partes of holie Scripture of the old some others. Testament, because they are not in the Hebrew Edition, being otherwise ac- It is probable cepted for Canonical by the Catholique Church. And further it is very that these par- probable that these parcels were sometimes either in the Hebrew or Chaldee tes were some times in the tongue, in which two languages (part in one, part in the other) the rest of the Hebrew, or this booke was written. For from whence els could the Septuagint Interpre- the Chaldee. ters, Theodotion, Symmachus, and Aquila translate them? In whose Edi- tions S. Ierom found the same. But S. Ierom, some wil say, calleth these Obiection out of S. Ierom, histories fables, and so did not account them Canonical Scripture. First we answer, that he reporting the Iewes opinion useth their termes, not explicating his owne iudgement, intending only to deliuer sincerely that which he First solution, found in the Hebrew: Yet would he not omit to insert the rest, aduerisng withal that he had it in Theodotons translation. Which answer is clerly iustified by his owne testimonie (li. 2. c. 9. *aduersus Ruffinum*) in these

Second solution.

They are produced to be Canonical by the Councils, and other Fathers.

The prayer of Azarias.

The Hymne of the three children.

The historie of Susanna.

The histories of Bel, and the Dragon.

The contents in general.

wordes: Whereas I relate (sayth he) what the Hebrewes say against the historie of Susanna, and the Hymne of the three children; he that for this reputeth me a foole, proueth himself a hypocrite. For I did not explicate what myself iudged, but what they are wont to say against me. Secondly we answer, that if S. Ierom did not thinke these partes to be Canonical, yet seeing so manie other ancient Fathers, and now the whole Church hold them for Canonical, we so belieue them to be. For albeit the ancient Councils, and others that recite catalogues of holie Scriptures, do not expressly say, as the council of Trent lastly doth (Sess. 4.) that al the partes of bookes by them recited, are Canonical; yet they do not except anie partes of this Booke: and therefore speaking indefinitely, do in dede include al, and not exclude anie parcels usually read in the Church as these are. Moreover very manie ancient Fathers do expressly alleage these partes as Diuine Canonical Scriptures. Of manie we shal cite some.

The prayer of Azarias is alleaged as diuine scripture by S. Cyprian, *Ser. de lapsis*. by holie Ephrem, *li. de humilitate comparanda. ca. 9.* by S. Chrysostom, *ho. de tribus pueris*. Leontius Cyprianus, *apud Eutym. par. 1. Panoplice, tit. 3.* Patianus, *Paranesis in Pœnitentiam*. S. Augustin, *Epist. 122. & li. de natura boni. c. 16.* S. Fulgentius, *ad Venetiam de pœnitentia. c. 16.* Likewise the Hymne of the three children is alleaged by most of the same, and by diuers others. As by S. Ierom himself, *in c. 3. ad Galatas, & Epist. 49. de muliere septies iusta*: S. Ambrose, *Prefat. in Psalmos; & li. 6. in Lucanum, c. 2.* Concilium Toletanum, *c. 13.*

In like maner the historie of Susanna is cited as holie Scripture by S. Ignatius, *Epist. ad Magnesianos*. Tertullian, *li. de corona militis*. S. Cyprian *li. 1. Epist. ep. 8. & 40.* S. Chrysostom. *Ho. 1. in fine, hath a whole sermon of Susanna, as vpon holie Scripture.* S. Ambrose, *li. 1. de Officijs, c. 18. li. 3. c. 14. & li. 3. de Spiritu Sancto. c. 7.* S. Augustin, *Tract. 36. in Ioan. & Ser. 118. & 242.*

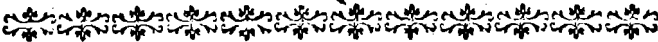
Finally the histories of Bel, and of the Dragon are iudged Diuine Scripture by S. Cyprian, *li. 1. Ep. ep. 4. & li. 3. ep. 1. & li. 4. ep. 6.* S. Basil, *ho. in diuites auaros*. S. Athanasius, in *Synopsi* briefly explicating the argument of this whole booke, maketh expresse mention of the Hymne of the three children; and of the histories of Susanna; and of Bel, and the Dragon.

To conclude therefore with whom we begane, S. Ierom speaking of this whole Booke, saith: *Daniel temporum conscius, & totius mundi philoistor*, *Epist. ad lapidem præcisum de monte sine manibus, & regna omnia subuertentem*, *Paulus. claro sermone pronuntiat.* Daniel skilful of times, a studious historiographer, in cleare speech sheweth the stone cut out of the mountaine without handes, which ouerthroweth al kingdomes. Signifying the principal contents of this booke to be, that al other kingdomes  
(namely

(namely for example sake, the foure great Monarchies, the first of the Chaldees, the second of the Medes and Persians, the third of the Grecians, and the fourth of the Romans) should be ouerthrowne, one after an other; and only the kingdom of Christ our Sauour, borne of a perpetual virgin, shall be permanent for euer. More particularly this Booke may be diuided into three partes. In the first six chapters especially are declared (for most part in maner of historie) certaine actes of Daniel, with the other three Hebrew children, and of the kinges of Babylon. In other six chapters is more directly prophesied of Christ; and of Antichrist; of the perpetual glorie of Christs kingdom, and utter destruction of the others; with the end of world, and general iudgement. In the two last chapters are conteyned the histories of holie Susanna; and of the idols Bel, and the Dragon.

In particular.

Diuided into three partes.



## THE PROPHECIE OF DANIEL.

## CHAP. I.

The king of Babylon by force entring into Ierusalem, spoyleth the temple: 6. amongst others carieth captiue Daniel, Ananias, Misael, and Azarias: 8. who abstayning from the kings meates, 15. are sayrer then other children. 17. and wiser ( Daniel also understanding dreames ) then all the magicians of Chaldee.

The first part. Actes of Daniel with the other three Hebrew children; and of the kinges of Babylon.

Part of the holie vessels & some especial persons were carried away, but the king was released at this time: for he reigned in Ierusalem eight yeares more, eleuen in al. 2 Par. 36. 7. 5.

14. R. 2.  
24. 7. 1.

- 1 **I**N THE third yeare of the kingdom of Ioakim king of Iuda, came Nabuchodonosor king of Babylon into Ierusalem, and besieged it. † And our Lord deliuered into his hand Ioakim the king of Iuda, and part of the vessels of the house of God: and he caried
- 2 them away into the land of Sennaar, into the house of his god, & the vessels he brought into the house of the treasure of his god. † And the king spake to Asphenez the gouernour of the Eunuches, that he should bring in of the children of Israel, and of the kinges, & the tyrants seede, † children in whom
- 3 was no spot, beautiful of forme, and instructed in al wisdom, cunning in knowlege, and taught in discipline, and that might stand in the kings palace, that he might teach them the learning, and the tongue of the Chaldees. † And the king appoynted them a certaine prouision for euerie day, of his meates, & of the wine wherof he dranke himself, that being
- 4 nourished three yeares, afterward they might stand in the

A a a a 2

kings

a Daniel as chief was an example to the other three children in their manner of life, whereby is also probable that they being al of the tribe of Iuda. **v. 6.** he was never of the royal blood: of which some were taken into the kings court. **v. 3.** b Three causes moued them to abstayne fro the kings meates: lest they might eate any thing offered to idols, or forbid by the law of Moyses, & because such delicate diet might prouoke to gluttonie; or in time when they should be elder, to other sinnes. *Theod.* c By mention of the first yeare of Cyrus is sufficiently signified that Daniel liued al the time of the captiuitie. And **ch. 10.** it is further clere that he liued in the third yeare: & very like, longer.

kings sight. † There were therefore among them of the children of Iuda, Daniel, Ananias, Misael, and Azarias. † And the gouernour of the eunuches gaue them names: to Daniel, Baltaslar: to Ananias, Sidrach, to Misael, Misach: & to Azarias, Abdenago. † But a Daniel purposed in his hart, that he would not be polluted of the kings table, nor, of the wine of his drinke: & he requested the gouernour of the eunuches, that he might not be contaminated. † And God gaue vnto Daniel grace and mercie in the sight of the prince of the eunuches. † And the prince of the eunuches said to Daniel: I feare my Lord the king, who hath appoynted for you, meate and drinke: who if he shal see your faces leaner then the other youtnes your equals, you shal condemne my head to the king. † And Daniel sayd to Malaslar whom the prince of the eunuches appoynted ouer Daniel, Ananias, Misael, and Azarias: † b Proue I beseech thee, thy seruants for tenn dayes, & let \* pulse be geuen vs to eate, & water to drinke: † and looke vpon our faces, and the faces of the children that eate of the kings meate: and as thou shalt see, thou shalt doe with thy seruants. † Who hearing that manner of speech, proued them for tenne dayes. † And after tenne daies their faces appeared better & more corpulent then al the children, that did eate of the kings meate. † Moreover Malaslar tooke away the meates, and the wine of their drinke: and he gaue them pulse. † And to these children God gaue knowledge, and discipline in euerie booke, and wisdom: but to Daniel the vnderstanding of al visions and dreames. † The dayes therefore being accomplished, after which the king had sayd, that they should be brought in; the gouernour of the eunuches brought them in the sight of Nabuchodonosor. † And when the king had spoken to them, there were not found such of them al, as Daniel, Ananias, Misael, and Azarias: and they stood in the kings sight. † And euerie word of wisdom and vnderstanding, that the king demanded of them, he found in them more by ten fold aboue al the southsayers, & magicians, that were in al his kingdom. † And Daniel was euen to the first yeare of Cyrus the king.

## CHAP. II.

*Nabuchodonosor dreameth, and forgetteth his dreame, 4. which the magicians not able to tel, 12. are adiudged to dye. 14. But Daniel (praying with his three felowes) by reuelation, 24. telleth, 36. and interpreteth the dreame: 46. the king adoreth him confessing his God to be the onlie true God, and aduanceth him & his felowes.*

\* beanes  
pease.  
&c.

- 1 **I**N :: the second yeare of the kingdom of Nabuchodonosor, Nabuchodonosor saw a dreame, and his spirit was terrified, 2 and his dreame was fled from him. † But the king commanded, that the soothsayers should be called together, and the magicians, and the forcerers, and the \* Chaldees: to declare vnto the king his dreames: who when they were come, stood before 3 the king. † And the king sayd to them: I saw a dreame: & being 4 confounded in minde I know not what I saw. † And the Chaldees answered the king in Syriach, King for euer liue: tel the dreame to thy seruants, and we wil declare the interpretation 5 therof. † And the king answering sayd to the Chaldees. The word is departed from me: vnles you tel me the dreame, and the coniecture therof, you shal perish, and your houses shal be 6 confiscate. † But if you tel the dreame, & the coniecture therof, you shal receiue of me rewards, & gifts, and much honour: the dreame therefore, and the interpretation therof tel you me. 7 † They answered the second time, & sayd: Let the king tel his seruants the dreame, & we wil declare the interpretation therof. † The king answered, & sayd: Surely I know that you redeme time, knowing that the word is departed from me. † If 8 therefore you shew me not the dreame, there is one sentence of you, that you haue also framed a guilful interpretation, and full of deceite, to speake vnto me til the time passe away. Tel me 9 therefore the dreame, that I may know :: that you speake a true 10 interpretation also therof. † The Chaldees therfore answering before the king, sayd: There is no man vpon the earth, that can accomplish thy word, o king, yea neither anie king great and mighty, demandeth such a word of anie soothsayer, & magician, and Chaldee. † For the word that thou askest, o king, is weightie: neither shal there be found any, that can shew it in sight of the king, except the goddess, whose conuersation is not 11 with men. † Which thing being heard, the king in furie, and in great wrath commanded that al the wisemen of Babylon 12 should perish. † And the sentence being gone forth, wisemen were slaine: & Daniel and his felowes were sought for, to perish. † Then Daniel inquired concerning the law, and the sentence, of Arioch the prince of the kings warfar, who was gone 13 forth to kil the wisemen of Babylon. † And he asked him, that had receiued the powre of the king, for what cause so cruel a sentence was gone forth from the face of the king. When Arioch 14 therefore had shewed the matter to Daniel, † Daniel

∴ Nabuchodonosor had this dreame the second yeare after his great conquest of the Moabites, Ammonites, Syrians, & Egyptians, making his kingdom a great monarchie: so it was in the 25 yeare of his reigne: vwhen Daniel was about the age of 35 yeares.

∴ It is in dede more easie to tel by the diuels helpe, what one hath dreamed, because dreames being past might either procede from the diuel, or by some external signes be knowne vnto him: but to declare the signification which is to come, and vncertaine, is about the diuels or mans povvre: who

can only con-  
iecture what  
is probable, &  
doe often erre  
therin. See the  
Annotations.  
Gen. 40.

going in desired the king, that he would geue him a time to tel  
the solution to the king. † And he went into his house, and he 17  
told the matter vnto Ananias, & Misael, & Azarias his felowes:  
† that they should aske mercie at the face of the God of hea- 18  
uen vpon this sacrament, & Daniel and his felowes might not  
perish, with the rest of the wisemen of Babylon. † Then was 19  
the mysterie reueled to Daniel by a vision in the night: and  
Daniel blessed the God of heauen, † and speaking sayd: The 20  
name of our Lord be blessed from euerlasting & for euer more:  
because wisdom and strength are his. † And he changeth 21  
times, and ages: transporteth kingdoms & establisheth them:  
geueth wisdom to the wise, and knowledge to them that vn-  
derstand discipline: † he reueleth profound, & hidden things, 22  
and knoweth the things that are done in darkenes: and light  
is with him. † To thee ô God of our fathers I confesse, and I 23  
praise thee: because thou hast geuen me wisdom, & strength:  
and now thou hast shewed me the things that we desired of  
thee, because the kings word thou hast opened to vs. † After 24  
these things Daniel being entered in to Arioch, whom the  
king had appoynted to destroy the wisemen of Babylon, spake  
thus vnto him: Destroy not the wisemen of Babylon: bring  
me in before the presence of the king, & I wil tel the solution  
to the king. † Then Arioch in hast brought in Daniel to the 25  
king, and said to him: I haue found a man of the children of  
the transmigration of Iuda, that can tel the solution to the  
king. † The king answered, and said to Daniel, whose name 26  
was Baltassar: Thinkest thou in very dede thou canst tel me  
the dreame, that I saw, and the interpretation therof? † And 27  
Daniel answering before the king, sayd: The mysterie, that the  
king demandeth, the wisemen, the Magicians, and the sooth-  
sayers, and the inchanters can not declare vnto the king. † But 28  
there is a God in heauen that reuteleth mysteries, who hath  
shewed vnto thee, king Nabuchodonosor, what things are  
to come in the later times. Thy dreame, and the visions of thy  
head in thy bed, are these. † :: Thou ô king beganst to thinke 29  
in thy bed, what should be hereafter: and he that reueleth my-  
steries, shewed thee what things are to come. † To me also 30  
not in the wisdom, that is in me more then in al men aliue, is  
this sacrament reueled: but that the interpretation might be  
made manifest to the king, and thou mightest know the cogi-  
tations of thy minde. † Thou ô king didst see, and behold: as 31  
it were

:: By shewing  
the kings for-  
mer cogita-  
tion before  
his dreame, he  
gaue great as-  
surance of the  
true spirite of  
prophecie,  
that the king  
might secure-  
ly beleue the  
interpretation  
of the dreame.  
:: The foure  
kingdoms of  
the Chaldees  
Persians, Gre-  
cians, and Ro-  
manes signifi-  
ed by the



- it were one great statua: that statua, great and high of stature stood ouer against thee, and the sight therof was terrible.
- 32 † The head of this statua was of the best gold, but the breast and the armes of siluer, moreouer the bellie, and the thighs of brasle: † and the legges of yron, of the feete a certaine part was of yron, and a certaine of earth. † Thou sawest so, til a stone was cut out of a mountaine without handes: and it stroke the statua on the yron, & earthen feete therof, & brake them in peeces. † Then were the yron, the clay, the brasle, the siluer, and gold broken together, and brought as it were into the dust of a summers floore, that are taken violently with the winde: and there was no place found for them: but the stone that stroke the statua, was made a great mountaine, and it filled al the earth. † This is the dreame: the interpretation also therof we wil tel before thee, o king. † Thou art the king of kings: and the God of heauen hath geuen thee kingdom, and strength, and empire, and glorie: † and al thinges, wherein the children of men, and the beasts of the silde doe inhabite, the foules also of the heauen he hath geuen in thy hand, and vnder thy dominion he hath appoynted al thinges: thou therefore art the golden head. † And after thee shal ryse vp an other kingdom lesse then thou of siluer: and an other third kingdom of brasle, which shal rule ouer al the world.
- 40 † And the fourth kingdom shal be as it were yron. As yron breaketh into peeces, & tameth al thinges, so shal that breake, and destroy al these. † Moreouer because thou sawest part of the feete, and of the toes of the potters clay, and part of yron: the kingdom shal be diuided, which notwithstanding shal rise of the ground of yron, according as thou sawest the yron mingled with the earth of clay. † And the toes in part of yron, and in part of earth: in part the kingdom shal be whole, and in part broken. † And that thou sawest the yron mingled with the earsh of clay, they shal be mingled in dede together with mans seede, but they shal not sticke fast one to an other, as yron can not be mingled with earth. † But in the dayes of those kingdoms the God of heauen wil rayse vp a kingdom, that shal not be dissipated for euer, and his kingdom shal not be deliuered to an other people: and it shal breake in peeces, and shal consume al these kingdoms: and itself shal stand for euer.
- 45 † According as thou sawest, that the stone was cut out of the mountaine without handes, and brake the earth in peeces, and

fourre partes of this statua, consisting of diuers metals, or mater, did succede in order of time: not ech one meaner, or baser then the former, as gold is best & yron & earth the worst, for the last rather excelled the former; but when this vision appeared the kingdom of the Chaldees was the greatest, and most excellent & that being destroyed the Medes & Persians became greater then it had bene: againe the Grecians vnder Alexander became farre greater then anie before, and finally the Romane greatest of al, til Christs kingdom, his Church was spread ouer the vvhole world.

:: The Church of Christ is the only kingdom that can not be destroyed,

∴ He thought Daniel to be a little god; subject to the great God.

7. 47.

∴ Notwithstanding this confession, shortly after he erected an idol to represent his owne greatness, and to be adored therein.

and the yron, and the brasſe, and the ſiluer, and the gold, the great God hath ſhewed the king what thinges are to come hereafter. & the dreame is true, & the interpretation therof faithful. † Then king Nobuchodonosor ſel on his face, & ∴ adored Daniel, & commanded to ſacrifice to him hoſtes & incenſe. † The king therfore ſpeaking ſaid to Daniel: In very dede ∴ your God is the God of goddes, and Lord of kings, and he that reueleth mysteries: becauſe thou couldſt open this \* ſacrament. † Then the king aduanced Daniel on high, & he gaue him manie gifts, and great: and he made him prince ouer al the prouinces of Babylon: and chiefe of the magiſtrates, ouer al the wiſemen of Babylon. † And Daniel requested of the king, and he appointed ouer the workes of the prouince of Babylon, Sidrach, Miſach, and Abdenago: but Daniel himſelf was in the doores of the king.

\* myſterie.

### CHAP. III.

*Nabuchodonosor ſette vp a ſtatua, commanding al vnder paine of death to adore it: 8. which Sidrach, Miſach, and Abdenago refuſing to doe, 14. are caſt into a burning fornace, 24. wherein they walke, defended by an Angel from burning: praying, and prayſing God, 31. with an hymne, 37. inuiting al creatures to praiſe him. 91. which the king admiring confeſſeth, and proclameth, that their God is the only true God.*

∴ This huge ſtatua of ninety foot in height and nine in bredth contained a great maſſe of gold. VVhich the king made to ſhew his riches, to terrifie his enemies & to represent himſelf, that he might be adored therein as a god. S. Hierom.

**N**ABUCHODONOSOR the king made ∴ a ſtatua of gold in height of ſixtie cubites, in bredth of ſix cubites, and he ſet it in the ſild of Dura of the prouince of Babylon. † Therfor Nabuchodonosor the king ſent to cal to gether the nobles, the magiſtrates, and iudges, dukes, and tyrants, and rulers, and al the princes of the countries, that they ſhould come together to the dedication of the ſtatua, which Nabuchodonosor the king had erected. † Then were the nobles gathered together, the magiſtrates, and iudges, the dukes, and tyrants, & the great men that were placed in regiments, and al the princes of the countries, to come together to the dedication of the ſtatua, which Nabuchodonosor the king had erected. And they ſtood in the ſight of the ſtatua, which Nabuchodonosor the king had ſet vp. † And the cryer cried mightily: To you peoples, and tribes, and tongues it is ſaid: † In the houre that you ſhal heare the ſound of the trumpet, & pipe, and harpe, of the doulcimer, and pſalter, and ſymphonie, & al kind of muſical instruments: falling adore ye the golden ſtatua, which Nabuchodonosor the

- 6 the king hath set vp. † But if any man shal not adore :: prostrate, he shal the self same houre be cast into a fornace of burning  
 7 fyre. † After this therfore forthwith as al the peoples heard the sound of the trumpet, the pipe, & harpe, of the doulcimer, and psalter, of the symphonie, and of al kind of musical instruments : al the peoples, tribes, and tongues falling adored the golden statua, which Nabuchodonosor the king had set vp.  
 8 † And forthwith in the very same time men of Chaldee coming accused the Iewes, † and sayd to Nabuchodonosor the  
 9 king : King for euer liue : † thou, ô king hast made a decree, that euerie man which shal heare the sound of the trumper, of the pipe, and harpe, of the doulcimer, and psalter, of the symphonie, and of al kind of musical instruments, prostrate himself, and adore the golden statua : † and if any man do not prostrate on the grond adore, that he be cast into a fornace of burning fyre. † There are therfore men of Iewrie, whom thou didst appoynte ouer the workes of the countrie of babylon, Sidrach, Misach, and Abdenago: these men, ô king, haue contemned thy decree : thy goddes they worshipe nor, and the  
 13 golden statua, which thou hast erected, they adore not. † Then Nabuchodonosor in furie, and in wrath commanded, that Sidrach, Misach, & Abdenago should be brought : who immediately were brought before the king. † And Nabuchodonosor the king pronouncing, sayd to them : In dede Sidrach, Misach, and Abdenago, doe not you worshipe my goddes, & the golden statua that I haue set vp doe not you adore? † Now therfore if you be readie, in what houre soeuer you shal heare the sound of the trumper, the pipe, the harpe, of the doulcimer, and psalter, and Symphonie, and of al kind of musical instruments, prostrate your selues, & adore the statua which I haue made : but if you adore not, the selfe same houre you shal be cast into the fornace of burning fyre : and what God is there, that shal deliuer you out of my hand? † Sidrach, Misach, and Abdenago answering said to king Nabuchodonosor : We must not answer thee concerning this thing. † For behold our God, whom we worshipe, :: can saue vs from the fornace of burning fyre, and out of thy handes, ô king, deliuer vs. † But if he wil not, be it known to thee, ô king, that we worshipe nor thy goddes, & the golden statua, which thou hast erected, we adore not.  
 19 † Then was Nabuchodonosor replenished with furie : and the looke of his face was altered vpon Sidrach, Misach, and Abdenago

Præfise of this idolatrye consisted in falling prostrate on the ground before the statua; some times it consisteth in offering incense to idols, and the like : Now in England personal presence at heretical service or sermon is a distinctiue signe of conformance to the protestants pretended religion; because such presence is there exacted for this purpose.

By this most modest & confident answer they professed their assured faith of Gods omnipotent powre, not knowing whether it was his diuine wil to deliuer them from the fire or no: resolving to suffer with patience what soeuer he would permitte to fall vnto them.

Abdenago, and he commanded that the furnace should be heated seuen times more, then it had bene accustomed to be heated. † And commanded the strongest men of his host, 20 to binde the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fyre. † And forthwith 21 those men being bound with their breeches, \* and head attire, and shoes, and garments were cast into the furnace of burning fyre. † For the commandment of the king did vrge, and the 22 furnace was heated exceedingly. Moreouer the flame of the fyre slew those men, that had cast in Sidrach, Misach, and Abdenago. † But these three men, that is, Sidrach Misach, 23 and Abdenago felin the middes of the furnace of burning fire, bound together.

\* or  
cappes.

Though these parcels were not in the Hebrew, in S. Ieroms time, yet either had bene in the Hebrew or Chalde, or at least were Canonical scripture; as we haue proued in the argument of this booke.

*That which foloweth I found not in the Hebrew volumes.*

† And they walked in the middes of the flame praying God, 24 and blessing our Lord. † And Azarias standing prayed thus, 25 and opening his mouth in the middes of the fire, he sayd: † Blessed art thou o Lord the God of our fathers, and laudable, 26 and glorious is thy name for euer: † because thou art iust in al things, which thou hast done to vs, and al thy workes are true, and thy wayes right, and al thy iudgements true. † For 28 thou hast done true iudgements according to al things, that thou hast brought in vpon vs, and vpon the holie citie of our fathers Ierusalem: because in truth, & in iudgement thou hast brought in al these things for our sinnes. † For we haue 29 sinned, and done vniustly reuolting from thee: and we haue offended in al things; † and thy precepts we haue nor heard, 30 nor obserued, nor done as thou hadst commanded vs, that it might be wel with vs. † Al things therefore that thou hast brought in vpon vs, and al things that thou hast done to vs, 31 thou hast done with true iudgement: † and thou hast deliuered vs into the handes of our enemies vniust, and most wicked, and 32 preuaricatours, & to an vniust king and most wicked aboue al the earth. † And now we can not open the mouth: we are be- 33 come a confusion, and reproch to thy seruants, & to them that worshipe thee. † Deliuer vs not for euer, we besech thee, for 34 thy name sake, and dissipate not thy testament: † neither take thou away thy mercie from vs: for Abraham thy beloued, 35 and Isaac thy seruant, and Israel thy holie one: † to whom thou hast spoken, promising that thou wouldest multiple 36 their

:: In the very same maner Moyses prayed, & pacified Gods wrath. Exo. 32.

- their sedge as the starres of heauen; and as the sand that is in  
 37 the sea shore. † Because o Lord we are diminished more then  
 al nations, and are abased in al the earth this day for our sinnes.  
 38 † And there is not at this time :: prince, & duke, and prophet, :: Sedecias be-  
 nor holocaust, nor sacrifice, nor oblation, nor incense, nor ing dead, and  
 39 place of first fruits before thee, † that we may finde thy mercede: Toachin kept  
 but in contrite minde, & spirit of humilitie let vs be receiued. in prison,  
 40 † As in holocaust of rammes, and bulles, and as in thousands there vvas  
 of fat lambes: so let our sacrifice be made in thy sight this day, none in state  
 that it may please thee: because there is no confusion to them of a king a-  
 41 that trust in thee. † And now we follow thee in al our hart, mongst the Je-  
 42 and feare thee, and seeke thy face. † Confound vs not, but vvies: neither  
 doe with vs according to thy meekenes, and according to the was there at  
 43 multitude of thy mercie. † And deliuer vs in thy mercuels, and this time anie  
 44 geue glorie to thy name o Lord: † and let al be confounded prophet in al  
 that shew euils to thy seruants, let them be confounded in al thy Jewrie: for  
 45 might, and let their strength be broken: † and let them know Daniel himself  
 that thou art the Lord, the onlie God, and glorious ouer the and Ezechi-  
 46 round world. † And the kings seruants that had cast them in, el vvere in Baby-  
 ceased not to heate the fornace, with \* Naphtha, & row, and lon: and Ier-  
 47 pitch, and drie stickes, † and the flame mounted out aboue mie vvas ei-  
 48 the fornace nine and fourtie cubits: † and it brake forth, ther dead or  
 and burnt them whom it found by the fornace, of the Chaldees. in Egypt.  
 49 † But the Angel of our Lord descended with Azarias, and his  
 felowes into the fornace: and he shooke the flame of the fire  
 50 out of the fornace, † and made the middes of the fornace as  
 a winde of dew blowing, and the fire rouched them not at al,  
 nor payned them, nor did them anie greuance.  
 51 † Then these three as out of one mouth praysed, and glorified,  
 and blessed God in the fornace, saying:  
 52 † Blessed art thou o Lord the God of our fathers: and laudable,  
 and glorious, and superexalted for euer: and blessed is the holie  
 name of thy glorie: and laudable, and superexalted in al ages.  
 53 † Blessed art thou in the holie temple of thy glorie: & passing  
 laudable, and passing glorious for euer.  
 54 † Blessed art thou in the throne of thy kingdom, and passing  
 laudable, and superexalted for euer.  
 55 † Blessed art thou, that beholdest the depths, and sittest vpon  
 the Cherubs: and laudable, and superexalted for euer.  
 56 † Blessed art thou in the firmament of heauen: and laudable  
 and glorious for euer.

\* challee  
lay, or  
me:

∴ Holy Angels  
do incessantly  
praise God, &  
therefore neede  
not to be inui-  
ted therto :  
sensible crea-  
tures do not  
properly  
praise God,  
because they  
haue not vn-  
derstanding  
nor will : but  
the meaning  
of this inuita-  
tion is, to con-  
gratulate that  
Angels do al-  
wayes with-  
out intermis-  
sion praise  
God, & to ex-  
hort all men  
in considera-  
tion of Gods  
workes spiri-  
tual & corpor-  
al, to praise  
him, as most  
worthy to be  
prayed by al  
men.

∴ Priuations  
of thinges  
haue also their  
decent course  
in the vniuer-  
sal state of cre-  
atures : Dark-  
nes prayeth  
God, that is,  
bringeth forth  
praise in the  
hartes of con-  
sideratiue  
men. *s. Aug. li.  
de natura boni  
c. 16.*

† Al ∴ workes of our Lord blesse ye our Lord, prayse and su- 57  
perexalt him for euer.  
† Blesse our Lord ye Angels of our Lord : prayse & superexalt 58  
him for euer.  
† Ye heauens blesse our Lord : prayse and superexalt him for 59  
euer.  
† Al waters that are about the heauens, blesse ye our Lord : 60  
prayse and superexalt him for euer.  
† Blesse our Lord al ye powers of our Lord : prayse and super- 61  
exalt him for euer.  
† Sunne and moone blesse ye our Lord : prayse and superexalt 62  
him for euer.  
† Starres of heauens blesse ye our Lord : prayse and superexalt 63  
him for euer.  
† Euerie shower, & dew blesse ye our Lord : prayse and super- 64  
exalt him for euer.  
† Al spirits of God blesse ye our Lord : prayse and superexalt 65  
him for euer.  
† Fire and heate blesse ye our Lord : prayse and superexalt him 66  
for euer.  
† Colde and heate blesse ye our Lord : prayse and superexalt 67  
him for euer.  
† Dewes and hore frost blesse ye our Lord : prayse and super- 68  
exalt him for euer.  
† Frost and cold blesse ye our Lord : prayse and superexalt him 69  
for euer.  
† Yfe and snowes blesse ye our Lord : prayse and superexalt 70  
him for euer.  
† Nightes and dayes blesse ye our Lord : prayse and superexalt 71  
him for euer.  
Light and ∴ darknes blesse ye our Lord : prayse and superexalt 72  
him for euer.  
† Lightenings and cloudes blesse ye our Lord : prayse and su- 73  
perexalt him for euer.  
† Let the earth blesse our Lord : prayse and superexalt him for 74  
euer.  
† Mountaines and litle hilles blesse ye our Lord : prayse and 75  
superexalt him for euer.  
† Al thinges that spring in the earth blesse ye our Lord : prayse 76  
and superexalt him for euer.  
† Blesse our Lord ye fountaines : prayse and superexalt him for 77  
euer.

† Scas

- 78 † Seas and riuers blesse ye our Lord: prayse and superexalt him for euer.
- 79 † Whales, and al things that moue in the waters, blesse ye our Lord: prayse and superexalt him for euer.
- 80 † Blesse our Lord al ye foules of heauen: prayse and superexalt him for euer.
- 81 † Al beasts and cattel blesse ye our Lord: prayse and superexalt him for euer.
- 81 † Sonnes of men blesse ye our Lord: prayse and superexalt him for euer.
- 83 † Let Israel blesse our Lord: prayse and superexaltre him for euer.
- 64 † Priests of our Lord blesse ye our Lord: prayse and superexalt him for euer.
- 83 † Seruants of our Lord blesse ye our Lord: prayse and superexalt him for euer.
- 83 † Spirits and foules of the iust blesse ye our Lord: prayse and superexalt him for euer.
- 87 † Holie and humble of hart blesse ye our Lord: prayse and superexalt him for euer.
- 88 † Ananias, Azarias, and Misael, blesse ye our Lord: prayse and superexalt him for euer.
- Because he hath deliuered vs from hel, and saued vs out of the hand of death, and deliuered vs out of the middes of the burning flame, and out of the middes of the fire hath he rid vs.
- 89 † Confesse ye to our Lord, because he is good: because his mercie is for euer.
- 90 † Al religious blesse ye our Lord the God of goddes: prayse and confesse ye to him, because his mercie is vnto al worldes.
- 91 † Then Nabuchodonosor the king was astonied, and he arose hastily, & said to his nobles: Did we not cast three men: fettered into the middes of the fire? Who answering the king,
- 92 said: It is true o king. † He answered, and said: Behold I see foure men loose, and walking in the middes of the fire, and there is no corruption in them, & the forme of
- 93 like to the sonne of God. † Then came Nabuchodonosor to the doore of the fornace of burning fire, and said: Sitrach, Misach, & Abdenago seruants of the high God, goe ye forth,

The fire burned their bandes, but not their garments nor bodies: so God vscith the seruice of his creatures to geue comforte to his seruantes, and not torment. S. Greg. li. 3 c. 18. dialo. VVhere he writeth the like miracle, when the Goddes would haue burned S. Benedict. This fourth was the Angel that auerted

Jeroms  
order.

*Hitherto it is not in the Hebrew: and that which we haue put, is translated out of the Edition of Theodosion.*

the force of  
the fire from  
them. 7. 49.  
Ch. 95.

and come. And forthwith Sidrach, Misach, and Abdenago went out of the middes of the fire. † And the nobles, and the 94 magistrates, and iudges, and the potentates of the king being gathered together, beheld those men, that the fire had no powre on their bodies, & not a heare of their head was singed, yea their breeches were not altered, & the sent of the fire had not passed by them. † And Nabuchodonosor breaking forth, 95 said: Blessed be the God of them, to witte, of Sidrach, Misach, and Abdenago, who hath sent his Angel, and hath deliuered his seruants that beleued in him: and they changed the kings word, & deliuered their bodies that they might not serue, and might not adore anie god, except their owne God. † By me 96 therefore this decree is made, that euerie people, tribe, and tongue, whatsoeuer shal speake blasphemie against the God of Sidrach, Misach, and Abdenago, he perish, and his house be wasted: for there is none other God, that can so saue. † Then 97 did the king: promote Sidrach, Misach, and Abdenago in the prouince of Babylon. † Nabuchodonosor the king, to al 98 peoples, nations, and tongues, that dwell in the whole earth, peace be multiplied vnto you. † The high God hath wrought 99 signes and meruelous things with me. It hath pleased me therfore to publish † his signes, because they are great: and 100 his meruels, because they are strong: and his kingdom an euerlasting kingdom, & his powre in generation and to generation.

∴ They were not only restored to their former auctoritie, as pre-  
fectes *ouer the*  
*workes*, ch. 2.  
7. 49. but were also more ad-  
vanced, as this place insinua-  
teth,

#### CHAP. IIII.

*King Nabuchodonosor having an other dreame, telleth it to Daniel, demanding of him the interpretation: 16. who encouraged and warrensed to speake freely, sheweth that the king shal become like a beast in forme seuen yeares: 28. the same is confirmed by a voice from heauen: 30. and being fulfilled, he is at last restored to his owne forme, and state.*

∴ It seemeth that Daniel inserted this particular historie as the king in his owne person and wordes reported it after his restauration. It is also probable that the

**I**n my palace. † I saw a dreame that made me sore afayd: 2 and my cogitations in my bed, and the visions of my head disturbed me. † And by me there was a decree set forth, that al 3 the wisemen of Babylon should be brought into my sight, and that they should shew me the solution of the dreame. † Then 4 came in the soothsayers, magicians, Chaldees, and diuiners, and I told the dreame in their sight: & the solution thereof they shewed me not: † till their collegue Daniel came into my sight, 5 whose name is Baltassar, according to the name of my God, who



- who hath the spirit of the holie goddess in himself: and I told  
 6 the dreame before him. † Baltassar prince of the south sayers,  
 because I know that thou hast the spirit of the holie goddess in  
 thee, and no secrete is impossible to thee: tel thou the visions  
 of my dreames, which I haue sene, and the solution of them.  
 7 † The vision of my head in my bed, I saw, and behold a tree  
 in the middes of the earth, and the height therof exceeding.  
 8 † A great tree, and strong: and the height therof touching  
 the heauen: the sight therof was euen to the endes of al the  
 9 earth. † The leaues therof most fayre, and the fruit therof  
 exceeding much: and the foodes of al thinges in it: vnder it  
 dwelt cattel, and beasts, and in the boughes therof conuerfed  
 10 the foules of heauen: and of it al flesh did eate. † I saw in the  
 vision of my head vpon my bed, & behold: a watchman, and  
 11 an holie one descended from heauen. † He cried mightely, and  
 thus he sayd: Cut ye downe the tree, & choppe of the boughes  
 therof: shake of the leaues therof, and scatter the fruits ther-  
 of: let the beasts flie that are vnder it, and the foules from the  
 12 boughes therof. † But yet leaue the spring of the rootes therof  
 in the earth, and let it be tyed with yron, and brasen band a-  
 mong the grasse, that is without, and let it be dipped with the  
 dew of heauen, and with wild beasts his portion in the grasse  
 13 of the earth. † " Let his hart be changed from humane, & let  
 the hart of a wild beast be geuen him: and let seuen :: times be  
 14 changed ouer him. † In the sentence of the watchman is the  
 decree, and the word of saintes, and the petition, til the liuing  
 know, that the hiegh one ruleth in the kingdom of men; and  
 to whom soener it shal please him, he wil geue it, & the basest  
 15 man he wil appoint ouer it. † This dreame saw I Nabuchodo-  
 nor for the king: thou therfore o Baltassar tel the interpretation  
 quickly: because al the wisemen of my kingdom can not de-  
 clare the solution vnto me: but thou canst, because the spirit  
 16 of holie goddess is in thee. † Then Daniel, whose name was  
 Baltassar, began secretly to thinke within himself as it were  
 for one houre: & :: his cogitations troubled him. But the king  
 answering said: Baltassar, let not the dreame and the interpre-  
 tation therof trouble thee. Baltassar answered, and said: My  
 Lord, the dreame be to them, that hate thee, and the interpre-  
 17 tation therof be thine enemies. † The tree which thou sawest  
 high and strong, whose height reacheth to the heauen, and the  
 18 sight therof into al the earth: † and the bough therof most  
 fayre,

king had this  
 dreame about  
 the 34. yere  
 of his reigne.  
 For he reig-  
 ning in al 43.  
 yeres, liued  
 seuen yeres a-  
 mong beasts  
 into which  
 state he fel one  
 yere after  
 this dreame.  
 7. 26. and liued  
 about a yere  
 more or lesse  
 after his re-  
 stauracion.

:: Seven times  
 signifie seuen  
 yeres, be-  
 cause al ordi-  
 narie varieties  
 of times are in  
 one yere.

:: No meruel  
 that the pro-  
 phet was trou-  
 bled in mind  
 being loath to  
 declare the ca-  
 lamitie which  
 should fall vn-  
 to the king,

and yet must  
nedes utter  
the truth.  
And therefore  
with milde  
wordes, wish-  
ing the king  
might escape  
the euil, which  
was decreed  
against him, he  
maketh his en-  
trance to the  
true interpre-  
tation of the  
dreame.

:: Gods threats  
being condi-  
tional that if  
sinners truly  
repent he will  
pardon al, or  
part of the pu-  
nishment, the  
prophet pro-  
poseth the  
most soue-  
raine remedie  
of almes dedes  
that by wor-  
kes of mercie  
this sinful  
king, oranie  
other sinner  
may procure  
the mercie of  
God. As in  
dede this king  
found mercie  
after some pu-

sayre, and the fruit therof exceeding much, and the foode of  
things in it, vnder it the beasts of the filde inhabiting, & in the  
boughes therof the foules of heauen abyding: † It is thou 19  
king, which art magnified, & become mightie: & thy greatnes  
hath growen, and is come euen to heauen, and thy power vnto  
the endes of the earth. † But in that the king saw a watchman, 20  
and an holie one descend from heauen, and say: Cut ye downe  
the tree, and dissipate it, but leaue the spring of the rootes ther-  
of in the earth, and let it be bound with yron and brasse among  
the grasse without, and let it be sprinkled with the dew of  
heauen, and let his fodder be with the wild beasts, til seauen  
times be changed ouer him. † This is the interpretation of the 21  
sentence of the Highest, which is come vpon my Lord the  
king. † They shal cast thee out from men, and with beasts and 22  
wilde beasts shal thy habitation be, and grasse thou shalt eate  
as an oxe, & with the dew of heauen thou shalt be wett: seuen  
times also shal be chaunged ouer thee, til thou know that the  
High one ruleth ouer the kingdoms of men, and geueth it to  
whomsoever he wil. † But whereas he commanded, that the 23  
spring of the rootes therof, that is, of the tree, should be left:  
thy kingdom shal remayne to thee after thou shalt haue  
known that powre is heauenly. † Wherefore o king let me 24  
counsel thee, and :: redeme thou thy sinnes with almes, & thine  
iniquities with the mercies of the poore: perhaps he wil for-  
geue thine offences. † Al these thinges came vpon Nabucho- 25  
donosor the: king. † After the end of twelue moneths he wal- 26  
ked in the palace of Babylon. † And the king answered, & sayd: 27  
Is not this Babylon the great citie, which I haue built to be the  
house of the kingdom, in the strength of my powre, and in the  
glorie of my beautie? † And when the word was yet in the 28  
kings mouth, a voice came downe from heauen: To thee it is  
sayd Nabuchodonosor: Thy kingdom shal passe from thee,  
† and from men they shal cast thee out, and with beastes and 29  
wilde beasts shal thy habitation be: grasse as an oxe shalt thou  
eate, and seuen times shal be changed ouer thee til thou know  
that the Hiegh one ruleth in the kingdom of men, & to whom  
soever he wil, he geueth it. The self same houre was the word 30  
accomplished vpon Nabuchodonosor, and he was cast away  
from among men, & as an oxe did he eate grasse, and with the  
dew of heauen his bodie was imbrued: til his heares grew into  
the similitude of eagles, & his nailes as it were of birds. † Ther- 31  
fore

- fore after the end of the dayes, I Nabuchodonosor lifted vp mine eyes to heauen, and my sense was restored to me: and I blessed the Highest, and prayesd him that liueth for euer, and glorified him: because his powre is an euerlasting powre, and
- 32 his kingdom in generation and generation. † And al the inhabitants of the earth with him are reputed for nothing: for he doth according to his wil, as wel in the powers of heauen, as in the inhabitants of the earth: & there is none that can resist
- 33 his hand, and say to him: Why didst thou it? † In the very same time did my sense returne to me, & I came to the honour, and beautie of my kingdom: and my figure returned to me: and my nobles, & my magistrates sought for me, and I was restored in my kingdom: and more ample magnificence was added to
- 34 me. † " Now therefore I Nabuchodonosor praise, and magnifie, and glorifie the king of heauen: because al his workes are true, and his wayes iudgements, and them that walke in pride he can humble.

nishment: the prophet propheseth the soveraine remedie of almesdedes, that by vworkes of mercie, he might procure Gods mercie.

:: Being restored to his wittes he went vp right, cut his haire & nailes, & so appeared to himself as returned to his former figure or shape.

## ANNOTATIONS. CHAP. IIII.

13. *Let his hart be changed.* ] In vvhhat maner king Nabuchodonosor vvas changed is hard to explicate. But omitting other opinions, the most probable and common is, that he vvas not depeiu'd of his reasonable soule, nor the forme and partes of his bodie substantially changed from the nature of a man: but he was distracted losing the vse of reason, and in his ovvne melancholic imagination and phantasie, thought that he was a beast. And therefore easily refused the conuersation of men, and comforted himself vvvith beastes; vvent naked; his hayre growving very much. and coueting al his bodie; his nayles likewise extreme long; he vvent on his handes together with his feete, like fourfooted beastes; did eate grasse as an oxe, putting his mouth to the ground, to there and swallowe it, the space of seven yeares. Then God restoring to him the vse of reason, and inspiring him vvith grace, he lifted vp his eyes to heauen (v. 31.) and in perfect sense blessed God, the Highest, and prayesd him; was againe received, yes sought for by his nobles and magistrates: so vvas restored to his kingdom, and had more magnificence then before.

34. *Now therefore I Nabuchodonosor praise, magnifie, and glorifie God* ] Albeit holie Scripture doth not reporte, vvhen and howv king Nabuchodonosor died, yet by this last thing vvritten of him, it is very like he lived nor long after his great chastiment: for if he had, it is probable that Daniel vvould haue vvritten more of him, & that he being so fully conuerted to God, vvould haue deliuered Iochin king of Iuda, out of prison (vvhich his next successor Evilmerodach did. 4. Reg. 25. v. 27.) and al the Iewes from captiuitie, if God had longer spared him life, he being now wel affected to vvards them. And that he died in state of saluation, may with great reason be supposed, seeing his repentance and conuersion to Gods so fully exprest in holie Scripture, and no mention that he fel againe. Vvhich is also the iudgement of most learned vvriters. Namely of Iosephus. li. 10. *Antiq. Dorotheus in synopsi. S. Epiphanius, in vita Danielis. S.*

It is probable that he died shortly after his restauration.

And most like that he is eternally saued.

Ierom. epist. 7. ad Letam. S. Augustin epist. 122. ad Victoriam. & li de predest. & gratia c. 15. VVhere he compareth Pharaο with Nabuchodonosor, and their diuers ends, by Gods grace mouing the one to penance for his iniquitie, the other wilfully fighting against Gods merciful veritie. as we haue noted. Exo. 7. pag. 174.

## CHAP. V.

After Nabuchodonosor, & before Baltassar, Euilmerodach reigned in Babylon, who deliuered Ioachin king of Iuda out of prison, and vsed him with great respect: & in the 37. yeare of the transmigration. 4. Reg. 25. There reigned also before Baltassar other two of an other lineage, called Niglissar and Labosardach: as testifie. Euse. s. Ierom. S. Beda. and others.

**B**ALTASSAR :: the king made a great feast to his nobles 1  
a thousand: and euerie one dranke according to his age.  
† He commanded therefore now being drunke that the vessels 2  
of gold & siluer, should be brought, which Nabuchodonosor  
his father had caried away out of the temple, that was in Ierusalem, that the king, and his Nobles might drinke in them, and his wiues, and concubines. † Then were the golden and siluer 3  
vessels brought, which he had caried away out of the temple, that was in Ierusalem: and the king and his nobles dranke in them, his wiues and concubines. † They dranke wine, and 4  
prayed their goddesses of gold, and of siluer, of brasse, of yron, and of wood, and of stone. † In the very same houre there appeared fingers, as it were of the hand of a man, writing ouer 5  
against the candlestick in the vtter part of the wal of the kings palace: and the king beheld the ioyns of the hand that wrote. † Then was the kings face changed, and his cogitations troubled him: and the iunctures of his reynes were loosed, and his knees were stricken one against the other. † The king therefore 7  
cried out mightely that they should bring in the magicians, Chaldees, and southsayers. And the king speaking sayd to the wisemen of Babylon: Whosoever shall read this writing, and shal make the interpretation thereof manifest vnto me, shal be clothed with purple, and shal haue a golden chayne on his necke, & shal be the third in my kingdom. † Then all the kings 8  
wisemen going in could nor neither read the writing, nor declare the interpretation to the king. † Wherewith king Baltassar was much troubled, and his countenance was changed: yea 9  
and his nobles were troubled. † And the \* queene for the thing 10  
that had happened to the king, and his Nobles, entered into the house of the feast: and speaking she sayd: King for euer liue: let not thy cogitations trouble thee, neither let thy face be changed

\* the  
king's  
moth  
7. 11

- 11 changed. † There is a man in thy kingdom, that hath the spirit of the holie goddes in him: and in the dayes of :: thy father knowlege and wisdom were found in him: for king Nabuchodonosor also thy father appoynted him prince of the magicians, inchanters, Chaldees and southsayers, thy father, :: Al progenitors are commonly called the fathers of their offspring: so Nabuchodonosor is called the father of Baltassar being his grand father: as may be gathered. *Ier. 27. 7.7.* where is prophesied that Nabuchodonosor and his sonne, and sonnes sonne should reigne ouer manie nations.
- 12 I say ô king: † Because more ample spirit, and prudence, and vnderstanding, & interpretation of Dreames, and shewing of secrets, and solution of thinge bound were found in him, that is, in Daniel: to whom the king gaue the name Baltassar. Now therefore let Daniel be called, and he wil tel the interpretation.
- 13 † Daniel therefore was brought in before the king. To whom the king speaking, said: Art thou Daniel of the children of the captiuitie of Iuda, whom my father the king brought out of Iewrie? † I haue heard of thee, that thou hast the spirit of the goddes, and more ample knowlege, and vnderstanding, and wisdom are found in thee. † And now there haue come in into my sight the wise magicians, that they might read this writing, and might shew me the interpretation therof: and they could not declare me the sense of this \* word. † Moreover I haue heard of thee, that thou canst interpret obscure thinges, and resolute thinges bound: if therefore thou be able to reade the writing, & to shew me the interpretation therof, thou shalt be clothed with purple, and shalt haue a cheyne of gold about thy necke, & shalt be the third prince in my kingdom.
- 17 † To which thinges Daniel answering, sayd before the king: Thy rewardes be they vnto thee, and the giftes of thy house geue to an other: but the writing wil I read thee, ô king, and the interpretation therof wil I shew to thee. † O king, God the most high gaue to Nabuchodonosor thy father kingdom and magnificence, glorie and honour. † And for the magnificence, which he gaue to him, al peoples, tribes, and tongues trembled, and feared him: whom he would he killed: and whom he would, he stroke: and whom he would he exalted: and whom he would, he humbled. † But when his hart was eleuated, and his spirit obstinately set to pride, he was deposed from the throne of his kingdom, and his glorie was taken away. † And he was cast out from the sonnes of men, yea and his :: hart was set with the beasts, and with the wild asses was his habitation: grasse also he did eate as an ox, and with the dew of heauen his bodie was embrewed: til he knew that the Higheest had powre in the kingdom of men, and whom-
- 18  
19  
20  
21

\* thing  
written.

:: His imagination that he was a beast made him forsake the companie of men, and to dwell amongst wilde beasts. *ch. 4.*

:: The Medes being at this time in the siege of Babylon, tooke their opportunitie to assault it this night, when the king and most part of the citie were drunke.

foeuer it shal please him he wil raise vp ouer it. † Thou also his 12  
sonne Baltassar, hast not humbled thy hart, whereas thou know-  
est al these thinges: † but against the dominatour of heauen 13  
thou wast eleuated: and the vessels of his house haue bene  
brought before thee: and thou, and thy nobles, and thy wiues,  
and thy concubins haue drunke wine in them: the goddes also  
of siluer, and of gold, and of brasse, of yron, and of wood,  
and of stone that see not, nor heare, nor feele, thou hast pray-  
sed: moreouer the God, that hath thy breath in his hand, and  
al thy wayes, thou hast not glorified. † Therefore from him is 24  
the ioynt of the hand sent, which hath written this that is  
drawen. † And this is the writing which is ordered. MANE, 25  
THECEL, PHARES. † And this the interpretation of the 26  
word. MANE: God hath numbred thy kingdom, and hath  
finished it. † THECEL: thou art weighed in the balance, and 27  
art found hauing lesse. † PHARES: thy kingdom is diui- 28  
ded, and is geuen to the Medes, and Persians. † Then the king 29  
commanding Daniel was clothed with purple, and a cheyne  
of gold was put about his necke: & it was proclaimed of him  
that he had powre the third in the kingdom. † :: The same 30  
night was Baltassar the king of Chaldee slaine. † And Darius 31  
the Mede succeded into the kingdom, being three score and  
two yeares old.

#### CHAP. VI.

*King Darius making Daniel one of the three chief rulers of his kingdom: 4. and intending also to aduance him higher, other princes accuse him for praying to God, contrarie to the kings edict. 16. whereupon he is cast into the lions denne: 21. but is conserued without anie hurt: 24. his accusers are deuoured by the lions, and commandment is geuen, that al men shal feare the God of Daniel.*

:: Darius (king of medes now also of Chaldees) otherwise called Astyages (ch. 13 v. 65.) reigned but one yeare, and so Cyrus succeeded.

IT pleased :: Darius, and he appoynted ouer the kingdom. 1  
Gouerners an hundred twentie to be in al his kingdom. 2  
† And ouer them three princes, of whom Daniel was one: 3  
that the gouerners might render account to them, & the king  
might susteyne no truble. † Daniel therefore passed al the 3  
princes, and gouerners: because there was the spirit of God  
more ample in him. † Moreover the king thought to appoynt 4  
him ouer al the kingdom, whereupon the princes, & the gouer-  
ners sought to finde occasion against Daniel on the behalfe of  
the king: and they could finde no cause, nor suspicion, because  
he was

- he was faithful, and no fault, nor suspicion was found in him.
- 5 † Those men therefore said: :: We shal not finde against this same Daniel any occasion, vnles perhaps in the law of his God.
- 6 † Then the princes, and the gouerners by surreption suggested to the king, and spake thus vnto him: King Darius, for euer
- 7 liue: † All the princes of the kingdom, the magistrates, and gouerners, the senatours and iudges haue taken counsell, that there goe forth an imperial decree, and an edict: That euerie one, which shal aske any petition of whatsoeuer God, or man, vntil thirtie dayes, but of thee o king, he be cast into the lake
- 8 of lions. † Now therefore o king confirme the sentence, and write the decree: that it may not be changed, which is decreed by the Medes and the Persians, nor be lawfull for anie man to
- 9 transgresse it. † Moreouer king Darius put forth the edict, and
- 10 decreed it. † Which when Daniel had perceiued, that is to say, the law determined, he went into his house: and :: the windows being opened in his vpper chamber, three times in a day toward Ierusalem bowed he his knees, and adored, and confessed before his God, as also he had accustomed to doe before.
- 11 † Those men therefore searching curiously, found Daniel
- 12 praying, and beseeching his God. † And coming they spake to the king vpon the edict: O king, hast thou not decreed, that euerie man which should aske any of the goddes, & men vntil thirtie dayes, but thyself o king, he should be cast into the lake of lions? To whom the king answering, said: The word is true according to the decree of the Medes, and Persians, which it is
- 13 not lawfull to transgresse. † Then they answering sayd before the king: Daniel of the children of the captiuitie of Iuda, hath not cared for thy law, and for the edict, that thou madest:
- 14 but three times in a day he prayeth with his prayer. † Which word when the king had heard, he was strooken very sad: and for Daniel he set his hart to deliuer him, and euen vntil sunne
- 15 set he laboured to deliuer him. † But those men perceiuing the king said to him: know thou o king, that the law of Medes and Persians is, that euerie decree, which the king hath determined, is not lawfull to be changed. † Then the king commanded, and they brought Daniel, and cast him into the lake of lions. And the king said to Daniel: Thy God, whom thou
- 17 doest worshipping alwayes, he wil deliuer thee. † And there was a stone brought, and layd vpon the mouth of the lake: which the king sealed with his ring, and with the ring of his nobles,

:: An old and continual malignant practise, to cal religion treason. And for that purpose to procure lawes or statutes to be enacted. :: It is not probable that Daniel opened the windows of purpose, that he might be senn to pray: for so he should haue vndiscreetly contemned the king, and prouoked the infidels to persecute him; but hauing accustomed to open the windows of his vpper chamber, which gaue prospect towards Ierusalem, according to Salomons prayer. 3. Reg. 8. v. 47. & 48. he obserued the same custome still; and was not senn publicly of manie, but his enemies searching curiously (v. 11.) found him praying, & accused him of breaking the kings

that nothing should be done against Daniel. † And the king 18  
 went into his house, and slept vnslipped, and meates were not  
 brought before him, moreover also sleepe departed from him.  
 † Then the king rising in the very first breake of day, went in 19  
 hast to the lake of the lions: † and approaching to the lake, cried 20  
 on Daniel with a weeping voice, and spake vnto him: Daniel  
 seruant of the liuing God, thy God whom thou seruest al-  
 wayes, hath he bene able thinkest thou, to deliuer thee from  
 the lions? † And Daniel answering the king said: King for euer 21  
 liue. † :: My God hath sent his Angel, and hath shut vp the 22  
 mouthes of the lions, and they haue not hurt me: because be-  
 fore him iustice hath bene found in me: yea and before thee, ô  
 king, I haue done no offence. † Then was the king exceeding 23  
 glad vpon him, & he commanded Daniel to be brought out of  
 the lake: and Daniel was brought out of the lake, and no hurt  
 was found in him, because he beleued his God. † And by the 24  
 kings comandment, those men were brought that had accused  
 Daniel: and :: they were cast into the lake of the lions, them-  
 selues, and their children, and their wiues: and they came not  
 to the pauement of the lake, til the lions caught them, & brake  
 all their bones in peeces. † Then Darius the king wrote to al 25  
 peoples, tribes, and tongues dwelling in the whole earth:  
 PEACE be multiplied vnto you. † By me a decree is made, that  
 in al myne empire, and my kingdom they dread and feare the  
 God of Daniel, for he is the liuing and eternal God for euer:  
 and his kingdom shal not be dissipated, & his power euen for  
 euer. † He is the deliuerer, and sauiour, doing signe, & meruels 27  
 in heauen, and in earth: who hath deliuered Daniel out of the  
 lake of the lions. † Moreover Daniel continued vnto the king- 28  
 dom of Darius, and the kingdom of Cyrus the Persian.

## CHAP. VII.

*Daniel seeth foure windes fighting, and foure terrible beastes rising from  
 the sea: 9. God sitting in a throne, and serued by innumerable Angels.  
 11. The greatest beast is slaine, and the powre of the rest diminished.  
 13. The Sonne of man receiueth eternal powre of God. 15. The prophet  
 much terrified, is instructed that the foure beastes signifie foure kingdoms.  
 19. The great.st shal preuaile for a while, 26. but shortly perish.*

**I**N the first yeare of Baltassar the king of Babylon, Daniel 1  
 saw a dreame: & the vision of his head in his bed: and wri-  
 ting the dreame, he comprehended it in a short speech: and in  
 summe

:: To this mira-  
 cle wrought  
 by the powre  
 of God in de-  
 fence, and for  
 the merites of  
 this holie pro-  
 phet, S. Paul  
 alludeth. *Heb.*  
*11. v. 33.*

:: The law of  
 like-punish-  
 ment is so a-  
 greeable to the  
 law of nature,  
 that this Pa-  
 gane king pun-  
 nished Daniels  
 accusers, when  
 it appeared to  
 him, that Da-  
 niel had not  
 committed  
 treason, but  
 only vsed his  
 religion and  
 deuotion.

The 2. part,  
 Prophetical  
 visions of  
 Christ and of  
 Antichrist,

a In order of  
 time these  
 two visions,  
 were before  
 the histories



- 1 summe comprising it, he said : † I saw in my vision by night, and behold *b* the foure windes of heauen fought in the great  
 2 sea. † And *c* foure great beasts came vp, out of the sea diuerse  
 3 one from an other. † The first as it were *d* a lyonesse, & she had the wings of an eagle: I beheld til her wings were plucked of, and she was lifted vp from the earth, & she stood vpon the fete  
 4 as a man, & the hart of a man was geuen to her. † And behold an other beast like *e* a beare stood a side: and there were three reues in the mouth therof, and in the teeth therof, & thus they  
 5 said to it: Arise, eate very much flesh. † After this I beheld, and loe an other as it were *f* a leopard, and it had wings as of a bird, foure vpon it, & there were foure heades in the beast, and  
 6 powre was geuen to it. † After this I beheld in the vision of the night, and loe *g* a fourth beast terrible and meruelous, and strong exceedingly, it had great yron teeth, eating and breaking, and treading the rest with her fete: and it was vnlike to the other beasts, which I had sene before it, and it had tenne  
 7 hornes. † I considered the hornes, and behold an other *h* litle horne sprang out of the middes of them: and three of the first hornes were plucked of at the presence therof, and loe eyes as it were the eyes of a man were in this horne, & a mouth speaking  
 8 king great wordes. † I beheld til thrones were set, and the ancient of dayes sate: his vesture white as snow, and the heares of his head as cleane wool: his throne flames of fire: his wheelles  
 9 fire kindled. † A fire & swift streame came forth from his face: *i* thousandes of thousandes ministred to him, & *j* tenne thousand hundred thousandes assisted him: iudgement sate, and  
 10 the bookes were opened. † I beheld because of the voice of the great wordes, which that horne spake: and I saw that the beast was slaine, and the bodie therof was perished, and was  
 11 committed to the fyre to be burnt. † The power of the other beasts also was taken away: and times of life were appointed  
 12 them vntil time, and time. † I beheld therefore in the vision of the night, and loe with the cloudes of heauen there came in, as it were *m* the sonne of man, and he came euen to the  
 13 ancient of dayes: and in his sight they offered him. † And he gaue him powre, and honour, and kingdom: and al peoples, tribes, & tongues shal serue him: his powre, an eternal power, that shal not be taken away: and his kingdom, that shal not be  
 14 corrupted. † My spirit trembled, I Daniel was made sore afrayd  
 15 at these thinges, and the visions of my head troubled me. † I

written in the two precedent chapters.

*b* Foure winds may signifie the great tumultes which happen in the beginning of monarchies by vvarres and bloodshed of much people.

*c* Foure beastes do signifie the foure Monarchies of the Chaldees, Medes and Persians, the Grecians, and the Romanes: as was also signified before in nabuchodonosors dreame.

*d* A lyonesse crueltie, and the pride of an eagle do resemble the Chaldees monarchie.

*e* A beare of rude shape, & vveake sight, content vwith litle and base meate, represented the Medes & Persians.

*f* The leopard vwith vvinges and foure heades, signified the speedie victories of the Grecians vnder Alexander in foure quarters of the

vworld; after his death diuided into foure kingdomes. *g* By the fourth beast without name is vnderstood the incomparable povre of the Romanes: governing first by kinglie auctoritie; afterwards by Consuls; then ioyning to them Tribunes; sometimes Dictators; finally Imperial. *h* The little horne becoming so great and strong, as to overcome al the other, signifieth Antichrist, whose outrageous furie shal continuev but a shorte time. *v. 25.* *i* God the Father is called the *Ancient of days*, not as though one Person of the Blessed Trinitie were more

ancient then an other: for euerie Person is eternal; and al are one eternal God. But in order of proceeding, one from an other, the Father is the beginning: of vvhom the Sonne is begotten; and from vvhom, as also from the Sonne, the Holie Ghost proceedeth. *k* By multiplication of these cardinal numbers, is signified the innumerable multitude of Angels: vvho doe exceede al corporal creatures in number, as the celestial spheres exceede terrestial bodies in greatnes, *l* And the higheft Hierarchie (*vvho are Assistants*) do farre exceede the other Hierarchies in multitude. *S. Dionys. c. 14. Hierar. celest. s. Tho p. 1. q. 112. a. 4. m* Our Saviour Christ is here clearly prophecied: by vvwhose povre Antichrist shal be utterly destroyed. CHAP.

came to one of the assistants, and I asked the truth of him concerning al these things, who told me the interpretation of the wordes, and taught me: † These foure great beasts, are foure 17 kingdoms, which shal rise vp out of the earth. † And they shal 18 take the kingdom of the holie God most high: & they shal obteine the kingdom euen to world, & world of worldes. † After 19 this I would diligently lerne of the fourth beast, which was very vnlike from al, and exceeding terrible: his teeth and claws of yron: he did eate, and breake in peeces, & the rest he stamped with his feete: † and of the tenne hornes that he had 20 on his head: and of the other, that had growen vp, before which the three hornes fel: and of that horne, that had eyes, and the mouth speaking great wordes, and was greater then the rest. † I beheld, and loe that horne made warre agaynst the 21 saints, and preuailed ouer them, † til the ancient of dayes 22 came, & gaue iudgement to the saintes on High, and the time came, and the saintes obteyned the kingdom. † And thus 23 he sayd: The fourth beast shal be the fourth kingdom in the earth, which shal be greater then al the kingdoms, and shal deuoure the whole earth, and shal conculcate, and breake it in peeces. † Moreouer the tenne hornes of that same kingdom, 24 shal be tenne kinges: and an other shal rise vp after them, and he shal be mightier then the former, and he shal bring downe three kinges. † And he shal speake wordes agaynst the High 25 one, and shal destroy the saintes of the Highest: and he shal thinke that he can change times, & lawes, and they shal be deliuered into his hand euen *n* to a time, & times, & half a time. 26 † And iudgement shal sitte, that might may be taken away, and be broken, and perish euen to the end. † And kingdom, and 27 power, and the greatnes of the kingdom, that is vnder al the heauen, be geuen to the people of the saintes of the Highest: whose kingdom is an euerlasting kingdom, and al kinges shal serue him, and shal obey him. † Hitherto the end of the word. 28 I Daniel was much troubled with my cogitations, and my face was changed in me: but the word I kept in my hart.

*n. ch. 1*  
*v. 7. 11*  
*o. 12.*  
*Apoc. 1*  
*v. 2. o.*  
*Apoc. 1*  
*v. 6. o.*  
*14. o.*  
*Apoc. 1*  
*v. 5.*

*Daniel seeth a ramme with two hornes ouercomen by a goat with one horne: 8. Which shal also be broken, and foure lesse rise in place therof: one of them prophaneeth the temple in Ierusalem, and taketh away the daylie sacrifice. 15. And Gabriel the Archangel expoundeth the vision.*

- 1 **I**N :: the third yeare of the reigne of Baltassar the king, a  
 2 vision appeared to me. † I Daniel *a* saw in my vision, after  
 that which I had sene in the beginning, when I was in Susis  
 the castel, which is in the prouince of Elam: and I saw in  
 3 the vision, that I was ouer the \* gate Vlai. † & I lifted vp mine  
 eyes, and saw: and behold one *b* ramme stood before the mar-  
 rice, hauing highe hornes, & one higher then an other & grow-  
 4 wing vnder. † Afterward I saw the ramme pushing with the  
 hornes against the West, & against the North, and against the  
 South: and al beasts could not resist him, nor be deliuered out  
 of his hand: and he did according to his wil, & was magnified.  
 5 † And I vnderstood: and behold *c* a buckgoate came from  
 the West vpon the face of the whole earth, & he touched not  
 the ground. Moreouer the buckgoate had a notable horne  
 6 betwen his eyes: † And he came euen to that ramme with the  
 hornes, which I had sene standing before the gate, & he ranne  
 7 towards him in the violence of his strength. † And when he  
 had approached nere the ramme, he was wood against him, and  
 stroke the ramme: and he *d* brake his two hornes, and the  
 ramme could not resist him: and when he had cast him on the  
 ground, he trode him, and no man could deliuer the ramme  
 8 out of his hand. † And the buckgoate became exceding  
 great: and when he was growne, the great horne *e* was bro-  
 ken, and there rose vp *f* foure hornes vnder it by the foure  
 9 windes of heauen. † And out of one of them came forth  
 g one litle horne: and it was made great against the South,  
 10 and against the East, and against the strength. † And it was  
 magnified euen vnto the strength of heauen: and it threw  
 downe of the strength, and of the starres, and trode them.  
 11 † And it was magnified euen vnto the prince of the strength:  
 and from him it tooke the continual sacrifice, and threw  
 12 downe the place of his sanctification. † And strength was  
 geuen against the continual sacrifice because of sinnes: and  
 truth shal be throwen prostrate on the ground, and he shal  
 13 doe, and shal prosper. † And I heard *h* one of the saincts spea-  
 king,

*a* He insinua-  
 teth that this  
 vision vvas in  
 explication of  
 some part of  
 the former,  
 which he had  
 two yeares  
 before. ch. 7.  
*b* where foure  
 monarchies  
 are mentioned  
 so here is fore-  
 told the great  
 conflict be-  
 tween the Per-  
 sians & Greci-  
 ans, about 220.  
 yeares after.  
*c* The ramme  
 represeted the  
 king of Persi-  
 ans & Medes.  
*d* The goat sig-  
 nified Alexan-  
 der the great:  
*e* breaking the  
 two hornes,  
 that is conque-  
 ring the two  
 nations of Per-  
 sians & Medes.  
*f* King Alexan-  
 der died when  
 he vvas very  
 yong & strong  
 not fully 33.  
 yeares of age.  
*g* Foure of his  
 folowvers pos-  
 sessed euerie  
 one a king-

D d d d d

dome of his Monarchie.  
 & Antiochus Epiphanes persecuting the people of God, destroyed the sacrifice, polluted the temple setting vp the image of Iupiter Olympus.  
 b One Angel demanded of another to knowv a thing to come.  
 i 2300. evenings and mornings, that is, 2300. dayes, vvhich make six years and vvel nere fourc monethes, the whole time from the beginning of Antiochus persecution vnto his death: for he begane to persecute in the year 143. 1. Mac. 1. v. 21. & he died. an. 149. 1. Mac. 6. v. 16. vvhich time an. 148. the temple was purged 1. Mac. 4. v. 52. & Ezechiel is very often called by the name of *some of man*, here

king, & one sainte sayd to an other, I know not to whom that spake: How long the vision, and the continual sacrifice, and the sinne of the desolation that is made: and the sanctuarie, and the strength shal be conculcate? † And he sayd to him: 14  
 Vnto i the euening & morning, two thousand three hundred: & the sanctuarie shal be clenfed. † And it came to passe when 15  
 I Daniel saw the vision, and sought the vnderstanding: behold there stood in my sight as it were the forme of a man. † And 16  
 I heard the voice of a man between the bankes of Vlai: and he cried, and sayd: Gabriel make this man vnderstand the vision. † And he came and stood nere where I stood: and when 17  
 he was come, trembling I fel on my face, & he sayd to me: Vnderstand k sonne of man, that in the time of the end the vision shal be accomplished. † And when he spake to me I fel flat 18  
 on the ground: and he touched me, and sette me vp in my standing, † and sayd to me: I wil shew thee what thinges are to 19  
 come in the last of the malediction: because the time hath his end. † The ramme, which thou sawest haue hornes, is the king 20  
 of the Medes and Persians. † Moreouer the buckgoate, is the 21  
 king of the Græcians, and the great horne, that was between his eyes, the same is the first king. † But wheras that being broken, there rose vp foure for it: foure kinges shal rise vp of his 22  
 nation, but not in his strength. † And after their reigne, when 23  
 iniquities shal be increased, l there shal arise a king impudent of face, and vnderstanding \* propositions. † And his strength 24  
 shal be made strong, but not in his owne strength: and more then can be beleued, shal he waste al thinges, and shal prosper, and doe. And he shal kil the strong, and the people of the 25  
 saints † according to his wil, and craft shal be directed in his hand: and he shal magnifie his hart, and in the abundance of 26  
 al thinges he shal murder very manie: & agaynst the prince of princes shal he arise, & without hand he shal be destroyed. † & 26  
 the vision of the euening and the morning, which hath bene sayd, is true: thou therfore seale the vision, because it shal be m after manie dayes. † And I Daniel languished, and was sicke 27  
 for certaine dayes: and when I was risen vp, I did the kings workes, and was astonied at the vision, and there was none that could interpret it.

\* *olisi*  
*spect*

also Daniel is so called by an Angel, as vvel to distinguish Angelical and humane nature, as in honour of mankind, vvhich Christ would assume: & therefore calleth himself by the very same title in the Gospel. l Historically Antiochus; mystically Antichrist, as *ch. 12. & Mat. 24. m* So much as perteyned to the prophanation of the temple was fulfilled about 300. yeares after this prophetic: as the same is also a figure of Antichrist, it shal happen towards the end of this world.

§ *Greg. li. 30. c. 12. Moral.*

CHAP.

## CHAP. IX.

*Daniel confessing that they are iustly afflicted for thier sinnes, 15. prayeth for speedie mercie. 20. An Angel signifieth to him, that within seuentie weekes of yeares, Christ wil come; 26. and be slayne; his people the Iewes denying him, whom he wil therefore reiect.*

- 1 **I**N the first yeare of Darius the sonne *a* of Assuerus of the  
 2 seede of the Medes, who reigned ouer the kingdom of the  
 3 Chaldees: † *b* the first yeare of his kingdom, I Daniel vnder-  
 stood in bookes the number of the yeares, wherof the word  
 4 of our Lord was made to Ieremie the prophete, that *c* seuentie  
 yeares should be accomplished of the desolation of Ierusalem.  
 5 † And I sette my face to our Lord my God to pray and besech  
 6 in fastinges, sackcloth, and ashes. † And I prayed our Lord  
 my God, and I confessed, and said: I besech thee ô Lord God  
 7 great and terrible, which keepest couenant, & mercie to them  
 that loue thee, and keepe thy commandements. † We haue  
 8 sinned, we haue done iniquitie, we haue dealt impiously, and  
 haue reuolted: & we haue declined from thy commandments,  
 9 and iudgements. † We haue not obeyed thy seruants the pro-  
 phets, that haue spoken in thy name to our kinges, to our  
 10 princes, to our fathers, and to al the people of the land. † To  
 thee ô Lord, iustice: but to vs confusion of face, as is to day to  
 the man of Iuda, and to the inhabitants of Ierusalem, and to al  
 Israel, to them that are nere, and to them that are farre of in al  
 the landes, to which thou hast cast them out, for their iniquities  
 11 in which they haue sinned against thee. † O Lord, to vs con-  
 fusion of face, to our princes, & to our fathers that haue sinned.  
 12 † But to thee Lord our God mercie and propiciation, because  
 we haue reuolted from thee: † and haue not heard the voice  
 of the Lord our God, to walke in his law, which he gaue vs by  
 13 his seruants the prophetes. † And al Israel haue transgressed  
 thy law, and haue declined from hearing thy voice, and the  
 malediction hath distilled vpon vs, & the detestation, which is  
 written in the booke of Moyses the seruant of God, because  
 14 we haue sinned to him. † And he hath established his wordes,  
 which he spake vpon vs, and vpon our princes, that iudged vs,  
 that he would bring in vpon vs a great euil, such as neuer was  
 vnder al the heauen, according to that which hath bene done  
 15 in Ierusalem. † As it is written in the law of Moyses, al this  
 euil is come vpon vs: and we besought not thy face ô Lord

*a* Assuerus, or  
*achasuerus*, not  
 a proper name  
 signifieth a  
 great prince,  
 or head of  
 people.

*b* Darius had  
 reigned in Per-  
 sia before this  
 time, but this  
 was the first  
 yeare of his  
 reigne ouer  
 the Chaldees,  
 & also the last,  
 neither did he  
 reigne a ful  
 yeare: for Cy-  
 rus reigned  
 some part of  
 the seuentith  
 yeare of the  
 Iewes capti-  
 uitie in Baby-  
 lon: in which  
 also Baltasar  
 was slaine. Ier.

25. v. 12. & Ier.  
 29. v. 10. 2 Par.  
 36. v. 22.

*c* Daniel seing  
 the seuentith  
 yeare of cap-  
 tiuitie was  
 comen, in  
 which God  
 promised to  
 deliuer his  
 people. Ier. 29.  
 v. 10 prayed  
 with great  
 zeale, & confi-  
 dence for  
 their release.

D d d d d 2

our

re. 29.  
 10.

17.  
 14.

our God, that we might returne from our iniquities, & might  
thinke on thy truth. † And our Lord hath watched vpon the  
malice, and hath brought it vpon vs: iust is the Lord our God  
in al his workes, which he hath done: for we haue not heard  
his voice. † And now ô Lord our God, which broughtest forth  
thy people out of the Land of Ægypt in a strong hand, & madst  
thee a name according to this day: we haue sinned, we haue  
done iniquitie. † O Lord according to al thy iustice, but let thy  
wrath be turned away I besech thee, and thy furie from thy  
citie Ierusalem, & from thy holie mount. For by reason of our  
sinnes, and the iniquities of our fathers, Ierusalem, and thy  
people are a reproch to al round about vs. † Now therefore  
heare ô our God the petition of thy seruant, & his prayers: and  
shew thy face vpon thy sanctuarie, which is desert, for thyne  
owne sake. † Incline my God thine eare, & heare: open thine  
eyes, and see our desolation, & the citie vpon which thy name  
is inuocated: for neither in our iustifications doe we prostrate  
prayers before thy face, but in thy manie commiserations.  
† Heare ô Lord, be pacified ô Lord: attend & doe, delay not for  
thyne owne sake my God: because thy name is inuocated vpon  
thy citie, & vpon thy people. † And when I yet spake, & prayed,  
and confessed my sinnes, and the sinnes of my people of Israel,  
and did prostrate my prayers in the sight of my God, for the  
holie mount of my God: † as I was yet speaking in prayer, loe  
the man Gabriel, whom I had sene in the vision from the be-  
ginning, quickly flying touched me in the time of the euening  
sacrifice. † And he taught me, and spake to me, & sayd: Da-  
niel now am I come forth to teach thee, and that thou mightst  
vnderstand. † From the beginning of thy prayers the word  
came forth: and I am come to shew it to thee, because thou  
art a man of desires: and doe thou marke the word, and vn-  
derstand the vision. † *e* Seuentie weekes are abridged vpon  
thy people, & vpon thy holie citie, *f* that preuarication may be  
consummate, and sinne take an end, & iniquitie be abolished;  
and euerlasting iustice be brought; & vision be accomplished,  
and prophetic; & the Holie one of holies be anointed. † Know  
therefore, & marke: From the going forth of the word, that Ie-  
rusalem be built againe, vnto Christ the prince, there shal be se-  
uen *g* weekes, & sixtie two weekes, & the streete shal be built  
again, & the walles in \* straitnes of the times. † And after sixty  
two weekes Christ shal be slaine: and it shal not be his people,  
that

trouble  
some  
time

*d* This singular deuotion with austere works of penance & zeale of his countrie merited this commendable title to be called the man of desires.

*e* And vvhether as the prayed particularly for the release of the Ievves from captiuitie of Babylon a farre greater thing is promised and reueled to him, that within seuentie weekes of yeares (that is 490. yeares) the Messias Christ vvill come and redeeme mankinde from captiuitie of sinne and the diuel.

*f* These foure thinges (v. 24.) Forgeuenes of sinnes; Infusion of iustice; Fulfilling of prophecies; & Anointed Holie of holies agree only to Christ.

*g* Hebdomas or Septenarius signifying seuen, vnderstood of

- that shal denie him. And the city, & the sanctuary shal the people dissipate with the prince to come: & the end therof waste, & after the end of the battel the appoynted desolation. † And he wil confirme the couenant to manie, one weeke: and in the halfe of the weeke shal the hoste & the sacrifice fayle: and there shal be in the temple the abomination of desolation: & euen to the consummation, and to the end shal the desolation endure.

dayes importeth a weeke: of yeares (as *Leui. 25*) seven yeares for seven tie weekes 490. yeares. S Bed. *li. de rat. temp.* c. 6. 7. 8.

## CHAP. X.

*After fasting & other voluntarie afflictions, 4. Daniel seeing a man in a strange forme, and much terrified therewith, 8. is comforted. 13. The Angels of Persians, and Grecians resist his prayer, 20. S. Michael assisting the Iewes.*

- IN the third yeare of Cyrus king of the Persians, a word was reueled to Daniel surnamed Baltassar, and a true word, and great strength: & he vnderstood the word: for there is neede of vnderstanding in vision. † In those dayes I Daniel mourned the dayes of three weekes, † desirable bread I did not eate, and flesh and wine entered not into my mouth, yea neither with ointment was I annoynted: til the dayes of three weeks were accomplished. † And in the foure & twentieth day of the first moneth I was by the great riuer, which is Tigris. † And I lifted vp mine eyes, & I saw: and beholde a man clothed with linnen clothes, & his reynes girded with the finest gold: † and his bodie as it were the chrysolithus, and his face as the forme of lightning, and his eyes as a burning lampe: and his armes, & the partes that are downward euen to the feete, as it were the forme of glistering brasse: and the voice of his word as the voice of a multitude. † And I Daniel alone saw the vision: moreouer the men that were with me, saw it not, but exceeding terrour fel vpon them, and they fled away, and hidde themselues. † And I being left alone saw this great vision: and there remayned no strength in me, yea and my shape of countenance was changed in me, and I withered, neither had any strength. † And I heard the voice of his wordes: and hearing I lay astonished vpon my face, and my visage cleaued to the ground. † And behold a hand touched me, and lifted me vp vpon my knees, and vpon the ioynts of any handes. † And he said to me: Daniel b thou man of desires, vnderstand the wordes, that I speake to thee, and stand in thy place: for now am I sent to thee. And when he had said this word to me,

a Pharaos had a vision in slepe, *Gen. 41*. Baltassar waking, saw a hand writing in the vval, *Dan. 5*. but neither of them vnderstood their visions, & therefore were not prophets. Ioseph vnderstood the former, & Daniel this other, and so they were prophets. For as this text teacheth, vnderstanding is required that a vision be propheticall. *S. Ro. 2. 2.* q. 175 a. 2. c. 4. b The Angel repeteth this honorable new title to encourage him being forefrighted.

D d d d 3

I stood

*c* The Angel guardian of Persia. *S. Ierom, S. Theodores. S. Gregorie.*

*d* This Angel for his office sake, not yet knowing gods will in this particular, prayed that the Iewes might remain among the Persians for their edification and spiritual good.

*e* Daniels proper Angel ioyned his prayers with him for the deliuerie of the Iewes from captiuitie.

*f* S. Michael the guardian Angel of the whole Church also prayed for the same purpose.

I stood trembling. † And he said to me: Feare not Daniel: because since the first day that thou didst set thy hart to vnderstand to afflict thy self in the sight of thy God, thy \* wordes haue bene heard: and I am come for thy wordes. † But *c* the prince of the kingdom of the Persians *d* resisted me one and twentie dayes: and behold Michael one of the chiefe princes came to ayde me, and I taried there by the king of the Persians. † But I am come to teach thee what things shal come to thy people in the later dayes, because as yet the vision vnto dayes. † And when he spake to me in these maner of wordes, I cast downe my countenance to the ground, and held my peace. † And behold as it were the similitude of the sonne of man touched my lippes, and opening my mouth I spake, and sayd to him, that stood before me: My Lord, in thy vision my ioyns are dissolued, and no strength hath remayned in me. † And how can the seruant of my Lord speake with my Lord? for no strength is remayning in me, yea & my breath is stopped. † Agayne therfore there touched me as it were the vision of a man, and strengthened me, † and he sayd: Feare not o man of desires, Peace be to thee: take courege & be strong. And when he spake with me, I receiued strength, and sayd: Speake my Lord, because thou hast strengthened me. † And he sayd: Doe st thou know wherfore I am come to thee? and now I wil retorne, that I *e* may fight agaynst the prince of the Persians. When I therfore went forth, there appeared the prince of the Greekes coming. † But yet I wil tel thee that which is expressed in the scripture of truth: and none is my helper in all these, but Michael *f* your prince.

*prayer*

### CHAP. XI.

*The Angel declareth what shal happen to the Iewes under the kinges of Persia, and by occasion of warres between Egypt and Syria.*

*a* The Angel prosecuting his speech to the prophet sheweth that he had prayed for the king of Persians, from the first time after the ouerthrow of

**A**N D I from the first yeare of Darius the Mede *a* stood that he might be strengthened, and made strong. † And now I wil declare the truth vnto thee. Behold \* three kinges as yet shal stand in Persia, and \* the fourth shal be enriched with exceeding riches aboue al: & when he is growne mightie in his riches, he shal rayse vp against the kingdom of Greece. † But there shal rise \* a strong king, and shal rule with much power: and he shal doe what shal please him. † And when he \* shal stand, his kingdom shal be broken, and it shal be diuided

\* Cambyses.  
Smerdesmagus.  
Darius Hystasp.  
\* Xerxes.  
Alexander.  
come to his heig



- uided into the foure windes of heauen: but not vnto his posteritie, nor according to his mightines wherwith he ruled. For his kingdom shal berent euen vnto foreners, besyde these.
- 5 † And *c* the king \* of the South shal be made strong, & there shal *d* of his princes preuaile aboute him, and he shal rule in dominion: for his dominion shal be much. † And after the end of years they shal be confederated: and the daughter of the king of the South shal come to *e* the king \* of the North to make amitie, and shal not obtayne the strength of the arme, neither shal his sede stand: and she shal be deliuered, and they that brought her, her yongmen and they that strengthened her
- 7 in the times. † And there shal stand of the bud of her rootes a plant: and he shal come with an armie, and shal enter the prouince of the king of the North: and he shal abuse them, and shal obtayne. † Moreouer also their goddes, and sculpts, the precious vessels also of gold, and siluer, he shal carie away captiue into Egypt: he shal preuaile against the king of the
- 9 North. † And the king of the South shal enter into the kingdom, and shal returne to his owne land. † And *g* his sonnes shal be prouoked, and they shal gather a multitude of very manie hostes: and he shal come hastning, and overflowing: and he shal returne and be stirred vp, and he shal ioyne battel with
- 11 his force. † And the king of the South being prouoked shal goe forth, and shal fight against the king of the North, & shal prepare an exceeding great multitude, and a multitude shal be geuen into his handes. † And he shal take a multitude, and his hart shal be exalted, and he shal ouerthrow manie thousands:
- 13 *h* but he shal not preuaile. † For the king of the North shal returne, and shal prepare a multitude much greater then before: & in the end of times, & yeaeres, he shal come hastning with a great host, and riches exceeding much. † And in those times manie shal rise vp against the king of the South: the children also of the preuaricatours of thy people shal be extolled
- 15 to fulfil the vision, and they shal fal. † And the king of the North shal come, and shal cast vp a mount, and shal take the best fenced cities: & the armes of the South shal not susteyne, and his chofen shal rise vp to resist, & there shal be no strength.
- 16 † And he shal doe coming vpon him according to his pleasure, and there shal be none to stand agaynst his face: and he shal stand in a noble land, & it shal be consumed in his hand. † And he shal sette his face to come to possesse al his kingdom, & he shal

king of  
Egypt.king of  
Syria.A. 19.  
19.

Babylon, seeing him well affected towards the Levites, as was also the next king Cyrus, who in dede released them.

*b* Scarcely touching other successors of Alexander, the holie scripture here prophesieth of the kinges of Egypt on the south side of Iurie, & Syrians on the North: by whose warres the Levites were most molested.

*c* Euerie prophesie (saith s. Iren. li. 4. c. 43) before is be fulfilled is anigma, & vidle, or obscure proposition. But when it is past may more easily sometimes certainly, be interpreted. So by histories of things now past he gathereth very probably that by this king of the South was vnderstood Prolo-meus sonne of Lagus king of Egypt.

*d* His sonne called Ptole-  
meus Phila-  
delphus excel-  
led his father  
in povvre and  
magnificence.  
*e* This king of  
the North so-  
meth to be  
Antiochus  
Theos king of  
Syria.  
*f* Ptolemeus  
Euergetes  
king of Ægypt  
inuaded and  
spoyled Syria.  
*g* Seleucus Ce-  
raunus, and  
Antiochus  
magnus (son-  
nes of Seleu-  
cus callinicus  
shal raise nev-  
warres against  
Ptolemeus  
Philopator  
king of Æ-  
gypt, but the  
elder brother  
being slaine  
in the way, An-  
tiochus shal  
prosecute the  
warre.  
*h* He shal in-  
uade and kil-  
manie, but not  
preuaile.  
*i* Manie Ie-  
vves deceiued  
by Onias flee-  
ing into Æ-  
gypt shal erect  
a temple and  
sacrifice, fals-  
ly avouching  
that they fulfil  
the prophecie  
of Isaie. *ch. 19.*  
*v. 19.*

shal doe right things with him: and he shal geue vnto him a daughter of women, to ouerthrow it: and she shal not stand neither shal she be his. † And he shal turne his face to the 18  
ilands, & shal take manie: and he shal make the prince of his reproche to cease, and his reproch shal be returned vpon him.  
† And he shal turne his face to the empire of his owne land, and 19  
he shal stumble, and fal, & shal not be found. † And there shal 20  
stand in his place one most vile, & vnworthy of kingly honour:  
& in few dayes he shal be destroyed, not in furie nor in battel.  
† And *k* there shal stand in his place one despised, and kinglie 21  
honour shal not be geuen him: and he shal come secretly, and  
shal obteyne the kingdom by fraude. † And the armes of him 22  
that fighteth shal be expugned from before his face, and shal  
be broken: moreouer also the prince *l* of the league. † And 23  
after the amities, he shal worke deceite with him: and he shal  
goe vp, and shal ouercome with few people. † And he shal 24  
enter abundant and plentiful cities: & he shal doe things that  
his fathers neuer did, & his fathers fathers: their robberies, and  
pray, & riches he shal dissipate, and shal deuise deuises against  
the best fenfed: and this vntil a time. † And his strength & his 25  
hart shal be stirred vp against the king of the South in a great  
armie: and the king of the South shal be prouoked to battel  
with manie aydes, and exceding strong: & they shal not stand  
because they shal take counsels against him. † And they that 26  
eate bread with him, shal destroy him, and his armie shal be  
oppressed: & there shal fall slaine very manie. † The hart also 27  
of the two kings shal be to euil, and at one table they shal  
speake lies, and they shal not prosper: because as yet the end  
vnto an other time. † And he shal returne into his land with 28  
much riches: and his hart against the holie testament, and he  
shal prosper and shal returne into his owne land. † At the 29  
time appointed he shal returne, and he shal come to the South,  
and the later end shal not be like to the former. † And there 30  
shal come vpon him galleis, and the Romanes, and he shal be  
strooken, and shal returne, and shal frette against the testa-  
ment of the sanctuarie, and he shal spede: and shal returne,  
and shal deuise against them, that haue forsaken the testament  
of the sanctuarie. † And of him shal stand *m* armes, and shal 31  
pollute the sanctuarie of strength, and shal take away the con-  
tinual sacrifice: and they shal geue abomination into desola-  
tion. † And the impious against the testament shal dissemble 32  
fraudu-

fraudulently : but *m* the people that knoweth their God, shall  
 33 obtayne, and shall doe. † And the learned in the people shall  
 teach very manie : and they shall fall by sword, and by flame,  
 34 and by captiuitie, and by spoyle of dayes. † And when they are  
 fallen, they shall be releued with a litle ayde : and very manie  
 35 shall be ioyned to them saynedly. † And of the learned there  
 shall fall, that they may be tried, and may be chosen, and made  
 white euen to the time prefixed : because yet there shall be an  
 36 other time. † And the king shall doe according to his wil, and  
 shall be eleuated, & magnified against euerie god : and against  
 the God of goddes he shall speake magnifical thinges, & shall  
 be directed, til the wrath be accomplished, for the determina-  
 37 tion is made. † And the God of his fathers he shall not account  
 of : and he shall be in the concupiscences of women, neither  
 shall he care for anie of the goddes : because he shall ryle vp  
 38 against all thinges. † But god *n* Maozim he shall worships in  
 his place : and the God whom his fathers knewe not, he shall  
 worships with gold, and siluer, and precious stone, and pre-  
 39 cious thinges. † And he shall doe it to fensē Maōzim with a  
 strange god, whom he acknowledged, and he shall multiplie  
 glorie, and shall geue them powre in manie, and shall diuide  
 40 the land gratis. † And in the time prefixed shall the king of the  
 South make battel against him, & as a tempest shall the king of  
 the North come against him in charrets, and in horsemen, and  
 in a great naue, and he shall enter the landes, and shall destroy,  
 41 and passe through. † And he shall enter into the glorious land,  
 and manie shall fall : but these onlie shall be saued out of his  
 hand, Edom, and Moab, and the beginning of the children of  
 42 Ammon. † And he shall lay his hand vpon the landes : and the  
 43 Land of Ægypt shall not escape. † And he shall rule ouer the  
 treasures of gold, and of siluer, and in all the precious thinges  
 of Ægypt : through Lybia also, and Æthyopia he shall passe.  
 44 † And a brute shall trouble him from the East, and from the  
 North : and he shall come in a great multitude to destroy and  
 45 kil very manie. † And he shall pitche his tabernacle *o* Apadno  
 betwen the seas, vpon a mount glorious and holie : and he shall  
 come euen to the toppe therof, and no man shall helpe him.

*g* According to the historical expositors vnderstand this of Antiochus, Epiphanes, who liued and died basely : but mystically of Antichrist, very potent & glorious in this world, yet shall haue base beginning and an ignominious end.  
*l* This title Prince of the league or covenant, perterveth directly to Antichrist : who wil ioyn himself vwith the Iewes pretending to obserue the law of Moyses and so they wil receiue him as their Messias.  
*loan. 5. v. 43. S. Irenæus l. 5. c. 25. S. Ierom. & alij.*  
*m* Euen in the hottest persecution of Antiochus, Nero or Antichrist someshal constantly confesse true religion.  
*n* The God of powre or strength, either Iupiter the Grecians great god, or their owne strength, vwherein Antiochus, and Antichrist shall trust. *o* His royal tabernacle or palace, betwen the dead sea and the mediteranian.

*The Angel describeth the persecution of Antiochus, as the figure; & of Antichrist prefigured. 6. the shortnes also of his reigne is clearly prophesied.*

*a* S. Michael the guardian Angel and protector of the Iewves in the old testament. *ch. 10. v. 13. & 21.* & now of the Church of Christ wil defend the same against Antichrist inuisibly as the Ecclesiastical pastors shal do visibly. *b* Al shal rise in bodie but al shal not be changed into better. *1. Cor. 15. v. 51.* *c* A glorious Aurcola or accidental reward (besides the essential beatitude) shal be geuen to those that doly performe the office of pastors, in teaching others: as there is an other like to Martyrs, and an other to Virgins. *d* Daniels prophesie is shut and sealed, not to be interpreted by humane witte, but by the spirite of God, wherewith the Church is illuminated, taught, gouerned, moued, & viuified: *S. Iero. in Gal. e* A time ordinarily significth one yeare, as *ch. 4. v. 13* so here is signified the space

**B** V T in that time shal rise vp *a* Michael the great prince, 1  
who standeth for the children of thy people: and a time 2  
shal come such as hath not beene from the time since nations  
begane euen vntil that time. And in that time shal thy  
people be saued, euerie one that shal be found written in the  
booke. † And manie of those, that sleepe in the dust of the 2  
earth, shal awake: *b* some vnto life euerlasting, & others vnto  
reproch to see it alwayes. † But they that be learned \* shal 3  
shine as the brightnes of the firmament: and they that instruct  
many to iustice, *c* as starres vnto perpetual eternities. † But thou 4  
Daniel *d* shut vp the wordes, and seale the booke, euen to the  
time appointed: verie manie shal passe ouer, and there shal be  
manifest knowlege. † And I Daniel saw, and behold there 5  
stood as it were two others: one on this side vpon the banke  
of the riuer, and an other on that side, on the other banke of  
the riuer. † And I sayd to the man, that was clothed with linen 6  
garments, that stood vpon the waters of the riuer: How long  
the end of these meruels? † And I heard the man, that was clo- 7  
thed with the linen garments, that stood vpon the waters of  
the riuer, when he had lifted vp his right hand, & his left hand  
vnto heauen, and had sworne by him that liueth for euer, that  
" vnto *e* a time, & times, & the halfe of a time. And when the  
dispersion of the hand of the holie people shal be accompli-  
shed, al these thinges shal be accomplished. † And I heard, & 8  
vnderstood not. And I sayd: My Lord, what shal be after these  
things? † And he said: Goe Daniel, because the wordes are shut 9  
vp, and sealed vntil the prefixed time. † Manie shal be chosen, 10  
and made white, & shal be tried as fyre: and the impious shal  
doe impiouesly, neither shal al the impious vnderstand, but  
the learned shal vnderstand. † And from the time *f* when the 11  
continual sacrifice shal be taken away, and the abomination  
to desolation shal be set vp, a thousand two hundred ninetie  
dayes. † Blessed is he that expecteth, and cometh vnto dayes 12  
*g* a thousand three hundred thirtie five. † But thou *h* goe, vn- 13  
til the time prefixed: and thou shalt rest, and stand in thy lotte  
vnto the end of the dayes.

\* in t  
larye  
God.

Mat. 2

space

space of three yeares and a halfe, as. ch. 7. and *Apo.* 12. v. 14. &c. f From the taking away of the *daylie sacrifice*, and placing of *abomination* ( to witte the practise of heresie ) to *desolation*, that is, abolishing so much as is possible, the holie Sacrifice of Masse, to the end of that persecution shal be 1290. dayes. g VVhy 45. dayes are added to the former number, is merueulous obscure: neither may we presume amongst diuers expositions, to censure vvhich semeth most probable. h But we are content to goe away vvith Daniel, ( v. 9. and 13. ) vvithout further searching the profound sense of so hiegh mysteries.

## ANNOTATIONS. CHAP. XII.

7. *Vnto a time, and times, and half a time.* Our Sauour saying ( *Matt.* 24. v. 12. ) Antichrists that the dayes ( of Antichrists great persecution ) shal be shortened: and *Apo.* 17. persequen li. v. 10. the great persecutor that is to come, must *tavie a short time*, it is necessarie shal not be to say, that the time of the same persecutor here signified to Daniel, as also belong. *ren li.* fore ch. 7. v. 25. & repeated *Apo.* 12. v. 14. by these termes of *a time, & times, and half* Ancient fa- *erom.* *a time*, can not possibly importe any long time. And therefore the ancient Fathers thers vnder- *Theod.* vniformely vnderstand by *a time*, one yeare, by *times* two yeares, and so by *half a* stand this *hunn lo.* time, half a yeare. Vv which is somewhat more clere in other termes, in this ch. v. terme to be *Aug.* 11. by a thousand two hundred ninctie dayes; & v. 12. a thousand three hundred three yeares *10. c.* thirtie dayes, & *Apo.* 11. v. 3. Two witnesses shal prophetic ( against Antichrist ) a and a halfe. *ciuit.* thousand two hundred sixtie dayes: *Apo.* 12. v. 6. The Church shal be fedde in the Agreeably to *Prim.* wilderness, the same number of dayes 1260. But most clerly *Apo.* 11. v. 2. & *Apo.* 13. other scrip- *teda.* 7.5. this great persecution shal indure 42. monethes, that is, three yeares & a half. tures.

*Hitherto we read Daniel in the Hebrew volume. That vvhich followeth euen to the end of the booke, is translated out of Theodotions Edition.*

## CHAP. XIII.

*Two old iudges ouercomen with carnal concupiscence, tempt chaste Susanna: 22. vvho constantly resisting, 27. is by them falsely accused, 41. & condemned of adultrie. 45. Daniel conuinceb them of false testimanie, 60. and they are punished vvith death.*

1 **A**N D there was a man dwelling in Babylon, and this name  
2 Ioakim: † & he tooke a wife named Susanna, the daugh-  
3 ter of Hêlcias exceding fayre, and fearing God. † For her pa-  
4 rents being iust, instructed their daughter according to the  
5 law of Moyses. † And Ioakim was very rich, and he had an  
6 orchard nere vnto his house: and to him the Iewes resorted  
7 together, because he was the more honorable of al. † And  
8 there were b two ancients appointed iudges in that yeare, of  
whom our Lord spake: That iniquities came out of Babylon  
from the senious iudges, that semed to rule the people. † These  
frequented the house of Ioakim, and al that had iudgements  
came to them. † And when the people returned at noone,  
Susanna went in, and walked in her husbands orchard.  
† and the ancients saw her dayly going in, and walking: and

The 3. part.  
Other histo-  
ries not now  
extant in He-  
breu.  
a S. Athanasius  
in *Synopsi*, reci-  
teth this histo-  
rie in the be-  
ginning of  
Daniel. And S.  
*Aug. ser.* 242. de  
tem. supposeth  
that Daniel a-  
bout the age of  
trivalue yeares  
indued vvith  
the spirit of  
prophetic dis-  
couered the  
malicious fals-  
hood of them,  
that accused  
they Susanna.

*b* In the transmigration which was made in the third yeare of Ioakim king of Iuda, the Iewes were better entreated, and had their owne iudicial tribunal, & other privileges, vntil the captiuitie, which happened about 19. yeares after, in the eleuenth yeare of Sedecias. At which time they were brought into much more bondage.

they were inflamed to the concupiscence of her : † and they 9  
 subuerted their sense, and declined their eyes that they would  
 not see heauen, nor remember iust iudgements. † They were 10  
 both therfore wounded with the loue of her, neither did they  
 shew their griefe one to the other : † for they were ashamed 11  
 to shew one an other their concupiscence, being desirous to  
 lie with her: † and they watched euerie day carefully to see 12  
 her. And one sayd to the other : † Let vs goe home, because it 13  
 is the houre of dinner. And going forth they departed one  
 from an other. † And when they were returned, they came 14  
 into one place : and asking of each other the cause, they confessed  
 their concupiscence : and then in commune they appointed a time,  
 when they might fynd her alone. † And it 15  
 came to passe, when they obserued a fitte day, she went in on  
 a time as yesterday and the day before, with two maydes onlie,  
 & would be washed in the orchard : for it was an hore season.  
 † And there was none there, but the two ancients hid, & be- 16  
 holding her. † She therfore sayd to the maydes: Fetch me oile, 17  
 and washing balles, and shut the doores of the orchard, that I  
 may be washed. † And they did as she had commanded: and 18  
 they shut the doores of the orchard, and went out by a backe  
 doore to fetch the thing that she had commanded. and they  
 knew not that the ancients were hid within. † But when the 19  
 maydes were gone forth, the two ancients arose, and ranne to  
 her, and sayd : † Loe the doores of the orchard be shut, and no 20  
 bodie seeth vs, and we are in the concupiscence of thee :  
 wherfore consent to vs, and lie with vs. † and if thou wilt not, 21  
 we wil geue testimonie against thee, that there was a yong  
 man with thee, and for this cause thou didst send out thy maydes  
 from thee. † Sufanna sighed, and sayd: Perplexities are to 22  
 me on euerie side: for if I shal doe this, it is death to me. And if  
 I doe it not, I shal not escape your hands. † But it is better for 23  
 me without the act to fal into your hands, then to sinne in  
 the sight of our Lord. † And Sufanna cried out with a lowd 24  
 voice: but the ancients also cried out against her. † And one 25  
 ranne to the doore of the orchard, and opened it. † when the 26  
 seruants therfore of the house had heard the crie in the orchard,  
 they rushed in by the backe doore, to see what it was.  
 † And after the ancients spake, the seruants were ashamed exceedingly :  
 because neuer had there bene such a word sayd of Sufanna.  
 And the morow came. † And when the people was 28  
 come

come to Ioakim her husband, the two ancients also came full of vniust cogitation against Susanna, to put her to death.

- 29 † And they sayd *c* before the people: Send to Susanna daughter of Helcias the wife of Ioakim. And forthwith they sent.  
 30 † And she came with her parents, and children, and al her kinne. † Moreouer Susanna was exceeding delicate, and beautiful of face. † But those wicked men commanded that she should be vncovered (for she *was* couered) that so at least they might be satisfied with her beautie. † Her frendes therefore wept, & al that had knowne her. † But the two ancients rysing vp in the middes of the people, layd their handes vpon her head. † Who weeping looked vp to heauen, for her hart had confidence in our Lord. † And the ancients sayd: When we walked alone in the orchard, this woman came in with two maydes, & shut the doores of the orchard: and she sent away  
 37 the maydes from her. † And a yongman that was hid came  
 38 to her, and lay with her. † But we being in a corner of the orchard, seeing the iniquitie, ranne to them, and saw them lie together. † And him in deed we could not take, because he was stronger then we, and opening the doores he lept out:  
 40 † but her when we apprehended, we asked what yongman it was, and she would not tel vs, of this thing we are witnessses. † The multitude beleued them as the ancients and the iudges of the people, and *d* they condemned her to death.  
 42 But Susanna cried out with a lowd voice, and sayd: Eternal God, which art the knower of hidden things before they come to passe, † thou knowest that they haue borne false witnes against me: and loe I dye, whereas I haue done none of these thinges, which these men haue maliciousely forged against me. † And our Lord heard her voice. † and when she  
 45 was led to death, our Lord *e* raysed vp the holie spirit of a  
 46 yong boy, whose name was Daniel: † and he cried out with a lowd voice: *f* I am cleane from the bloud of this woman.  
 47 † And al the people turning to him, sayd: What is this word,  
 48 that thou hast spoken? † Who when he stood in the middes of them, sayd: So folish ye children of Israel, nor iudgeing, nor discerning that which is the truth, haue you condemned  
 49 the daughter of Israel. † Returne ye to iudgement, because  
 50 they haue spoken false testimonie against her. † The people therefore returned with speede, and the ancients sayd to him: Come, and sitte in the middes of vs, and tel vs: because God

*c* For more colour of iust proceeding, these wicked men gaue their false testimonie, & sentence before the people.

*d* The people gaue their opinions that she deserved death, but the false Iudges gaue sentence. For so the forme of the law required, which they pretended to fulfill. *Leu. 20. Deut. 22.*

*e* Daniel by the gift of prophetic saw & declared that she was innocent.

*f* Whereas therefore the people had consented to her death, he denied his consent, & undertooke to convince the false witnessses: as he did. *7. 54-58.*

g By this first propheticall act, Daniel began vvorthe-ly to be esteemed.  
 h This last verse, of Astyages otherwise called Darius, and of Cyrus succeeding him, pertaineth to the ninth chapter. And here mention is made of them to signifie that Daniel beginning to prophetic in his childhood, continued eu-en to old age. For betwene this historie of Susanna & the death of Darius were about nintie yeares.

hath geuen thee the honour of old age. † And Daniel sayd to 51  
 the people: Separate them far one from an other, and I wil  
 disconer them. † When they were therfore diuided one from 52  
 the other, he called one of them, and said to him: O thou  
 inueterated of euil dayes, now are thy sinnes come, which  
 thou didst committe before: iudging vniust iudgements, op- 53  
 pressing innocents, and dismissing offenders, our Lord saying:  
 The innocent and the iust thou shalt not kil. † Now then if 54  
 thou sawest her, tel vnder what tree thou sawest them tal-  
 king together. Who sayd: Vnder a schine tree. † And Daniel 55  
 sayd: Wel hast thou lyed agaynst thine owne head: for behold  
 the Angel of God taking the sentence of him, shal cur thee in  
 the middes. † And remouing him away, he commanded that 56  
 the other should come, and he sayd to him: Seede of Chanaan,  
 and not of Iuda, beautie hath deceiued thee, and concupif-  
 cence hath subuerted thy hart: † So did you to the daughters 57  
 of Israel, and they fearing spake to you: but the daughter of  
 Iuda did not abide your iniquitie. † Now therfore tel me, vn- 58  
 der what tree thou tookest them speaking one to an other.  
 Who said: Vnder a prine tree. † And Daniel said to him: Wel hast 59  
 thou also lyed agaynst thine owne head: for the Angel of our  
 Lord tarieth, hauing a sword, that he may cur thee in the mid-  
 des, and kil you. † Therfore al the assemblie cried out with a 60  
 lowd voice, and they blessed God, which saucth them that  
 hope in him. † And they rose vp agaynst the two elders ( for 61  
 Daniel had conuincd them by their owne mouth to haue ge-  
 uen false testimonie: ) and they did to them as they had dealt  
 naughtely agaynst their neighbour, † to doe according to the 62  
 law of Moyses: & they killed them, and innocent bloud was  
 sau-ed in that day. † But Helcias, and his wyfe prayed God, for 63  
 their daughter Susanna, with Ioakim her husband, and al her  
 kinne, because there was no vn honest thing found in her.  
 † And g Daniel became great in the sight of the people 64  
 from that day, & thence forward. † h And king Astyages was  
 layd to his fathers, & Cyrus the Persian receiued his kingdom.

Iere. 12.  
 v. 3.

Exo. 23.  
 v. 7.

Deut. 19.  
 v. 19.

#### CHAP. XIII.

Daniel deteclerh the fraud of Bels priestes: who pretend that Bel eateth much meate: 21. for which they are slaine, and the idol destroyed. 22. Likewise he destroyeth a dragon, which the Babylonians held for a god. 27. He is cast into the lake of seven lions. 32. whither Habacuc miraculously bringeth him in: ate: 39. the lions hurt him not: & his accusers are deuoured.

#### CHAP.



Gen. 10.

P. 10.

P. 10.

shora.

- 1 **A**ND Daniel was <sup>a</sup> the kings ghest, and honoured about  
 2 <sup>a</sup> al his freindes. † There was also an idol among the Baby-  
 lonians named Bel: and there were bestowed on him euerie  
 day of floure twelue \* atabaes, and fourtiesheepe, and of  
 3 wine six great pottes. † The king also did worshipec him, and  
 went euerie day to adore him: But <sup>b</sup> Daniel adored his God.  
 4 & the king sayd to him: Why dost thou not adore Bel. † Who  
 answering, sayd to him: Because I worshipec not idols made  
 with hand, but the liuing God, that created heauen, and earth,  
 5 and hath powre ouer al flesh. † And the king sayd to him:  
 Doeth not Bel seme vnto thee to be a liuing God? Seest thou  
 6 not how much he eateth and drinketh euerie day? † And  
 Daniel smiling sayd: Be not deceiued o king. For this same is  
 within of clay, and without of brasle, neither hath he eaten at  
 7 any time. † And the king being w<sup>r</sup>ath called his priestes, & sayd  
 to them: Vnlesse you tel me, who it is that eateth these expen-  
 8 ses, you shal dye. † But if you shew, that Bel eateth these things  
 Daniel shal dye, because he hath blasphemed against Bel. And  
 Daniel sayd to the king: Be it done according to thy woord.  
 9 † And the priestes of Bel were seuentie, beside their wiues, and  
 litle ones, & children. And the king came with Daniel into the  
 10 temple of Bel. † And the priestes of Bel sayd: Behold we goe  
 forth: & thou o king set the meates, & mingle the wine, & shut  
 11 the doore, & scale it: with thy ring: † and when thou shalt come  
 in the morning, vnles thou finde al eaten of Bel, dying we wil  
 12 dye, or Daniel that hath lyed against vs. † And they contemned,  
 because they had made vnder the table a secrete entrance, & by  
 13 it they came in alwayes, and deuoured those thinges. † It  
 came to passe therfore after they were gone out, the king set  
 the meates before Bel: & Daniel commanded his seruants, and  
 they brought ashes, and he sifted them ouer al the temple be-  
 fore the king: and going forth they shut the doore, and sealing  
 14 it with the kings ring, they departed. † But the priestes went  
 in by night, according to their custome, and their wiues, and  
 15 their children: and they did eate, and drinke al. † And the king  
 16 arose in the first breake of day, and Daniel with him. † And  
 the king sayd: Are the scales safe, Daniel? Who answered: Safe  
 17 o king. † And forthwith when he had opened the doore, the  
 king looking on the table, cried out with a lowd voice: Great  
 18 art thou o Bel, and there is not any deceite with thee. † And  
 Daniel laughed: and he held the king that he should not goe  
 in: and

<sup>a</sup> It semeth most probable that this king was Euilmerodach, who fauoured the Ievves, & deliuered Iechonias (otherwise called Ioachim) out of prison, 4. Reg. 25. v. 27.

<sup>b</sup> Which supposed, Daniel was now about the age of 55. yeares. For being carried into Babylon at the age of tenne yeares, was there 8. yeares before Ioachim, who was there 37. yeares before he was deliuered from prison, which make 111. 55.

Not only the  
Babylonians as  
is manifest in  
manie places,  
but also the  
Romanes and  
most nations  
worshipped  
Bel for a great  
god: But it is  
more wonder-  
ful that both  
the Chaldees  
and the Ro-  
mans other-  
wise most wise  
worshipped a  
serpent, or  
dragon, a beast  
naturally most  
hating men, &  
most abhor-  
red by al men,  
The cause of  
this blindness  
can be no o-  
ther but Gods  
iust punish-  
ment suffering  
them for their  
abominable  
pride, and o-  
ther sinnes to  
fal into so so-  
fistic conceites  
as to thinke,  
that serpentes  
could either  
greatly bene-  
fite them, or  
by such vvor-  
shipp be ap-  
peased, and  
cease from an-  
noying them,  
As Valerius  
vriteth. *li. i. c.*  
8. S. Augustin  
also *li. 14. c. 11.*  
*c. 111.* & manie  
others testifie  
the same.

in: and he sayd: Behold the pauement, marke whose steppes  
these are. † And the king sayd: I see the steppes of men, & we- 19  
men, and of infantes. And the king was angrie. † Then appre- 20  
hended he the priests, & their wiues, & their children: and they  
shewed him secrete litle doores by which they came in, & con-  
sumed the thinges that were on the table. † The king therfore 21  
slewe them, & he deliuered Bel into the powre of Daniel: who  
ouerthrewe him, & his temple. † And there was a great dra- 22  
gon in that place, & the Babylonians worshipped him. † And 23  
the king sayd to Daniel: Loe now thou canst not say, that this  
same is not a liuing god: adore him therfore. † And Daniel sayd: 24  
The Lord my God I doe adore: because he is the liuing God:  
† but thou o king geue me licence, and I wil kil the Dragon 25  
without sword and clubbe. And the king sayd: I geue thee li-  
cence. † Daniel therfore tooke pitch, & fatte, and heares, and 26  
sod them together: & he made lumpes, and gaue into the Dra-  
gons mouth, & the Dragon burst in sunder. And he sayd: Loe  
whom you worshipped. † Which when the Babylonians had 27  
heard, they were wrath exceedingly: and being gathered toge-  
ther against the king, they said: The king is become a Iewe. Bel  
he hath destroyed, the Dragon he hath killed, & he hath slaine  
the priests. † And they sayd when they were come to the king: 28  
Deliuier vs Daniel, otherwise we wil kil thee, & thy house. † The 29  
king therfore saw that they pressed vpon him vehemently: and  
compelled by necessity he deliuered Daniel to them. † Who cast 30  
him into the lake of lions, and he was there six dayes. † More- 31  
ouer in the lake were seuen lions, & there were geuen to them  
two bodies euerie day, & two sheepe: and they were not geuen  
vnto them, that they might deuoure Daniel. † And there was 32  
Habacuc a prophete in Iewrie, & he had boyled broth, & had  
broken bread in a bowle: and he went into the field, to carie it  
to the reapers. † And the Angel of our Lord sayd to Habacuc: 33  
Carie the dinner which thou hast, into Babylon to Daniel, who  
is in the lake of lions. † And Habacuc sayd: Lord, Babylon I 34  
haue not sene, and the lake I know not. † And the Angel of 35  
our Lord tooke him by the toppe of his head, and caried him  
by the heare of his head, & put him into Babylon ouer the lake  
in the force of his spirit. † And Habacuc cried, saying: Daniel, 36  
take the dinner that God hath sent to thee. † And Daniel sayd: 37  
Thou hast remembred me o God, and hast not forsaken them  
that loue thee. † And Daniel rising vp did eate. Moreouer the 38  
Angel

Angel of our Lord restored Habacuc forthwith in his place.  
 39 † The king therfore came the seuenrh day to lament Daniel:  
 and he came to the lake, and looked in, and behold Daniel  
 40 sitting in the middes of the lions. † And the king cried out  
 with a lowd voice, saying: Great art thou o Lord the God of  
 41 Daniel. And he drew him out of the lake of lions. † But those  
 that had bene the cause of his perdition, he cast into the lake,  
 42 and they were deuoured in a moment before him. † Then the  
 king sayd: Let al inhabitants in the whole earth feare the God  
 of Daniel: because he is the Sauour, doing signes, & meruels  
 in the earth: who hath deliuered Daniel out of the lions denne.  
 lesse prophetes, he prophecied before the captiuitie: yea before the Chaldees

d Although a-  
 bout 20. yeares  
 before, there  
 was no prop-  
 het in Iurie  
 (ch. 3. v. 38.)  
 yet now this  
 Habacuc was  
 indued with  
 the spirit of  
 prophecie.  
 As for Haba-  
 cuc, the eigh-  
 t in order of the  
 became a Mo-  
 narchie. As ap-  
 peareth. Hab.  
 1. 7. 6.

## THE ARGVMENT OF THE TWELVE LESSE PROPHECIES.

**V**HY Iſai, Ieremie, Ezechiel, and Daniel are called the *four greater Prophetes*, and these twelue the *lesse*: there semeth  
 no other certaine and proper reason, but because they write more largely,  
 and these more briefly. For otherwise without essentiall difference, al the six-  
 tene, as also Baruch ( whose booke is inserted with Ieremies ) and Moyses,  
 Samuël, the Royal Psalmist Dauid, Nathan, Elias, Eliſeu, Esdras, Ne-  
 hemias, and manie others, some writing bookes, some not, were absolutely true  
 Prophetes of God, indued with the holie spirit of prophecie; had the like  
 reuelations, with the same assurance of truth, in great part of the same  
 Mysteries, as wel perteyning to the old Testament, as to the New. And so  
 these twelue, contracted into the straitnes of one volume (sayth S. Ie-  
 rom) *multo aliud, quam sonant in litera, præfigurant*. Prefigure a fatte  
 other thing, then they found in the letter. Sygnifying, as he elswhere  
 explicateith, that they do foreshew manie important thinges, not only pertey-  
 ning to the Iewes, and some other peoples of those former times, but also of  
 al nations to be conuerred to Christ. They were not al at one time: but Osee,  
 Ioe!, Amos, Abdias, Ionas, and Micheas, prophecied before the cap-  
 tiuitie of the tenne Tribes. Nahum, Habacuc, and Sophonias, after that  
 captiuitie, and before the captiuitie of the two Tribes. And the other three  
 Aggæus, Zacharias, and Malachie, after the relaxation from captiuitie.  
 Neither did they al prophecie in the same places: nor concerning the same  
 people; and so haue their particular arguments, as we shal briefly note of  
 euerie one, as they folow in order.

Four are cal-  
 led the greater  
 prophetes, and  
 twelue the  
 lesse.  
 Al these and  
 manie others  
 were as prop-  
 erly prophe-  
 tetes as the  
 chiefest.  
 Of these 12. six  
 prophecied be-  
 fore the capti-  
 uitie of the 10.  
 tribes.

Other three  
 also before the  
 captiuitie of  
 the two tribes  
 & three after  
 the relaxation.

FFFFF

Here

Here we may note for instruction of the vulgar reader, that the Prophetes commonly vse one of these names, when they direct their speech of the

Special names  
signifying the  
kingdom of  
two tribes.

kingdom of two Tribes.

} Iuda,  
Beniamin,  
Ierusalem, or  
The house of Dauid.

Because *Iuda* was the chiefe, and most vvorthish tribe. *Beniamin* the other only tribe (besides *Leui*) that ioyned with *Iuda*. *Ierusalem* the Metropolitan and Royal citie, where both the Temple, and Kings palace were situated. The *House of Dauid* is the familie, whereof succeeded al the kinges of that kingdom, so long as it stood; and of which some remayned in more estimation then anie other euen to Christ.

Likevise they vse some of these other names, when they speake of the

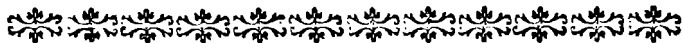
Others signi-  
fying the  
tenne tribes.

kingdom of tenne Tribes.

} Ephraim,  
Ioseph,  
Samaria,  
Iezrahel,  
Bethel, or  
Bethauen.

Israel and Ia-  
cob ambigu-  
ously signifie  
both king-  
domes.

For that their first king *Ieroboam* was of the tribe of *Ephraim*, and so descended from *Ioseph*; *Samaria*, and *Iezrahel* were the chifest cities of that kingdom; *Bethel* was one of the places (Dan the other) where *Ieroboam* set vp the two calves. Which place was otherwise, & more truly called *Bethauen*, the house of the idol, or of vanitie, or iniquitie. The names also of *Israel* and *Iacob*, were more commonly used for the tenne tribes; who being more in number vsurped, and appropriated to themselves the names of their general Progenitor, and Patriarch. Yet sometimes these names importe al the twelue tribes, including also *Leui*. And sometimes, especially after the captiuitie of the tenne tribes, these names signifie the two tribes only: which more imitated *Iacobs* steppes and vertues, then the tenne.



## THE PROPHECIE OF OSEE.

Osee of the  
tribe of Issa-  
char prophe-  
cieth the cap-  
tiuitie of both  
kingdoms.

**O**SEE borne in Belomoth (as writeth *S. Epiphanius*) of the tribe of *Issachar*, prophesied in the reigne of *Ozias* (otherwise called *Azarias*) *Ioathan*, *Achaz*, *Ezechias*, kinges of *Iuda*, and of *Ieroboam* the sonne of *Ioas* king of *Israel*; and of the residue of the kinges of *Israel*, euen to their captiuitie, which happened in the sixth yeare of *Ezechias* king of *Iuda*. This Prophet taking by Gods commandment a fornicatrice to wife, and hauing children that became also fornicators by these figures, and by a widow long expecting an other husband, and the like parables, and other preaching, admoniseth both the kingdomes of *Israel* and *Iuda*, that for their obstinacie in sinnes, they shal sal, first the one and afterwarde the other, into miserable captiuitie. Exhorteth them to repentance; foresheweth their release; & the coming of Christ our Redemer, with abundance of grace, and benefices to al nations.

Their relaxa-  
tion.  
And coming  
of Christ.

## CHAP. I.

*In signification of the peoples idolatrie, the prophet marieth a fornicatrix:*

4. *by his childrens names foresheweth their great, and long captiuitie:*

11. *And afterwards their redemption together with all nations.*



HE word of our Lord, that was made to Osee the sonne of Beerī, in the dayes of Ozias, Ioathan, Achaz, Ezechias kinges of Iuda, and in the dayes <sup>a</sup> of Ieroboam the sonne of Ioas king of Israel.

2 † The beginning to our Lord of speaking in Osee: and our Lord sayd to Osee: Goe, take thee a wife <sup>b</sup> of fornications, and

*begette.*

3 <sup>c</sup> make children <sup>e</sup> of fornications: because the land fornicating

3 shal fornicate from the Lord. † And he went, and tooke Gomer the daughter of Debelaim: and she conceived, and

4 bare him a sonne. † And our Lord sayd to him: Cal his name Iezrahel: because yet a litle while, & I wil visite the bloud <sup>d</sup> of

5 Iezrahel vpon the house of Iehu, and I wil make the kingdom

5 of the house of Israel to cease. † And in that day I wil breake

6 the bow of Israel in the valley of Iezrahel. † And she conceived yet agayne, and bare a daughter, & he sayd to him: Cal her

name, Without mercie: because I wil adde no more to haue

mercie on the house of Israel, but with obliuion I wil forget

*Reg.*

7 them. † And I wil haue mercie on the house of Iuda, and wil

8 saue them in the Lord their God: & I wil not saue them in bow

8 and sword, and in battel, and in horses, & in horsemen. † And

9 she weyned her that was, Without mercie. And she conceived, and bare a sonne. † And he sayd: Cal his name, Not my

9 people: because you not my people, and I wil not be yours.

10 † And the number of the children of Israel shal be as the sand

of the sea, that is without measure, and shal not be numbered.

And it shal be in place where it shal be sayd to them: Not my

people you: it shal be sayd to them: <sup>e</sup> Children of the liuing

11 God. † And the children of Iuda, and the children of Israel

shal be gathered together: and they shal set to themselves, <sup>f</sup> Al the faith-

ful haue one head, and shal ascend out of the earth: because great is

the day of Iezrahel.

## CHAP. II.

*He admonisheth the two tribes of their sinnes, threatening their captiuitie in Babylon. 1. Sheweth the abundance of grace in the Church of Christ, and multitude of nations to be converted.*

Fffff 2

SAY

<sup>a</sup> This Ieroboam king of Israel died 26.

yeares before Ozias: where-

by appeareth that Osee prophesied before

Isaie: vvho began nerer the cad of Ozias

reigne. *Isa. 6.*

<sup>b</sup> Take a vvoman that hath bene a forni-

catrix:

<sup>c</sup> and begette children,

vvhich vvil also be forni-

cators.

<sup>d</sup> The issue of Iehu now reig-

ning, solicited the 10 tribes

called Iezrahel to idolatrie,

vvhich God here sayth he

vvil reuenge.

<sup>e</sup> Amongst manie sinners,

some are the elected children of God,

vvhom he vvil cal to grace &

repentance.

<sup>f</sup> Al the faithful haue one

head our Sa-

uiour Christ.

*a* Ye people of Iuda disdain not to cal the tenne tribes & the Gentiles your brethern and sisters. For God wil make them also his people. as appeareth in the Gospel, more of the tenne tribes then of the other king dom beleued in Christ: and after wards more of the Gentiles, then of the Iewes.

*b* God wil not withdraw his punishments til the sinners be penitent.

*c* Gods mercie preuenteth by his grace offered to sinners that they may couert to him if they vvil.

**S**AY *a* ye to your bretheren: My people: & to your sister, She 1  
that hath obteyned mercie. † Iudge your mother, iudge 2  
ye: because she not my wife, and I not her husband. Let her  
take away her fornications from her face, and her adulteries  
from the middes of her brests. † Lest perhaps I strippe her na- 3  
ked, and set her according to the day of her natiuitie: and I wil  
lay her as a wilderness, and wil set her as a land vnpassible, and  
wil kil her with drought. † And *b* I wil not haue mercie on 4  
her children: because they are the children of fornications.  
† because their mother hath fornicated, she is confounded that 5  
conceiued them: because she sayd: I wil goe after my louers,  
that geue me my breads, and my waters, my wool, & my flaxe,  
mine oile, and my drinke. † For this behold I wil hedge thy 6  
way with thornes, and I wil hedge it with a wal, and she shal  
not finde her pathes. † And she shal folow her louers, & shal 7  
not ouertake them: and she shal seeke them, and shal not find,  
and she shal say: I wil goe, and wil returne to my former hus- 8  
band: because it was wel with me then, more then now. † And  
she did not know that I gaue her corne, and wine, and oile,  
and multiplied siluer vnto her, & gold, which they haue made 9  
to Baal. † Therefore wil I returne, and wil take my corne in  
his time, and my wine in his time, and I wil deliuer my wool,  
and my flaxe, which couered her ignominie. † And now I 10  
wil reuele her follie in the eyes of her louers: and there shal  
not a man deliuer her out of my hand: † and I wil make al her 11  
ioy to cease, her solemnitie, her newmoone, her sabbath, & al  
her festiual times. † And I wil destroy her vine, & her figtree: of 12  
which she said: These are my rewardes, which my louers haue  
geuen me: and I wil lay her as a forrest, & the beast of the silde  
shal eate her. † And I wil visite vpon her the dayes of Baalim, to 13  
whom she burnt incense, & was adorned with her earlet, and  
with her tablet, and went after her louers, & forgot me, sayth  
our Lord. † *c* For this, loe I wil allure her, & wil leade her into 14  
the wilderness: & I wil speake to her hart. † And I wil geue her  
dressers of vines out of the same place, and the vale of Achor 15  
to open hope: and she shal sing there according to the dayes  
of her youth, and according to the dayes of her ascending out  
of the Land of Ægypt. † And it shal be in that day, saith our 16  
Lord: She shal cal me: My husband, and she shal cal me no  
more, Baalim. † And I wil take away the names of Baalim out 17  
of her mouth, and she shal no more remember their name.

† And

- 18 † And I wil make with them a league in that day, with the beast of the filde, and with the foule of the heauen, and with that, which creepeth on the earth: and bow, and sword, and battel I wil destroy out of the earth: and I wil make them sleepe confidently. † And I wil despouse thee to me for euer: and I wil despouse thee to me in iustice, and iudgement, and in mercie, and in commiserations. † And I wil despouse thee to me in faith: and thou shalt know that I am the Lord. † And it shall be in that day: I wil heare, sayth our Lord, I wil heare the heuens, and they shall heare the earth. † And the earth shall heare wheate, and wine, and oile: and these shall heare Iezrahel. 23 † And I wil fow her vnto me into the earth, and I wil haue mercie on her, that was Without mercie. † And I wil say to Not my people: My people art thou: and it shall say: Thou art my God.

d The Apostles S. Paul. Rom. 9. v. 25. and S. Peter. ep. 1. c. 2. v. 10. expound this place of the conuersion of Gentiles to Christ.

## CHAP. III.

*The prophet is commanded againe to loue an aduoutresse: 3. whom he maketh long to expect her husband: to signifie Gods loue to the Synagogue: 4. and the Iewes state in the new testament. 5. who at last shall be conuerted to Christ.*

- 1 **A**Nd our Lord sayd to me: Yet againe goe, loue a woman *a* Norwithstanding sinners forsake God, yet he offereth them new grace, beloued of her friend, and an aduoutresse; *a* as our Lord loueth the children of Israel, and they haue respect to strange goddes, and loue the kernels of grapes. † And I \* digged her vnto me for *b* fiftene peeces of siluer, and for a core of barley, and for halfe a core of barley. † And I sayd to her: Thou shalt expect me manie dayes: thou shalt not fornicate, & thou shalt be no mans: but I also wil expect thee. † Because manie dayes shall the children of Israel sit without king, & without prince, and without sacrifice, and without altar, and without ephod, and without *c* theraphim. † And after this the children of Israel shall returne, & shall seeke the Lord their God, and Dauid their king: and they shall dread at the Lord, and at his goodnes in the last dayes.

*ning from seruice of idols, receiue of God temporal poore meanes to liue, not 30. peeces of siluer, & three cores of wheat, that is, beleueing in the B. Trinitie, & keeping the tenne commandments, they might possesse life euerlasting, but halfe so much, neither wheate but barley, til nere the end of the world: vvhhen they shall be conuerted to Christ. c Theraphim signifying images good or bad, bring here ioyned with king, prince, sacrifice, altar, & ephod, must nedes signifie lawfull images, such as were religiously vsed in the temple of God. 3. Reg. 7. 7. 36.*

*Diuers great finnes of both kingdomes, 3. are the cause of great punishments threatned, 15. yet the finnes of Iuda are lesse excusable, because they haue more meanes to serue God.*

*a* Children of Israel importe the whole people of the tennē, & xlv tribes, so he speaketh to al til. v. 15.

*b* Knowledge of God includeth the keeping of his commandments For he that faith; he knoweth God, and keepeth not his commandments, is a lyer. i. Ioan.

2. 7. 4.

*c* Function of priests which is properly sacrifice, being taken away, al spiritual offices decay therewith.

*d* The hostes offered for finnes.

*e* Certaine finnes more then others do obscure mans vnderstanding, but spiritual fornication blindeth the hart aboue al other vices.

**H**EARE the word of our Lord ye *a* children of Israel, because there is iudgement to our Lord with the inhabitants of the land : for there is no truth, and there is no mercie, and there is *b* no knowledge of God in the land. † Cursing, and lying, and manslaughter, and theft, and aduoutrie haue ouerflowed, and bloud hath touched bloud. † For this shal the land *moorne*, and euerie one shal be weakened that dwelleth in it, in the beast of the filde, and in the foule of the heauen : yea and the fishes of the sea shal be gathered together. † But yet let not euerie man iudge : and let not a man be rebuked : for thy people are as those, that gaynesay the priest. † And thou shalt fal to day, and the prophete also shal fal with thee : in the night I made thy mother hold her peace. † My people haue held their peace, because they had not knowledge : because thou hast repelled knowledge, I wil repel thee, *c* that thou doe not the function of priesthood vnto me : and thou hast forgotten the law of thy God, I also wil forget thy children. † According to the multitude of them so haue they sinned to me : their glorie I wil change into ignominie. † They shal eat *d* the finnes of my people, and at their iniquitie shal lift vp their soules. † And as the people, so shal the priest be : & I wil visite their wayes vpon them, and their cogitations I wil render to them. † And they shal eat and shal not be filled : they haue fornicated, and haue not ceased : because they haue forsaken our Lord in not obseruing. † Fornication, and wine, and drunkenes take away the hart. † My people hath asked in their wood, and their staffe hath declared vnto them : for *e* the spirit of fornications hath deceiued them, and they haue fornicated from their God. † Vpon the heads of mountaines they did sacrifice, and vpon litle hilles they burnt incense : vnder the oke, and the poplartree, and the terebinth, because the shadow thereof was good : therefore shal your daughters fornicate, and your spoues shal be aduoutresses. † I wil not visite vpon your daughters when they shal fornicate, and vpon your spoues when they shal commit aduoutrie : because they themselves conuerst with harlots, and with the effeminate they did sacrifice,



- sacrifice, and the people not vnderstanding shal be beaten.
- 15 † If thou fornicate f<sup>r</sup> o Israel, at the least let not Iuda offend: and enter ye not into Galgal, and goe not vp into Bethauen,
- 16 neither sweare ye: Our Lord liueth. † Because Israel hath declined as a wanton cow: now wil our Lord feede them, as a
- 17 lambe in latitude. † Ephraim is partaker of idols, let him alone. † Their banker is separated, with fornication they haue
- 18 fornicated: the protectours therof loued to bring ignominie.
- 19 † The spirit hath bound him in his winges, and they shal be confounded at their sacrifices.

## CHAP. V.

*The prophet reprehendeth the priestes, and princes of both kingdomes, for drawing the people to idolatrie. 8. denouncing captiuitie for the same.*

- 1 **H**EARE ye this: o priestes, and attend ye house of Israel, and you the kinges house harken: because there is iudgement for you, because you are become a snare to speculation,
- 2 and a nette spread vpon Thabor. † And victims you haue declined into the depth: and I the teacher of them al. † I know Ephraim, and Israel is not hid from me: because now hath
- 3 Ephraim fornicated, Israel is contaminated. † They wil not geue their cogitations to returne to their God: because the spirit of fornications is in the middes of them, and they haue
- 4 not knowne the Lord. † And the arrogancie of Israel shal answer in his face: and Israel, and Ephraim shal fall in their iniquitie, Iudas also shal fall with them. † In their flockes, and in
- 5 their heardes they shal goe to seeke the Lord, and shal not finde: he is taken away from them. † They haue prevaricated against the Lord, because they haue begotten strange children: now shal a moneth deuoure them with their partes.
- 6 † Sound with the trumpet in Gabaa, and with the shaulme in Rama: howle ye in Bethauen, behind thy backe o Beniamin
- 7 † Ephraim shal be in desolation in the day of correction: in the tribes of Israel I haue shewed faith. † The princes of Iuda
- 8 are become as they that take the bound: I wil power out my wrath as water vpon them. † Ephraim is suffering calumnie, broken in iudgement: because he began to goe after filthines.
- 9 † And I as it were a mothe to Ephraim: and as the rotte to the house of Iuda. † And Ephraim saw his sicknes, and Iudas his
- 10 band: and Ephraim went to Assur, and sent to the king reuenger: and he shal not be able to heale you, neither shal he be
- 11 able

f It was a greater sinne in the kingdom of Iuda to commit idolatrie, where they had the publike true seruice of God in the temple, then in Israel where Ieroboam had set vp calves, and forbid the people from going to Ierusalem.

:: There were no true priests in the tenne tribes (3. Reg. 12.) but he calleth them by the title which they vsurped falsely pretending to do the offices of right Priestes.

:: The captiuitie is here described not only in bare wordes but as in fait it shal happen with tumultes of vvarre sounding of trumpets, crying, howling &c.

able to loose the band from you. † Because I as it were a lionesse to Ephraim, and as a lions whelp to the house of Iuda: I, I wil take, and goe: I wil take away, and there is none that can deliuer. † Going I wil returne to my place: vntil you sayle 15 and seeke my face.

## CHAP. VI.

*By afflictions the people wil returne to God, and hope in Christ to come. 4. both the kingdomes sinning (6. and thincking to be spared for their sacrifices, neglecting workes of mercie) 7. shal be punished. 11. but at last deliuered from captiuitie.*

<sup>a</sup> God vvho punisheth, is alwayes ready to heale sinners, if they vvil repent. <sup>b</sup> S. Paul (1. Cor. 15. v. 4.) not only teaching Christs Resurrection, but also expressly saying the third day, according to the Scriptures semeth to vnderstand this place, vvhere & in no other place, the day is so cerly expressed.

**I**N their tribulation early they wil rise vp to me: Come, and 1 let vs returne to our Lord. † Because he <sup>a</sup> hath wounded, 2 and wil heale vs: he wil strike, and wil cure vs. † He wil reuiue 3 vs after two dayes: in <sup>b</sup> the third day he wil raise vs vp, and we shal liue in his sight. We shal know, and we shal folow, that we may know our Lord. As the morning light, is his coming forth prepared, and he wil come to vs as a shower timely, and late to the earth. † What shal I do to thee Ephraim? what shal 4 I doe to thee Iuda? your mercie as a morning clowd, and as the dew passing away in the morning. † For this haue I hewed 5 in prophets, I haue killed them in the wordes of my mouth: and thy iudgements shal come forth as the light. † Because I 6 would mercie, & not sacrifice: and the knowledge of God more then holocausts. † But they as Adam haue transgressed the 7 covenanr, there haue they preuared against me. † Galaad <sup>a</sup> 8 citie of them that worke idol, supplanted with blood. † And 9 as it were the iawes of men that are robbers, partaker with the priests, of them that in the way kil those that passe out of Sichem: because they haue wrought wickednes. † In the 10 house of Israel I saw an horrible thing: there the fornications of Ephraim: Israel is contaminated. † Yea and thou Iuda put 11 thee an hatuest, when I shal conuert the captiuitie of my people.

Mat.  
7. 13.

## CHAP. VII.

*Since Ieroboam made schisme in religion that kindom hath fallen into manie distresses: 10. and not repenting shal indure more.*

<sup>a</sup> God punishing al the Iewes by diuiding their

**V**VHEN <sup>a</sup> I would heale Israel, the iniquitie of Ephraim 1 was reueled, and the malice of Samaria, because they haue wrought lying, and the theefe hath entered in spoyling, the

- 2 the robber without. † And lest perhaps they may say in their hartes, that I haue remembered al their malice: now haue their owne inuentions compassed them, they haue bene done before me. † In their malice they haue reioyced the king: and in their lies the princes. † Al they committing aduourtie, as it were an ouen heated of the baker: the ciue was quiet a litle from the comition of leauen, til the whole was leuened.
- 5 † The day of our king, b the princes begane to rage by reason of wine: he stretched out his hand with the scorners. † Because they haue applied their hart as an ouen, when he lay in wayre for them: he slept al the night baking them, in the morning himself heated as a fire of flame. † Al were heated as an ouen, and haue deuoured their iudges: al their kinges are fallen: there is none amongst them that crieth vnto me. † Ephraim him self was c mingled in the peoples: Ephraim is become as harch-baken-bread, d that is not turned. † Strangers haue eaten his strength, and he knew not: yea hore heares also were powred out on him, and he was ignorant. † And the pride of Israel e shal be humbled in his face: neither did they returne to the Lord their God, & they haue not sought him in al these.
- 11 † And Ephraim is become as a doue seduced, not hauing an hart: they inuocated Egypt, they went to the Assyrians. † And when they shal goe forth, I wil spred my nette vpon them: as a foule of the heauen wil I plucke them downe, I wil beate them according to the hearing of their assemblie. † Wo to them, because they haue reuolted from me: they shal be wasted because they haue preuaticated against me: & I redeemed them
- 14 and they haue spoken lies against me. † And they haue not cried to me in their hart, but they howled in their chambers: vpon wheate and wine they chewed the cudde, they are reuolted from me. † And I haue taught them, and strengthened their armes: and against me they haue thought malice. † They returned, that they might be without yoke: they became as a deceitful bow: their princes shal fal by the sword, for the furie of their tongue. This is their scorning in the Land of Egypt.

## CHAP. VIII.

*The Chaldees shal destroy the temple. 3. But the tenne tribes shal first be carried into captiuitie. 6. for worshipping the image of a calf.*

- 1 **I**N thy throte let there be a trumpet as an eagle vpon :: the house of the Lord: for that they haue transgressed my covenat, :: The temple also in Ierusalem (though

Gggg

not so fowne)  
shal be de-  
stroyed.

∴ But first the  
tenne tribes of  
Israel for their  
general idola-  
trie shal be ca-  
ried into cap-  
tinitie by the  
Assyrians v. 9.  
¶ 4. Reg. 17.

∴ The two tri-  
bes seing the  
miseries of the  
other tenne,  
wvill not pre-  
nent the like  
by penance,  
but thinke to  
escape by for-  
tifying their  
cities.

covenant, and haue preuaricated my law. † Me they shal in- 2  
uocate: My God, we ∴ Israel haue known thee. † Israel hath 3  
cast away the good thing, the enemy shal persecute him.  
† They haue reigned, and not of me: they haue bene princes, 4  
and I knew not: their siluer, and their gold they made idols to  
themselues, that they might perish. † Thy calfe is cast of ô Sam- 5  
maria, my furie is wrath against them. How long can they not  
be clenfed? † Because it self also is of Israel: the workman 6  
made it, and it is not God: because the calfe of Samaria shal be  
as spiders webbes. † Because they shal sow winde, and reape 7  
a whirlewind: there is no standing stalke in it, the bud shal not  
yeld meale: and if it doe yeld, strangers shal eate it. † Israel is 8  
deuoured: Now is he become in nations as an vnclane vessel.  
† Because they went vp to Assur, a wilde asse solitarie to him- 9  
self: Ephraim haue geuen gifts to louers. † Yea and when they 10  
shal hyre the nations with reward, now wil I gather them to-  
gether: and they shal rest a while from the burden of the king,  
and the princes. † Because Ephraim hath multiplied altars to 11  
sinne: altars are made to him vnto sinne. † I wil write to him 12  
my manifold lawes, which haue bene accounted as strange.  
† They shal offer hostes, they shal immolate flesh, and shal 13  
eate, and the Lord wil not receiue them: now wil he remember  
their iniquitie, and wil visite their sinnes: they shal returne into  
Ægypt. † And Israel hath forgotten his maker, and hath built 14  
temples: and ∴ Iudas hath multiplied fenced cities: and I wil  
cast fire on his cities, and it shal deuoure the houses therof.

#### CHAP. IX.

*The tenne tribes shal suffer famine: 12. be deprived of their children: 15  
and made captiue.*

∴ Manie of the  
kingdom of  
Israel by rea-  
son of famine  
and other dis-  
tresses, wvill  
flee into Æ-  
gypt, as both  
this place; and  
the same wor-  
des. ch. 8. v. 13.  
do forethevv.  
s. Ierom. &  
Theodore. v. 6.

**B**E not glad Israel, reioyce not as the peoples: because thou 1  
hast fornicated from thy God, thou hast loued reward a-  
boue al the flores of wheate. † The flore and the wine- 2  
presse shal not feede them, and the wine shal lie to them.  
† They shal not dwel in the land of our Lord: ∴ Ephraim is 3  
returned into Ægypt, and among the Assyrians he hath eaten  
the thing polluted. † They shal not offer wine to our Lord, 4  
and they shal not please him: their sacrifices as the bread of  
mourners: al that shal eate it, shal be contaminated: because  
their bread for their soule, shal not enter into the house of  
our Lord. † what wil you doe in the solemne day, in the day 5  
of the

- 6 of the festiuitie of our Lord? † For behold they are gone forth from destruction: Egypt shal gather them together, Memphis shal burie them: their siluer to be desyred the nettle shal inherite, the burr in their tabernacles. † The dayes of visitation are come, the dayes are come of retributions: know ::
- 7 of thine iniquitie, the multitude also madnes. † The watchman of Ephraim with my God: the prophete is made a snare of ruine vpon al his wayes, madnes in the house of his God. ::
- 8 † They haue sinned deeply, as in the dayes of Gabaa: he wil remember their iniquitie, and wil visite their sinne. † As grapes in the desert I found Israel: as the first frutes of the figtree in the toppes therof I saw their fathers: but they haue entered into Beelphegor, and are alienated into confusion, and are become abominable, as those things, which they loued.
- 9 † Ephraim as a bird hath flown away, their glorie from birth, and from the wombe, and from conception. † But if they shal nourish vp their children, I wil make them without children among men: yea & wo to them, when I shal depart from them.
- 10 † Ephraim, as I saw, :: was Tyre founded in beautie: and Ephraim shal lead out his children to the murderer. † Geue them o Lord, what wilt thou geue to them? Geue them a wombe without children, and drie breasts. † Al their wicked in Galgal, because there I hated them: for the malice of their inuentions I wil cast them forth out of my house: I wil not adde to loue them, al their princes reuolters. † Ephraim is strooken, their roote is dried vp, they shal yeld no fruite. But and if they shal haue issue, I wil kil the best beloued things of their wombe.
- 11 † My God wil cast them away, because they heare him not: and they shal be vagabunds in the nations.

Israel did foolishly propheticke al prosperity to them selues, not inspired by God, but replenished with furie of madnes,

The kingdom of Israel was as proud and insolent as Tyre. Isa. 23. Ezech. 26. 27. & 28.

## CHAP. X.

*After manie benefites, and aduancement, much affliction shal fall vpon the tenne tribes, for their ingratitude towards God.*

- 1 **I** SRAEL a vine a thicke of branches, the fruite is made equal to it: according to the multitude of his fruite he hath multiplied altars, according to the plentie of his land he hath abounded in idols. † Their hart is diuided, now they shal perish: he shal breake their idols, he shal destroy their altars. † Because they wil now say: We haue no king: for we feare not our Lord: and what shal a king do to vs? † You speake wordes of vnprofitable

By how much more & greater benefites Israel receiued of gods so much were they more vngratful.

G g g g g 2

vifion

∴ The house of one of their calves which Jeroboam set vp for their God, other-vvise called. *Bethel.*

∴ From the time that the tribe of Dan, adored an idol vvhich they tooke from Micheas (*Iud. 18. v. 14.* vvhich the other Isra. elices reuenged not) they haue very often either committed or suffered idolatrie, vvhich they ought to haue hindered and therefore shal at last be punished.

vision, and you shal make a couenant: & iudgement shal spring as bitternes vpon the furrowes of theilde. † The king of: *Bethauen* haue the inhabitants of Samaria worshipped: Because his people mourned vpon him, & his temple wardens reioyced vpon him in his glorie, because it departed from him. † For he also was caried vnto Assur, a gift to the king Reuenger: confusion shal take Ephraim, & Israel shal be confunded in his owne wil. † Samaria hath made her king to passe as froth vpon the face of water. † And the excelses of the idol the sinne of Israel shal be destroyed: the burre and the thistle shal grow vp ouer their altars: and they shal say to the mountaines: Couer vs; and to the litle hilles: Fal vpon vs. † From the Dayes ∴ of Gabaa, Israel hath sinned, there they stood: the battel in Gabaa vpon the children of iniquitie shal not apprehend them. † According to my desire I wil chastise them: and the peoples shal be gathered together vpon them, when they shal be chastised for their two iniquities. † Ephraim an heifer taught to loue thrashing, and I haue passed ouer the beautie of her necke: I wil ascend vpon Ephraim, Iudas shal plough, Iacob shal breake the furrowes to him self. † Sow to your selues in iustice, and reape in the mouth of mercie, fallow ground: but the time to seeke our Lord, when he shal come that shal teach you iustice. † you haue ploughed impietie, you haue reaped iniquitie, you haue eaten the fruite of lying: because thou hast trusted in thy wayes, in the multitude of thy strong ones. † A tumult shal arise in thy people: & al thy munitions shal be destroyed as Salmana was destroyed by his house that tooke vengeance on Baal in the day of battel, the mother being dashed in peeces vpon the children. † So hath Bethel done to you, because of the malice of your iniquities.

#### CHAP. XI.

*The kingdom of Israel is further admonished, and threatned, 10. of which tribes manie shal beleue in Christ.*

<sup>a</sup> Literally this is spoken of the people of Israel called Gods sonne (*Exo. 4 v. 23.*) vvhom he deuoured out of

AS the morning passed, hath the king of Israel passed away. 1 Because Israel was a child, and I loued him: and <sup>a</sup> out of Egypt I called my sonne. † They called them, so they departed from their face: they immolated to Baalim, & sacrificed to idols. † And I as it were the nurse of Ephraim, caried them in myne armes: and they knew not that I cured them. † In the cordes <sup>b</sup> of Adam I wil draw them, in the bands of charitie: and

*Isa. 2.  
Apoc. 6*

*Iero. 4.*

*Iudic. 8*

*Mat. 2.*

Gen. 19.

and I wil be to them as lifting vp the yoke vpon their cheekes :  
 5 and I declined to him that he might cate. † He shal not returne  
 into the Land of Egypt, and Assur he his king : because they  
 6 would not conuert. † The sword hath begunc in his cities, and  
 7 it shal consume his elect, and shal cate their heades. † And my  
 people shal hang vpon my returne : but a yoke shal be put  
 8 vpon them together, which shal not be taken away. † how  
 shal I geue thee Ephraim, protect thee Israel? how shal I geue  
 thee as Adama, lay thee as Seboim? My hart is turned within,  
 9 my repentance is disturbed together. † I wil not doe the furie  
 of my wrath : I wil not returne to destroy Ephraim : because  
 I am *c* God, and not *d* man : in the middes of thee the Holie  
 10 one, and I wil not enter into the citie. † They shal walke after  
 our Lord, as a lion wil he roare : because he wil roare, and the  
 11 children of the sea shal feare. † And they shal flie away as a  
 bird out of Egypt, and as a doue out of the Land of the Assy-  
 rians : and I wil place them in their houses, saith our Lord.  
 12 † Ephraim hath compassed me in denying, and the house of  
 Israel in deceite : but Iudas a witnesse is descended with God,  
 and with the sainctes, faithful.  
 and freevil by his loue and charitie : not as beastes are dravven by feare & force.  
 pettic is to haue mercie and to pardon. *d* Man is prone to reuenge and punish.

Egypt but  
 mystically is  
 verified of  
 Christ called  
 out of Egypt.  
 Mat. 2. and is  
 no lesse cer-  
 taine the true  
 mystical sense,  
 the Euangelist  
 indued with  
 the Holie  
 Ghost, so in-  
 terpreting  
 then is the li-  
 teral sense of  
 this or anie o-  
 ther place.  
*b* God draweth  
 men by sweete  
 inuitations by  
 great & manie  
 benefites a.  
 greable to  
 mans nature  
*c* Gods pre-

## CHAP. XII.

*The people by their sinnes procure their owne miseries, 3. not regarding  
 Iacobs verities.*

Gen. 25.  
 7 31.

1 **E**PHRAIM :: feedeth the winde, and soloweth the heate :  
 al the day he multiplieth lying and waste : and he hath  
 made a league with the Assyrians, and he caried oyle into E-  
 2 gypt. † The iudgement therfore of our Lord with Iuda, and  
 visitation vpon Iacob : according to his wayes, and according  
 3 to his inuentions he wil render to him. † In the wombe he  
 supplanted his brother : and in his strength he was directed  
 4 with the Angel. † And he preuailed against the Angel, and  
 was strengthened : and he wept, and besought him : in Bethel  
 5 he found him, an there he spake with vs. † And our Lord the  
 6 God of hostes, the Lord is his memorial. † And thou shalt  
 conuert to thy God : keepe mercie and iudgement, and hope  
 7 in thy God alwayes. † Chanaan in his hand a deceitful balance,  
 8 he hath loued calumnie. † And Ephraim sayd : But yet I am  
 made rich, I haue found an idol to my self : al my labours shal  
 9 not finde me the iniquitie, which I haue sinned. † And I the  
 Ggggg 3 Lord

“ The historie  
of Iacob and  
his children  
written in Ge-  
nesis and Exo-  
dus vvich the  
prophet here  
toucheth,  
sheweth the  
singular bene-  
fites of God  
towards this  
people.

Lord thy God out of the Land of Ægypt, I wil yet make thee  
sitte in tabernacles, as in the dayes of festiuitie. † And I haue  
spoken vpon the prophets, and I haue multiplied vision, and in  
the hand of the prophets I haue bene resembled. † If an idol  
in Galaad, then in vaine were they in Galgal immolating with  
oxen : for their altars also as heapes vpon the furrowes of the  
filde. † :: Iacob fled into the countrie of Syria, and Israel serued  
for a wife, and for a wife he kept her. † But by a prophete our  
Lord brought Israel out of Ægypt : and by a prophete he was  
preserued. † Ephraim hath prouoked me to wrath in his bit-  
ternes, and his blood shal come vpon him, and his reproch his  
Lord wil restore to him.

Gen.  
Exo.

### CHAP. XIII.

*For their obstinacie in idolatrie, 7. greates plaques are threatned: 10. from  
which none shal be able to deliuer them. 14. But at last Christ coming wil  
redeme al by his deash.*

“ V When Iero-  
boam first set  
vp the calves  
to be adored  
the people had  
horroure ther-  
of yet consen-  
ted thereto.  
b and shortly  
after some ad-  
ded the idol of  
Baal. 3 Reg. 16.  
c and of other  
idols: as this  
place testifieth  
d Euils that  
happen are al  
of mans owne  
procurement  
by his sinnes:  
vvhherof God  
is no way the  
auctor or  
cause:  
e vvho of his  
part doth al  
for the helpe  
of man: for  
vvhether he  
punish or par-  
don, al is to

**E**PHRAIM a speaking, horroure inuaded Israel: and he  
sinned b in Baal, and died. † And now they haue added to  
sinne : and they haue made to themselues c a molten of their  
siluer as it were the similitude of idols, the whole is the worke  
of craftsmen : to these they say : Immolate men adoring  
calues. † Therefore they shal be as a morning cloude, and as a  
morning dew passing away, as dust caught with a whirlewind  
out of the floore, and as smoke out of the chimnie. † But I  
the Lord thy God out of the Land of Ægypt : and God beside  
me thou shalt not know, and there is no Sauour beside me.  
† I knew thee in the desert, in the land of wilderness. † Ac-  
cording to their pastures they were filled, and were made ful :  
they haue lifted vp their hatt, and haue forgotten me. † And  
I wil be vnto them as a lionesse, as a leopard in the way of the  
Assyrians. † I wil meete them as a beare her yong being vio-  
lently taken away, and I wil breake in sunder the inner partes  
of their liuer: and wil consume them there as a lion, the beast  
of the fildes shal reare them. † d Perdition is thine ô Israel :  
e onlie in me thy helpe. † Where is thy king ? Now especially  
let him saue thee in al thy cities : & thy iudges, of whom thou  
saydst : Geue me kings, and princes. † I wil geue thee a king  
in my furie, and wil take him away in mine indignation. † The  
iniquitie of Ephraim is bound rogether, his sinne is hidden.  
† The sorowes of a woman in trauel shal come to him, he a  
sonne

I/a. 4

I. Reg



- sonne not wife: for now he shal not stand the contraſtion of  
 14 the children. † *f* Out of the hand of death I wil deliuer them,  
 1. Cor. 15. from death I wil redeme them: I wil be thy death o death, thy  
 Heb. 2. 15 bitte wil I be o hel, consolation is hidden from mine eyes. † Be-  
 Eccl. 19. cause he shal diuide betwen bretheren: our Lord wil bring  
 a burning winde rising from the desert: and it shal drie vp  
 the vaines, and shal make his fountaine desolate, and he shal spoyle  
 the treasure of euerie vessel that is to be desired.

led *malumpaine*, the euil of paine. *Amos* 3. v. 6. but this for amendment during this life, and of iu-  
 ſtice after death. *f* This can not be vnderſtood of temporal death, from vvhich God vvil not  
 deliuer men, nor of violent death, from vvhich he vvould not deliuer thoſe that were ſlaine by  
 the Aſſyrians, but neceſſarily of eternal death, from vvhich the iuſt ſhal be deliuered

## CHAP. XIII.

*The prophet forewarning the people of their future afflictions, 2. exhor-  
 teth them to repentance, and confeſſion of their ſinnes: 5. foreſhewing  
 that God wil geue much grace to the penitent. 10. At which myſteries  
 only the godlie wiſe ſhal underſtand.*

- 1 **L**ET Samaria *a* periſh, becauſe ſhe hath ſtirred vp her God  
 to bitterneſſe: let them periſh by the ſword, let their litle  
 ones be daſhed, and let the women with child be cut in ſunder.  
 2 † Conuert o Iſrael to our Lord thy God: becauſe thou art fal-  
 3 len in thine iniquitie. † Take wordes with you, and conuert  
 to our Lord, and ſay to him: Take away al iniquitie, and re-  
 4 ceiuue good: and we wil render the values of our lippes. † Aſſur  
 ſhal not ſaue vs, we wil not mount vpon horſe: neither wil  
 we ſay any more: Our goddeſſe the worke of our handes: be-  
 5 cauſe thou wilt haue mercie on that pupil, which is in thee. † I  
 6 wil heale their contraſtions, I wil loue them voluntarily: be-  
 cauſe my furie is auerted from them. † I wil be as dew, Iſ-  
 7 rael ſhal ſpring as the lillie, and his roote ſhal breake forth  
 as that of Libanus. † His boughes ſhal goe, and his glorie ſhal  
 8 be as the oliuetree: and his ſmel as of Libanus. † They ſhal be  
 conuerted that ſitte vnder his ſhadow: they ſhal liue with  
 9 wheate, and they ſhal ſpring as a vine: his memorial as the  
 wine of Libanus. † Ephraim what haue I to doe any more with  
 10 idols? I wil heare, and I wil direct him as a verdant firretree:  
 out of methy fruit is found. † *c* Who is wiſe, and ſhal vnder-  
 ſtand theſe thinges? of vnderſtanding, and ſhal know theſe  
 thinges? becauſe the wayes of our Lord be right, and the iuſt  
 ſhal walke in them: but preuaricatours ſhal fal in them.

this (and other prophetes) yet the iuſt ſhal know ſo much as is neceſſarie. *S. Ierom. in proem.  
 S. Aug. li. 18. c. 28. ciuit.*

THE

*a* Such impre-  
 cations in ho-  
 lie ſcriptures  
 are ſometimes  
 only prediſti-  
 ons, as *Pſal.* 68.  
 7. 25. & ſo here  
 is prophesied  
 what ſhal hap-  
 pen to the Iſ-  
 raelites in Aſ-  
 ſyria. *S. Ierom.*  
 ſometimes are  
 the zelous de-  
 ſires of Sain-  
 tes confor-  
 mable to Gods  
 iuſtice. as *Pſal.*  
 142. v. 6. 7. 8. 9.  
*b* VVhen the  
 Iſraelites ſhal  
 conuert to  
 God, as ſome  
 did vvhē  
 Chriſt came,  
 and manie wil  
 nere the end  
 of the vvorld,  
 then Chriſt  
 wil heale the.  
*c* No humane  
 vvirte is able  
 to vaderſtand



## THE PROPHECIE OF IOEL.

Ioel prophesied the same time with Osee.

Especially to the two tribes.

The contents.

**I**OEL the sonne of Phatuel borne in Bethoron, of the tribe of Issachar; prophesied the same time, or part thereof, with Osee, according to S. Ieromes rule, approved by most expositors, that when anie of these twelve Prophetes expresseth not what time he writte, the same time is understood which the precedent prophet noteth. He prophesied to the kingdom of Iuda, as appeareth by expresse mention of Sacrifice, Priestes, house of God, Ierusalem, and Sion; but describeth also the whole land of twelue tribes, consumed by the Eruke, Locust, Bruke, and Blast. And after the euerſion of the former people, the coming of the Holie Ghost vpon the seruants of God men and women: the 120. faithful gathered in the chamber in Sion. Finally foreshewing the general Iudgement, and future eternal world.

S. E  
de v  
Patr

S. I  
Epi  
Paul

## CHAP. I.

*The Chaldees shal miserably waste the kingdom of Iuda: 9. take away sacrifice by destroying the temple: 10. and so make the land barren spirituallly, and temporally.*



**H**E word of our Lord, that was made to Ioel the sonne of Phatuel. † Heare this ye ancients, and harken with your eares al ye inhabitants of the land: if this hath bene done in your dayes, or in the dayes of your fathers? † Vpon this :: tel you to your children, and your children to their children, and their childred to an other generation. † " The residue of the eruke hath the locust eaten; & the residue of the locust hath the bruke eaten, and the residue of the bruke hath the blast eaten. † Awake you that be drunke, and weepe, and howle al ye, that drinke wine in sweetnes: because it is perished from your mouth. † For a nation is ascended vpon my land, strong & innumerable: 6 his teeth as the teeth of a lion: and his cheekteeth as of a lions whelpe. † He hath layd my vineyard into a desert, and hath pilled of the barke of my figtree: stripping he hath spoiled it, and cast it forth: the boughes thereof are made white. † Mourne as a virgin girded with sackcloth vpon the husband of her youth. † :: Sacrifice and libation is perished out of the house of our Lord: the priests our Lords ministers mourned. † The region is destroyed, the ground hath mourned: because 10 the

:: Prophecies pertaine not only to those that then live, when they are uttered, but also to al posteritie, even to the end of the world, that it may appeare what is fulfilled, and what yet resteth to come in due time.

:: VVhen Ierusalem was taken and the

- the wheate is wasted, the wine is confounded, the oyle hath  
 11 languished. † The husbandmen are confounded, the dressers  
 of vines haue howled vpon the wheate, and the barley, because  
 12 the haruest of the filde is perished. † The vineyard is con-  
 founded, and the figtree hath languished: the pomegraner, &  
 the palmetree, and the appletree, and al the trees of the filde  
 are withered: because ioy is confounded from the children of  
 13 men. † Gird yourselues, and mourne ye priests, howle ye  
 ministers of the altar: goe in, lie in sackcloth ye ministers  
 of my God: because sacrifice & libation is perished out of the  
 14 house of your God. † :: Sanctifie ye a fast, cal an assemblie,  
 gather together the ancients, al the inhabitants of the land into  
 15 the house of your God: and crie ye to our Lord: † A a a, for  
 the day: because the day of our Lord is at hand, and as destru-  
 16 ction from the mightie it shal come. † Why, are not the vi-  
 ctuals perished before your eyes, ioy and exultation out of the  
 17 house of our God? † The beastes are cotted in their dung, the  
 barnes are destroyed, the storehouses are dissipated: because  
 18 the wheate is confounded. † Why groned the beast, why lowed  
 the flockes of the heard? because there is no pasture for them:  
 19 yea and the flockes of the cattel are perished. † To thee ô Lord  
 wil I crie: because fire hath eaten the beautiful thinges of the  
 desert, and the flame hath burnt al the trees of the region.  
 20 † Yea and the beastes of the filde, as a garden bed thirsting for  
 a shower, haue looked vp to thee, because the fountaines of  
 waters are dried vp, & fire hath deuoured the beautiful thinges  
 of the desert.

Temple de-  
 stroyed by the  
 Babylonians,  
 the sacrifice  
 necessarily  
 ceased accord-  
 ing to this  
 and other pro-  
 phecies.

:: Fasting, pray-  
 ing and other  
 good vvorke  
 of manie as-  
 sembling to-  
 gether, are an  
 especial mea-  
 nes to appease  
 Gods vvrath,  
 prouoked by  
 former sinnes.

### ANNOTATIONS. CHAP. I.

4. *The residue of the erue, locust, bru'e, blast.* ] *Eruca* a vvorme that destroyeth  
 herbes and frumtes, *Locusta*, a fleeing beast with long hinder legges, destroying  
 corne, and fruite; *Bruchus*, an other fleeing litle beast, that deuoureth not only  
 fruite, but also the leaues of trees; and *Rubigo*, the blast, or burning myst, that  
 consumeth the eares of corne euen to dust; do metaphorically signifie the Chal-  
 dees, and other souldiars of sundrie nations, in the armie of Nabuchodonosor,  
 inuading & wasting the kingdom of Iuda. And that at foure seueral times euer  
 worse & worse. First when Nabuchodonosor beseegeing Ierusalem subdued king  
 Ioakim and his kingdom, taking hostages for assurance of subiection (amongst  
 1. which were Daniel, and the other three children) and caried avway part of the  
 holie vessel of the Temple. 4. *Reg* 24. v. 1. The second, when eight yeares after  
 Nabuchodonosor returned, and killed king Ioakim for rebelling, and caried  
 his sonne king Ioachin (otherwise called Iechonias) into Babylon, with his  
 mother, and Ieremie the Prophet, also manie other principal persons, and much  
 riches (*ibidem*. v. 10.) The third when eleuen yeares after he tooke and spoyled

The captiuitie  
 described by  
 the harme of  
 most noysome  
 thinges.  
 Ierusalem  
 foure times  
 spoyled by the  
 Babylonians.

1.

2.

3.

H h h h

Ierusalem

Ierusalem, destroyed the Temple, killed al king Sedecias sonnes in his sight, then put out his eyes, and caried him blinde into Babylon, w<sup>th</sup> much more people and spoyle. 4. Reg. 25. Fourthly w<sup>hen</sup> shortly after he sent Nabuzardan general of his armie, and caried avway more men and wealth, leaving only the basest people to til the land. *ibidem* 7. 8. Al vv<sup>h</sup>ich thevveth clerly the fulfilling of this Prophecie according to the historical letter. Inlike sorte vve might explicate the rest of this, and other prophetes, but it is not our purpose to be so large. Much lesse to prosecute the Mystical sense vv<sup>h</sup>ich is manifold, as appeareth in the vvorkes of the ancient Fathers. VVherof see F. Francis Ribera.

## CHAP. II.

*The Chaldees wil assault & afflict the Jewes w<sup>ith</sup> great violence. 12. After humble repentance in captivitie, 18. Gods benignitie wil comforte them. 23. w<sup>ith</sup> abundance of spiritual grace by Christ: 28. sending also the Holie Ghost. 30. And terrible signes before the day of Iudgement.*

**a** Prophets do often speake in such phrase as if they admonished the people vv<sup>h</sup>at to doe, vv<sup>h</sup>en in dede they foreshev vv<sup>h</sup>at they wil do in their distresses:  
**b** In the time vv<sup>h</sup>en God wil suffer affliction to fal vpon them for their sinnes.

**S**O VND ye **a** with the trumpet in Sion, howle in my holie 1  
mount, let al the inhabitants of the land be troubled: Be-  
cause **b** the day of our Lord cometh, † because the day of 2  
darkenes, and of mist is neere, the day of clowde, and whitle-  
wind: as the morning spred vpon the montaines much people  
& strong: the like to it hath not bene from the beginning, and  
after it shal not be euen vnto the yeares of generation & gene-  
ration. † Before the face therof a deuouring fyre, and after it **a** 3  
burning flame: the land before it as it w<sup>ere</sup> a garden of pleasure,  
and after it the wildernes of a desert, neither is there that can  
escape it. † As the appearance of hortes, their appearance. & as 4  
horsemen so shal they runne. † As the sound of chariots vpon 5  
the toppes of mountaines shal they leape, as the sound of a  
flame of fire deuouring stubble, as a strong people prepared to  
battel. † At his presence the people shal be vexed: al visages 6  
shal be made like a pottle. † They shal runne as valients: as men 7  
of warre they shal scale the wal: the men shal march in their  
wayes, & shal not decline from their pathes. † None shal presse 8  
his brother; they shal walke euerie one in his owne pathe: yea  
& through the vvindowes they shal fal, & shal \* not demolish. 9  
† They shal enter the city: they shal runne on the wal, they shal  
climbe the houses, by the vvindowes they shal enter as a theefe. 10  
† At his presence the earth hath trembled, the heauens are mo-  
ued: the sunne and moone are darkened, and the starres haue  
withdrawne their shining. † And our Lord hath geuen his 11  
voice before the face of his host: because his camps are exce-  
ding manie, because strong & doing his vvord: for great is the  
day of our Lord, & terrible exceedingly: and vv<sup>h</sup>o shal susteyne  
it? † Now therfore sayth our Lord: **c** Conuert to me in al your 12  
hart,

\* taken  
harme.

I/sa. 11.  
Ezec. 32  
Mat. 24  
Iere. 50.  
Amos. 5  
Sopho. 1

**c** For better  
mouing the  
hart to true

p/sal. 85.

- 13 hart, *d* in fasting, and in weeping, and in mourning. † And  
 rent your hartes, and not your garments, and turne to the Lord  
 your God: because he is benigne and merciful, patient and of  
 14 much mercie, & readie to be gracious vpon the malice. † Who  
 knoweth if he wil conuert, and forgeue, and leaue after him  
 benediction, sacrifice and libament to the Lord your God?  
 15 † Sound ye with the trumpet in Sion, sanctifie a fast, call an  
 16 assemblie, † gather together the people, sanctifie the Church,  
 assemble the ancients, gather together the litle ones, and them  
 that sucke the breastes: let the bridegrome goe forth of his  
 17 chamber, and the bride out of her bride chamber. † Between  
 the porch and the altar the priests our Lords ministers shal  
 weepe, and shal say: Spare o Lord, spare thy people: and geue  
 not thine inheritance into reproch, that the nations haue do-  
 minion ouer them. Why say they in the peoples: Where is  
 18 their God? † Our Lord hath bene *e* zealous to his land, and  
 19 hath spared his people. † And our Lord answered, and sayd  
 to his people: Behold *f* I wil send you corne, and wine, and  
 oyle, and you shal be replenished with them: and I wil geue  
 20 you no more to be a reproch in the Gentils. † And him that is  
 from the North, I wil make far from you: and I wil expel him  
 into a land vnpassable, & desert, his face against the east sea, and  
 his extreme part to the last sea: & his stinke shal ascend, & his  
 21 rottennes shal ascend, because he hath done proudly. † Feare not  
 o land, reioyce & be glad: because our Lord hath magnified to  
 22 doe. † Feare not ye beastes of the region: because the beautiful  
 thinges of the desert are sprung, because the tree hath brought  
 his fruite, the figtree, and the vine haue geuen their vigour.  
 23 † And ye children of Sion reioyce, and be ioyful in the Lord  
 your God: because he hath geuen you a doctour of iustice, and  
 he wil make the early and the late shewre to descend to you  
 24 as in the beginning. † And the fiores shal be filled with  
 wheate, and the presses shal ouerflow with wine, and oyle.  
 25 † And I wil render you the yeares, which the locust, the bruke,  
 and the blast, and the eruke hath eaten: my great strength,  
 26 which I haue sent vpon you. † And you shal eate eating, and  
 shal be filled: and you shal praise the name of the Lord your  
 God, that hath done meruels with you, and my people shal not  
 27 be confounded for euer. † And you shal know that I am in  
 the middes of Israel: & I the Lord your God, and there is none  
 besides: and my people shal not be confounded for euer.

H h h h h 2

† And

repentance:  
*d* God requir-  
 eth these ex-  
 ternal workes  
 of penance.  
 And where the  
 same are want-  
 ing, at least in  
 vvil, it is a ma-  
 nifest signe  
 that the hart  
 is not truly po-  
 nitent. *S. Ierom.*

*e* Zele is an in-  
 dignation ris-  
 ing of loue:  
 when one  
 seethanie per-  
 son, or thing,  
 which he lo-  
 ueth contem-  
 ned, or vvron-  
 ged, So God  
 hath zeale for  
 his people;  
 when they are  
 vniustly affli-  
 cted, more of  
 the malice of  
 their afflicters  
 then for iu-  
 stice. Yet God  
 suffereth often  
 times his peo-  
 ple to be puni-  
 shed for their  
 full correction  
 and for their  
 more merite.  
*f* So that  
 which God  
 here promi-  
 seth by his  
 prophet, tou-  
 ching his pro-  
 tection and

deliuerie of  
his people, was  
not fulfilled til  
after the fe-  
uentic yeares  
of their cap-  
tinitie, nor  
then fully, but  
is verified in  
those that be-  
leue in Christ.  
And especially  
after this life,  
vwhen his glo-  
rious Saints  
shal liue in eternal ioy. & That this is a plaine prophecie of the mission of the Holie Ghost  
performed on V Whitunday, the fiftith day after Christs Resurrection, and the tenth after his  
Ascension, S. Peter teacheth. *Act. 2.*

† And it shal be after this: & I wil powre out my spirit vpon al  
flesh: and your sonnes, & your daughters shal prophesie: your  
ancients shal dreame dreames, and your yong men shal see vi-  
sions. † Yea and vpon my seruants, and handmayds in those  
dayes I wil powre out my spirit † And I wil geue wonders in  
heauen, and in earth, bloud, and fire, and vapour of smoke.  
† The sunne shal be turned into darkenes, and the moone  
into bloud: before the great and horrible day of the Lord doth  
come. † And it shal be, euerie one that shal inuocate the name  
of the Lord, shal be saued: because in mount Zion, and in Ie-  
rusalem shal be saluation, as our Lord hath sayd, and in the re-  
sidew whom our Lord shal cal.

*Isa. 44  
Ab. 2.*

*Rom. 1*

### CHAP. III.

*After the conuersion of the Iewes to Christ, 2. shortly foloweth the general  
Iudgement. 3. where euerie one according to their desertes, shal receiue  
(expressed here in parabolical speech) 7. & 19. the wicked euerlasting  
paine: 18. & 20. and the blessed eternal ioy.*

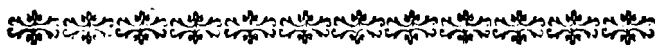
*a* S. Ierom and  
most other ex-  
positors vnder  
stand this chap-  
ter of the ge-  
neral Iudge-  
ment, though  
some expound  
it of the relax-  
ation of the  
Iewes from  
captiuitie, and  
of the punish-  
ment of their  
enemies.  
*b* And so Iosa-  
phat is literal-  
ly vnderstood  
the place on  
the east side  
of Ierusalem  
between the  
Temple and  
mount Oliuet  
whence our  
Sauour ascen-

**B**ECAUSE loc *a* in those dayes, and in that time when I  
shal conuert the captiuitie of Iuda, and Ierusalem. † I wil  
gather together al Nations, & wil lead them into the valley of  
Iosaphat: and I wil plead with them there vpon my people,  
and myne inheritance Israel, whom they haue disperfed in the  
nations, and haue diuided my land. † And vpon my people  
they haue cast lot: and boy they haue geuen to be a strumpet,  
and wench they haue sould for wine that they might drinke.  
† But what is to me and to you o Tyre, and Sidon, and al the  
border of the Palesthines? what, wil you render me reuenge?  
and if you doe reuenge against me, I wil soone render you  
quickly recompence vpon your head. † For my siluer, and my  
gold you haue taken: and my desirable thinges, and most  
beautiful you haue caried into your temples. † And the chil-  
dren of Ierusalem you haue sold to the children of the Greekes  
that you might make them far of from their coasts. † Behold  
I wil rayse them vp out of the place, wherein you haue sold  
them: and I wil turne your retribution vpon your owne head.  
† And I wil sel your sonnes, & your daughters into the handes  
of the children of Iuda, and they shal sel them to the Sabreans,  
a nation far of, because our Lord hath spoken. † Proclaime ye  
this

- this in the Gentils: sanctifie battel, rayse vp the strong: let  
 10 them come, let al the men of warre come vp. † Cut your  
 ploughes into swordes, and your spades into speares. Let the  
 11 weake say: That I am strong. † Breake out, and come al ye  
 nations from round about, and be gathered together: there  
 12 wil our Lord make al thy strong ones to be slaine. † Let them  
 arise, and let the Gentils ascend into the valley of Iosaphat:  
 13 because there I wil sit, to iudge al nations round about. † Put  
 in the sithes, because the haruest is ripe: come, and descend,  
 because the presse is ful, the presses runne ouer: because their  
 14 malice is multiplied. † c Peoples peoples in the valley of d con-  
 cision, because the day of our Lord is nigh in the valley of con-  
 15 cision. † The sunne and the moone are darkened, and the  
 16 starres haue withdrawen their shining. † And our Lord wil  
 roare out of Sion, and out of Ierusalem he wil geue his voice:  
 and the heauens, & the earth shal be moued, and our Lord the  
 hope of his people, and the strength of the children of Israel.  
 17 † And you shal know that I am the Lord your God dwelling  
 in Sion my holy mount: and Ierusalem shal be holie, & stran-  
 18 gers shal passe through it no more. † And it shal be in that day:  
 the mountaines shal distill sweetnes, and the hilles shal flow  
 with milke: and through al the riuers of Iuda shal runne wa-  
 19 ters: & a fountaine shal issue out of the house of the Lord, and  
 shal water the torrent of thornes. † Egypt shal be into deso-  
 lation, & Idumea into a desert of perdition, for that they haue  
 done vniustly against the children of Iuda, and haue shed in-  
 20 nocent blood in their land. † And Iewrie shal be inhabited for-  
 21 euer, and Ierusalem vnto generation and generation. † And I  
 wil cleanse their blood, which I had not cleansed: and the Lord  
 wil dwell in Sion.

ded into hea-  
 uen. Neither  
 is there anie  
 reason why  
 the Iudge-  
 ment should  
 rather be in  
 an other place  
 seeing this is  
 expressed by  
 name, signify-  
 ing: The Iudge-  
 ment of our  
 Lord.

c This dupli-  
 cation of the  
 word peoples  
 importeth an  
 innumerable  
 multitude in  
 that valley of  
 concision (also  
 repeated) to  
 signifie, that  
 there al Gods  
 enemies shal  
 be vitterly dam-  
 ned to eternal  
 destruction, as  
 it vvere cut in  
 peeces, as fuel  
 to the fire of  
 hel Psal 118.  
 v. 4. Our iust  
 Lord wil cut  
 the neckes of sin-  
 ners.



## THE PROPHECIE OF AMOS.

**A**MOS a heardefman of Thecua in the tribe of Zabulon, was  
 inuied with the spirite of prophecie about the same time with  
 Olee, and Ioel, in the reigne of Ozias king of Iuda, and of Ieroboam sonne  
 of Iosias king of Israel in Metaphores, and other obscure speeches agreeable to  
 his pastoral education, but profound in sense, prophecieth especially a-  
 gainst the kingdom of Israel, and diuers Gentiles; partly also against  
 Iuda, foreshewing their afflictions for their sinnes; but at last the vocation  
 of al Nations to Christ, with abundance of spirital graces in his Church.

Jerom.  
 pist ad  
 nulin.

Amos proph-  
 cied the same  
 time vvith O-  
 lee, and Ioel.

Especially.  
 Against the  
 tenne tribes,

H h h h h;

CHAP.

*In the reigne of Ioſias in Iuda, and of Ieroboam in Iſrael, this prophet Amos, 3. threatneth Damafcus, 6. Gaza, 8. Azotus, and other Philiftians. 9. Tyre, 11. Idumea, 13. and Ammon, for their obſtinacie in ſinne, abuſing his long patience.*

As David was called from keeping ſhepe, made a king, & a Prophet: ſo Amos being a ſhepherd or hearde man was alſo made a Prophet.

*b* Joſephus. *li. 9. c. 1. Antiq.* ſayeth this earthquake happened when king Ozias preſumed to offer incenſe, but it muſt nedes be vnderſtood of a former, in the dayes of Ieroboam, *v. 1.* who died in the 38. yeare of Ozias *2. Par. 26.* at leaſt 14. yeares before his depoſition: for he reigned in *al. 52.*

*c* Three ſignifie the multitude of their ſinnes: for three is the fiſt number that is called manie, or may be called al.

*d* and foure ſignifie exceſſe in multitude, ſe



HE wordes of Amos, who was among a the 1  
paſtours of Thecua: Which he ſaw vpon Iſrael in  
the dayes of Ozias the king of Iuda, and in the  
dayes of Ieroboam the ſonne of Ioas the king of  
Iſrael two yeares before *b* the earthquake. † And he ſayd: Our 2  
Lord wil roare out of Sion, and out of Ieruſalem he wil geue  
his voice: & the beautiful places of the paſtours haue mourned  
and the toppe of Carmel is withered. † Thus ſayth our Lord: 3  
Vpon *c* three wickedneſſes of Damafcus, and *d* vpon foure  
I wil not conuert it: becauſe they haue threshed Galaad with  
yron waynes. † And I wil ſend fyre into the houſe of Azael, 4  
and it ſhal deuoure the houſes of Benadad. † And I wil breake 5  
the barre of Damafcus: and I wil deſtroy the inhabitant out  
of the idol, and him that holdeth the ſceptrer out of the houſe  
of pleaſure: and the people of Syria ſhal be transported to  
Cyrene, ſaith our Lord. † Thus ſaith our Lord: Vpon three wic- 6  
kedneſſes of Gaza, & vpon foure I wil not conuert it, becauſe  
they haue transported a perfect captiuitie, to ſhut it vp in  
Idumea. † And I wil ſend fyre on the wal of Gaza, and it ſhal 7  
deuoure the houſes therof. † And I wil deſtroy the inhabitant 8  
out of Azotus, and him that holdeth the ſceptrer out of Alca-  
lon: and I wil turne my hand vpon Accaron, and the reſt of the  
Philiftims ſhal periſh, ſaith our Lord God. † Thus ſaith our 9  
Lord: Vpon the three wickedneſſes of Tyre, and vpon foure I  
wil not conuert it: becauſe they haue ſhut vpa perfect captiuite  
in Idumea, and haue not remembred the league of bretheren.  
† And I wil ſend fyre vpon the wal of Tyre, it ſhal deuoure 10  
the houſes therof. † Thus ſayth our Lord: Vpon three wicked- 11  
neſſes of Edom, and vpon foure I wil not conuert him: be-  
cauſe he hath perſecuted his brother with the ſword, and hath  
violated his mercie, and hath held his furie longer, and hath  
kept his indignation euen to the end. † I wil ſend fyre into 12  
Theman: and it ſhal deuoure the houſes of Boſra. † Thus ſayth 13  
our Lord: Vpon three wickedneſſes of the children of Am-  
mon, and vpon foure I wil not conuert him: becauſe he hath  
curin

*Ioel.  
Zach*



- cut in sunder the women with childe of Galaad to dilate his  
 14 limire. † And I wil kiddle a fyre in the wal of Rabba: & it shal  
 deuoure the houses therof with howling in the day of battel,  
 and with a whirlewind in the day of commotion. † And  
 \* Melchom shal goe into captiuitie, himself, and his princes  
 together, sayth our Lord.

that, albeit  
 God doth for-  
 geue a multi-  
 tude of sinnes,  
 yet at last for  
 so great ex-  
 celle he haste-  
 neth their pu-  
 nishment.

## CHAP. II.

God also threatneth Moab, 4. Iuda, 6. and Israel, 9. that for ingratitude,  
 12. and other sinnes, they shal be brought into captiuitie.

- 1 **T**Hvs sayth our Lord: Vpon three wickednesses of Moab  
 and vpon a foure I wil not conuert him: because he hath  
 2 burnt the bones of Idumea euen to ashes. † And I wil send  
 fyre into Moab, and it shal deuoure the houses of Carioth:  
 and Moab shal dye in the sound, in the noyse of the trumpet:  
 3 † and I wil destroy the iudge out of the middes of him, and al  
 4 his princes I wil kil with him, sayth our Lord. † Thus saith our  
 Lord: Vpon three wickednesses *b* of Iuda, & vpon foure I wil  
 not conuert him: because he hath cast away the law of our  
 Lord, and not kept his commandments: for their idols haue  
 5 deceiued them, after which their fathers went. † And I wil  
 send fire into Iuda, and it shal deuoure the houses of Ierusa-  
 6 lem. † Thus saith our Lord: Vpon three wickednesses of Is-  
 rael, and vpon *c* foure I wil not conuert him: because he hath  
 7 sold the iust for siluer, and the poore for shoes. † Which bruise  
 the heades of the poore vpon the dust of the earth, and decline  
 the way of the humble: and *d* the sonne and his father haue  
 gone to \* a young woman, that they might violate my holie  
 8 name. † And vpon garments layd to pledge they did lye beside  
 euerie altar: & the wine of the condemned they dranke in the  
 9 house of their God. † But I did cast out the Amorrhite before  
 their face: whose height the height of Cedars, & he strong as  
 an oke: and I destroyed his fruite from aboue, & his rootes be-  
 10 neath. † It is I that made you come vp out of the Land of Æ-  
 gypt, & I ledde you in the desert fourtie yeares, that you might  
 11 possesse the Land of the Amorrhite. † And I raysed vp of your  
 sonnes to be prophets & of your yongmen Nazareites, is it not  
 12 so o children of Israel, sayth our Lord? † And you dranke wine  
 to the Nazareites: and the prophets you commanded, saying:  
 13 Prophecie not. † Behold I wil creake vnder you, as a wayne  
 14 creaketh loden with hay. † And flight shal perish from the  
 swift,

\* Besides o-  
 ther sinnes of  
 the Moabites,  
 their crueltye,  
 in drawing  
 the bones of  
 the king of I-  
 dumea out of  
 the graue, as S.  
 Ierom testi-  
 fieth by tradi-  
 tion; and their  
 king immola-  
 ting his ovne  
 sonne, 4. Reg.  
 3. exceeded the  
 rest, and ther-  
 fore were at  
 last more se-  
 uerely punish-  
 ed.

*b* The most  
 heynous sinne  
 in Iuda, vvas  
 that hauing  
 the law to in-  
 struct them,  
 they contem-  
 ned, and trans-  
 gressed it.

*c* Israel much  
 more contem-  
 ned the same  
 law of God,  
 & committed  
 the sinnes of  
 al nations.

*d* Sonnes com-  
 mitted incelt

The  
 id of  
 r Am-  
 mites.

vel-

1. 27.  
 1. 2.

with their fathers vniuers;  
& the fathers  
with their  
daughters in  
law, which  
most detestable  
finnes  
must nedes be  
seuely punished.

swift, and the valient shal not obteyne his strength, and the strong shal not saue his life. † And he that holdeth the bow 15  
shal not stand, and the swift of his feet shal not be saued, and  
the rider of the horse shal not saue his life. † and the stoure 16  
of hart among the valients shal flee naked in that day, sayth  
our Lord.

## CHAP. III.

*For their manifold sinnes, al the twelue tribes shal be sore plagued. 11. and made captiues.*

¶ By Israel is  
here vnder-  
stood the  
whole people  
at the kindred or  
ofspring of Ia-  
cob, deliue-  
red from Æ-  
gypt.

¶ As two men  
do not wel tra-  
uel together  
except they a-  
gree: so man  
can not walke  
with God, vn-  
les he agree  
with God, kee-  
ping his com-  
mandments.

¶ A euil of paine  
that is, punish-  
ment for sinne  
is by Gods per-  
mission, and  
ordainance, ei-  
ther to bring  
sinners to re-  
pentance, or  
(if they dye in  
mortal sinne)  
the beginning  
of eternal pu-  
nishment.

**H**EARE the word, that our Lord hath spoken vpon you, 1  
ye children of Israel: vpon al *a* the kindred that I brougt  
forth out of the Land of Ægypt, saying: † Onlie you haue I 2  
known of al the kindreds of the earth: therfore wil I visite  
vpon you al your iniquities. † *b* Why shal two walke together, 3  
vnles they be agreed? † Wil the lion roare in the Forrest, vnles 4  
he haue a praye? wil the lions whelp geue voice out of his  
denne, vnles he hath caught some what? † wil the bird fal into 5  
the snare of the earth, without the fowler? Shal the snare be  
taken away from the earth, before it hath taken some what? †  
Shal the trumpet sound in the cite, and wil not the people be 6  
afraid? Shal there be *c* euil in the cite, which our Lord hath  
not done? † Because our Lord God wil not doe a word, vnles 7  
he haue reueled his secret to his seruants the prophets. † The 8  
lion shal roare, who wil not feare? Our Lord God hath spoken,  
who shal not prophetic? † Make it heard in the houses of 9  
Azotus, and in the houses of the Land of Ægypt: and say: Ga-  
ther ye together vpon the mountaines of Samaria, and see the  
manie madneses in the middes thereof, and them that suffer  
calumnies in the inner parts thereof. † And they haue not 10  
knowne to doe right, sayth our Lord, treasuring vp iniquitie,  
and robberies in their houses. † Therfore thus sayth our Lord 11  
God: The land shal be in tribulation, & compassed about: and  
thy strength shal be plucked away from thee, and thy houses  
shal be spoyled. † Thus sayth our Lord: As if a pastour should 12  
get out of the lions mouth two legges, or the tippe of the eare:  
so shal the children of Israel, that dwell in Samaria, be deliue-  
red, in the plague of the bed, and in the couche of Damascus.  
† Heare ye, and contest in the house of Iacob, sayth our Lord 13  
the God of hosts: † That in the day when I shal begin to visite 14  
the prevarications of Israel, I wil visite vpon him, and vpon  
the

the altars of Bethel: and *d* the hornes of the altar shal be cut  
 15 of, and shal fall to the ground. † And I wil strike the winter  
 house with the summer house: and the houses of yuorie shal  
 perish, and manie houses shal be dissipated, sayth our Lord.

*d* The sayest:  
 and strongest  
 things that  
 vicked men  
 haue shal at  
 last be destroy-  
 ed.

## CHAP. IIII.

*The tenne tribes are particularly charged for oppressing the poore, 2. there-  
 fore threatened with calamities: 6. blamed for their obstinacie: 12. never-  
 theles al are admonished to expect Christ.*

1 **H**EARE this word ye :: fatte kine, which are in the  
 mountaines of Samaria: which doe calumnie to the  
 needie, and breake the poore: which say to your lords: Bring,  
 2 and we wil drinke. † Our Lord God hath sworne by his  
 holie, that loe the dayes shal come vpon you, and they shal lift  
 you vp on poles, and your remnant in pottes boyling hotte.  
 3 † And by the breaches you shal goe out one against an other,  
 4 & you shal be cast forth into \*Armon, saith our Lord. † Come  
 ye to Bethel, and doe impioufully: to Galgal, and multiplie  
 preuarication: and offer in the morning your victimes, three  
 5 dayes your tithes. † And sacrifice ye prayse of the leauened:  
 and cal voluntarie oblations, and proclaime it: for so would  
 6 you o children of Israel, sayth our Lord God. † Wherupon I  
 also :: haue geuen you dulnes of the teeth in al your cities, and  
 lacke of bread in al your places: and you haue nor returned to  
 7 me, sayth our Lord. † I also haue stayed the rayne from you,  
 when there remayned yet three monethes vnto haruest: and I  
 rayned vpon one citie, and vpon an other citie I rayned not:  
 one part was rayned vpon; and the part whereupon I rayned  
 8 not, withered. † And two and three cities came to one citie  
 to drinke water, & were not filled: & you returned not to me,  
 9 saith our Lord. † I stroke you with a burning winde, & with  
 blasting, the multitude of your gardens, and al your vineyards:  
 your oliue groues, & figgroues the cruke hath eaten: and you  
 10 returned not to me, sayth our Lord. † I sent death vpon you  
 in the way of Ægypt, I stroke your yongmen with the sword,  
 euen to the captiuitie of your horses: and I made the putrefac-  
 tion of your campe to come vp into your nosetherels: and you  
 11 returned not to me, sayth our Lord. † I subuerted you, as God  
 subuerted Sodom and Gomorth, and you were made as a fyre-  
 brand hastily caught from the burning: and you returned not  
 12 to me, sayth our Lord. † Wherfore these things wil I doe to

:: Rich hard-  
 batted people,  
 vwho being  
 vvelthie haue  
 no compassion  
 of the poore.

:: After manie  
 admonitions  
 geuen in vaine  
 God suffereth  
 the idolaters  
 to do al the  
 vickednes  
 they list.  
 :: Al these affli-  
 ctions God  
 sent to the  
 children of Is-  
 rael for their  
 good, but they  
 murmured &  
 were stil ob-  
 stinate.

places  
 of Armon.  
 id.

336. 2.

∴ After long  
captiuitie  
Christ wil of-  
fer himself to  
the Iewes, and  
such as receiue  
him, he wil  
saue.

thee Israel: but after I shal doe these thinges to thee, ∴ be  
prepared to meete thy God. O Israel. † Because loe he that for- 13  
meth the mountaines and createth the wind, and declareth his  
word to man, maketh the morning mist, and walketh vpon the  
high places of the earth: our Lord the God of host is his name.

## CHAP. V.

*Notwithstanding great miseries threatned against the tenne tribes: 4. yet if  
they wil repent they shal escape: 7. otherwise they shal fall into captiuitie:  
14. and therefore they are admonished to returne to God: 16. but being  
obstinate, 21. no sacrifice can appease Gods wrath.*

∴ VWhen the  
people either  
fele nor feare  
euil, God for-  
seing their ca-  
lamities, la-  
menteth the  
same in their  
behalf, therby  
admonishing  
them to know  
their ovne  
danger, and by  
repentance to  
preuent it,

**H**E ARE ye this word, that I lift vpon you ∴ alamentation. 1  
The house of Israel is fallen, and it shal not adde to rise  
again. † The virgine of Israel is cast forth vpon her land, 2  
there is none to rayse her yp. † Because thus sayth our Lord 3  
God: The citie, out of which came forth a thousand, there shal  
be left in it an hundred: and out of which there came an hun-  
dred, there shal be left in it tenne, in the house of Israel.  
† Because thus sayth our Lord to the house of Israel: Seeke ye 4  
me, and you shal liue. † And seeke not Bethel, and into Galgal 5  
enter not, and into Bersabee you shal not passe: because Gal-  
gal shal be led captiue, and Bethel shal be vnprofitable. † Seke 6  
ye our Lord: and liue: lest perhaps the house of Ioseph be  
burnt as fyre, and it shal deuoure, and there shal be none to  
quench Bethel. † You that turne iudgement into wormewod, 7  
and leaue of iustice in the land. † Him that maketh Arcturus, 8  
and Orion, and that turneth darknes into morning, and that  
changeth day into night: that calleth the waters of the sea, and  
powreth them out vpon the face of the earth: The Lord is his  
name. † He that seeketh destruction vpon the strong, and 9  
bringeth depopulation vpon the mightie. † They haue hated 10  
him that rebuketh in the gate: and him that speaketh perfectly  
they haue abhorred. † Therefore because you spoiled the 11  
poore, and tooke the chosen praye from him: you shal build  
houses with square stone, and shal not dwell in them: you shal  
plant most amiable vineyards, and shal not drinke the wine of  
them. † Because I haue knowen manie your wickedneses, 12  
and your strong sinnes: enemies of the iust, taking bribe, and  
oppressing the poore in the gate. † Therefore shal the wise at 13  
that time hold his peace, because it is an euil time. † Seeke ye 14  
good, and not euil, that you may liue: and our Lord the God of  
host

Rom. 12.  
Psal. 96.

15 hosts will be with you, as you haue sayd. † Hate ye euill, and loue good; and establish iudgement in the gate: :: if perhaps our Lord the God of hosts may haue mercie on the remnant of Ioseph. † Therefore thus sayth our Lord the God of hosts the Dominatour, in al streates lamentation: and in al places that are without; shal be sayd wo wo: and they shal cal the husbandman to mourning, and to lamentation them that know to lament. † And in al vineyardes there shal be lamentation: because I wil passe through in the middes of thee, sayth our Lord.

Isa. 13.  
Iere. 30.  
Isa. 1.  
Iaph. 1.

18 † Wo vnto them that desyre the day of our Lord: to what purpose the same vnto you? This day of our Lord, darkenes, and not light. † As if a man should flee from the face of a lion; & a beare should murther him: & enter into the house, & leane with his hand vpon the wal, and a serpent should bite him. † Why, is not the day of our Lord darkenes, and not light: and mist, and no shining therein? † I haue hated; and haue reiected your skittuities: and I wil not take the odour of your assemblies.

Isa. 1.  
Ier. 6.  
Isa. 2.

22 † And if you shal offer vnto me holocausts, and your gifts, I wil not receiue them: and the vowes of your fat things I wil not respect. † Take away from me the tumult of thy songes: and the canticles of thy harpe I wil not heare. † And iudgement shal be reuelled as water, and iustice, as a mightie torrent.

Isa. 7.  
Isa. 94.

25 † Why, :: did you offer hostes and sacrifice to me in the desert fourtie yeares, O house of Israel? † And you caried a tabernacle for your Moloch, and the image of your idols, the starre of your God, which you made to your selues. † And I wil make you remoue beyond Damascus, saith our Lord, the God of hostes is his name.

## CHAP. VI.

For the auarice, and luxurie of both kingdomes, 7. they shal be caried into captiuitie.

Isa. 5.

1 **V**O, to you that are rich :: in Sion, and haue confidence in the mountaine of Samaria: ye great men, heads of the peoples, going stately into the house of Israel. 2 † Passe ye into Chalané, and see, & goe ye thence into Emath the great: and descend into Geth of the Palestines, and to al the best kingdoms of those: if their border be larger then your border. † You that are seperated vnto the euil day: and approach to the throne of iniquitie. † You that sleepe in beds of iuorie, and play the wantons in your couches: that eate the lambe out of the flocke; and calues out of the middes of the

:: If men seeke good & not euill. God vvill assist them, as in the former verse, and in innumerable holie scriptures: but it is here sayd: perhaps God vvill haue mercie by reason of the difficultie of mans part who conuerteth, not alwayes perfectly, as he hath seene vvill to do, by Gods grace assisting him.

:: In the first yeare of the 40. and beginning of the second they offered sacrifices to God, *Leuit. 8 & 9.* *Num. 7.* But not afterwards. *S. Aug. 9. 47. in Exod.*

It is a fowle & odious fault when rich men neglect the poore, but most detestable when the rich in Sion, wch thie clergie men, haue not compassion on them that want, either spiritual or temporal helpe.

∴ VVheras Iacob by humilitie, patience, & manie other vertues, became great in Gods fauour: nowv his progenie by pride and delicacie become hateful to God in respect of these sinnes, & are therefore afflicted, and miserably staine, and caried captiues. ∴ To ruine the vvorkes of iudgement and iustice, into sinnes, vvhich are bitter and vngreatful, is as contrarie to order, as it is contrarie to the course of nature, that horses should runne vpon craggierockes or wild bushes be brought to drayv the plough.

*a* Locustes swarming in multitude signified the Assirianouldars inuading the tenne tribes, as is recorded 4. Reg. 18. *b* Salmansafar king of Assirians hauing

heard. † You that sing to the voice of the psalter: as Dauid; they haue thought: themselves to haue the instruments of song. † That drinke wine in phials, and are annoynted with the best oymment: and they suffered nothing vpon the contrition of Ioseph. † Wherefore now they shal goe in the head of them, that goe in transmigration: and the faction of the wantons shal be taken away. † The Lord God hath sworne by his soule, saith our Lord the God of hostes: I detest the pride ∴ of Iacob, and I hate his houses, and I wil deliuer vp the citie with the inhabitants therof. † And if there shal be lest tenne men in one house, they also shal dye. † And his kinsman shal take him vp, and shal burne him, that he may carie the bones out of the house: and he shal say to him, that is in the inner parts of the house: Is there yet with thee? † And he shal answer: There is an end. And he shal say to him: Hold thy peace, & remember not the name of our Lord. † Because Ioe our Lord hath commanded, and he wil strike the greater house with ruins, and the lesser house with clefts. † Why ∴ can horses runne vpon rockes, or can there be ploughing with bushes? because you haue turned iudgement into bitterness, and the fruite of iustice into wormewood? † Which reioyce in thinges of naught: which say: Why haue not we taken vnto vs hornes in our owne strength? † For behold I wil rayse vp from you o house of Israel, saith our Lord the God of hostes, a nation: and they shal destroy you from the entrance of Emath, euen to the torrent of the desert.

Iere. 51

## CHAP. VII.

*In three visions manie miseries are reueled, which shal come vpon both the kingdomes. 10. A false priest of Bethel accusing the prophet of sedition, and endeuouring to chase him away, 14. is by him forewarned of miseries to his familie, and death to himself.*

**T**HES E thinges hath our Lord God shewed to me: and Ioe the former *a* of the locust in the beginning of thinges that spring of the later rayne, and behold the later rayne after the kings mowing. † And it came to passe: after it had finished to eate the grasse of the land, I sayd: O Lord God be propitious I beseech thee: who shal rayte vp Iacob, because he is a litle one? † Our Lord hath had pitie vpon this: *b* It shal not be, sayth our Lord. † These thinges hath our Lord God called iudgement vnto *c* fyre, and it deuoured the great depth and

5 and it did eate a part together. † And I sayd: Lord God be quiet: I beseech thee: who shal raise vp Iacob, because he is a  
 6 little one? † Our Lord had pitie vpon this: Yea this also shal not  
 be, sayth our Lord God. † These things hath our Lord shewed  
 to me: and loe our Lord standing vpon a wal plattered, and in  
 8 his hand a masons truel. † And our Lord sayd to me: What  
 seeest thou Amos? And I sayd: A masons truel. And our Lord  
 sayd: Behold I wil lay downe the truel in the middes of my  
 9 people Israel: I wil adde no more to plaster it ouer. † And the  
 excelses of the idol shal be throwen downe; and the sacrifici-  
 10 cations of Israel shal be made desolate: and I wil rise vpon the  
 house of Ieroboam with the sword. † And Amasias the priest  
 of Bethel sent to Ieroboam the king of Israel, saying: Amos  
 hath rebelled against thee in the middes of the house of Is-  
 11 rael: the land wil not be able to lusteyne all his wordes. † For  
 thus saith Amos: Ieroboam shal dye by the sword, and Israel  
 12 shal depart captiue out of their land. † And Amasias sayd to  
 Amos: Thou that seeest, goe, flee into the land of Iuda: & eate  
 13 bread there; and thou shalt propheticke there. † And in Bethel  
 thou shalt adde no more to propheticke: because it is the sancti-  
 14 fication of the king; and it is the house of the kingdom. † And  
 Amos answered, and sayd to Amasias: I am not a prophete \*  
 and I am not the sonne of a prophete: but an heardsman, am I  
 15 plucking sycomores. † And our Lord tooke me when I so-  
 lowed the flocke, and our Lord sayd to me: Goe, propheticke  
 16 to my people Israel. † And now heare the word of our Lord:  
 Thou sayest: Thou shalt not propheticke vpon Israel, and thou  
 17 shalt not distill vpon the house of the idol. † Therefore thus  
 saith our Lord: Thy wife shal fornicate in the cite, and thy  
 sonnes, and thy daughters shal fall by the sword, & thy ground  
 shal be measured with a corde: and thou shalt dye in a pollu-  
 ted land, and Israel shal depart captiue out of their land.  
 phetlyed, for Amos sayd not: Ieroboam shal dye by the sword: but that God would rise vpon  
 the house of Ieroboam with the sword. v. 9. fulfilled when Zacharias the sonne of Ieroboam was  
 slaine by Seltum 4. Reg. 15 v. 20.

## CHAP. VIII.

*In a vision of an apple hooke the captiuitie of the tenth tribes is againe  
 foretold, 4. with reprehension of their auarice, and oppression of the  
 poore: 7. for which they shal fall into great miseries.*

1 **T**HESE things hath our Lord shewed to me: and a be-  
 2 hold an apple hooke. † And he sayd: What seest thou  
 Amos? And I sayd: An apple hooke. And our Lord sayd to not only the  
 me:

nerer partes of the tenne tribes shoulde be brought into captiuitie: which is written. *4. Reg. 15. 7. 19.* but also, the rest which were further off; as fruite of trees, vvhich can not be gathered with the hand, is drawen with a hooke: & so al were carried away. *4. Reg. 17. 7. 6.* In their great propheticall vision they least suspected calamities shal fall vpon them. It can not be doubted, but in the hege there was want of bread drinke and of other victuals: but greater want of spiritual foode.

me: The end cometh vpon my people Israel: I will adde no more to passe them. † And the henges of the temple shal creake in that day, saith our Lord God: manie shal dye: in euerie place shal silence be cast. † Heare this you that tread downe the poore, & make the needie of the land to fayle, † saying: When wil the moneth passe, and we shal sel wares: and the Sabbath; and we open the corne that we may diminish the measure, and increate the siele, and conuey in deceitful balances, † that we may for siluer possesse the needie, and the poore for shoes, and may sel the residue of the cornes. † Our Lord hath sworn agaynst the pride of Iacob: If I shal forget guen to the end al their workes. † Why, shal not the land be mowed vpon this, and euerie inhabitant therof mourne: and rise vp as a river altogether, and be cast out, and runne downe to the riuer of Egypt? † And it shal be in that day, saith our Lord God; *b.* The sunne shal goe downe at midday; & I wil make the earth to be darke in the day of light. † And I wil turne your festiuities into mourning, and al your songes into lamentation: and I wil bring in vpon euerie backe of yours sackcloth, and vpon euerie head baldnes: and I wil lay it as the mowning of an olde begotten sonne, and the later end therof as a bitter day. † Behold the dayes come, saith our Lord, and I wil send forth famine into the land: not the famine of bread, nor thirst of water, but of hearing the word of the Lord. † And they shal be moued from the sea euen to sea, and from the North euen to the East: they shal goe about seeking the word of our Lord, and shal not finde. † In that day the fayre virgins shal faile, & the yong-men in thirst. † They that sweare by the sinne of Samaria, and say: Thy God O Dan liueth: and the way of Bersabee liueth: and they shal fal, and shal rise no more.

*Deut. 1  
Iere. 13*

*Tob. 2.  
Mar. 1*

### CHAP. IX.

*The great destruction of Ierusalem, & dispersion of al the Iewes are againe propheticall: with the conversion of Gentils, and the Church of Christ shal greatly prosper.*

**I**S A W our Lord standing vpon *a* the altar, and he sayd: I † Strike *b* the henges, & let the lintels be moued: for there is auarice in the head of al, and the last of them wil I kill by the sword: there shal be no flight for them: they shal flee, and he shal not be saued that shal flee of them, † If they shal descend euen to hel, thence shal my hand bring them out: and if they shal

*Isal. 13*



- shal ascend enen to heauen, thence wil I plucke them downe. tribes were  
 3 † And if they shal be hid in the toppes of Carmel, thence fear- caried into  
 ching wil I take them away: and if they shal hide themselves Babylon.  
 from mine eyes in the depth of the sea, there wil I command  
 4 the serpent, & he shal bite them. † And if they shal go into capti-  
 uitie before their enemies, there wil I command the sword,  
 and it shal kill them: And I wil set mine eyes vpon them to  
 5 euil, and not to good. † And our Lord the God of hostes,  
 which toucheth the earth, and it shal melt away: and al that  
 dwel therein shal mourne; and it shal al rise as a riuer, and shal  
 6 runne downe as the flood of Egypt. † He that buildeth in  
 heauen his ascension, and hath founded e his bundel vpon the  
 earth: who calleth the waters of the sea, and powteth them  
 7 out vpon the face of the earth, the Lord is his name. † Why are  
 not you as the children of the Ethiopians vnto me, o children  
 of Israel, saith our Lord? Did not I make Israel to ascend out  
 of the Land of Egypt: and the Palesthins out of Cappadocia,  
 8 and the Syrians out of Cyrenee? † Behold the eyes of our  
 Lord God vpon the sinning kingdom, & I wil destroy it from  
 the face of the earth: but yet destroying I wil not destroy d the  
 9 house of Iacob, sayth our Lord. † For behold I wil command,  
 and wil shake the house of Israel in al nations, as wheate is  
 shaken in a sieue: and there shal not a litle stone fall vpon the  
 10 earth. † Al the sinners of my people shal fall by the sword:  
 which say: The euil shal not approach, & shal not come vpon  
 11 vs. † e In that day I wil raise vp the tabernacle of Dauid, that  
 was fallen: & I wil reedifie the breaches of the walles therof,  
 and those thinges, that were fallen I wil repayre: and I wil ree-  
 12 difie him as in the dayes of old. † That they may possesse the  
 remnant of Idumea, and al nations, because that my name is  
 inuocared vpon them: saith our Lord that doth these thinges.  
 13 † Behold the dayes come, saith our Lord: and the plougher  
 shal ouertake the reaper, & the treader of the grape him that  
 soweth sede: and the mountaynes shal droppe sweetnes, and  
 14 al hilles shal be tilled. † And I wil conuert the captiuitie of my  
 people Israel: and they shal build the desert cities, & inhabit:  
 and shal plant vineyards, and drinke the wine of them: & shal  
 make gardens, and eate the frutes of them. And I wil plant  
 them vpon their owne ground: & I wil no more plucke them  
 out of their land, which I haue geuen them, sayth our Lord  
 thy God.

c God who de-  
fendeth his  
Church as a  
strong bundel  
fast bound tog-  
ther, will pur-  
nith the vic-  
ked vnto his  
afflictions.

d Notwith-  
standing the  
great ruine of  
the Iewes,  
slaine & ledde  
captiues, yet  
God in them  
conserued the  
Church that it  
was not de-  
stroyed.

e S. James con-  
formable to S.  
Peters do-  
ctrine, inter-  
preteth this  
place of the  
conuerſion of  
the Gentiles  
to Christ Act.  
15. v. 15. &c.

## THE PROPHECIE OF ABDIAS.

**A**BDIAS borne in Sichem, of the tribe of Ephraim, prophesied the same time with Amos; so briefly that his prophesie is not parted into chapters: 1. against the Idumeans; foreshewing their destruction; 10. for their perpetual enmitie against the Iewes, and confederacie with the Chaldees. 17. The captiuitie and relaxation of the Iewes. 19. And redemption of the whole world by Christ.

S Ff



**H**is vision of Abdias. Thus sayth our Lord God 1 Iere.  
to Edom: We haue heard a bruit from our Lord,  
and he :: hath sent a legate to the Gentils: Rise ye,  
and let vs arise against him into battel. † Behold I 2  
haue geuen thee a litle one in the Gentils: thou art contēprible  
exceedingly. † The pride of thy hart hath extolled thee, dwell- 3  
ling in the clefts of rockes, exalting thy throne: which sayst in  
thy hart: Who shal plucke me downe to the earth? † If thou 4  
shalt be exalted as an eagle, and if thou shalt set thy nest a-  
mong the starres: thence wil I plucke thee downe, sayth our  
Lord. † If theues had gone in to thee, if robbers by night, 5  
how hadst thou held thy peace? would not they haue stolen  
thinges sufficient for themselues? if the grape gatherers had en-  
tered in to thee, would they not haue left thee at the least a clus- 6  
ter? † How haue they searched Esau, haue they sought out his  
hidden thinges? † Euen to the border haue they cast thee out: 7  
all the men of thy league haue mocked thee: the men of thy  
peace haue preuailed against thee: they that eate with thee,  
shal lay emoushments vnder thee: there is no wisdom in  
him. † Why, shal not I in that day, sayth our Lord, destroy the 8 IJa.  
wife out of Idumea, and prudence from the mount of Esau,  
† And thy valieurs of the South shal feare, that man may pe- 9  
rish from the mount of Esau: † For the slaughter, and for the 10 Gen  
iniquitie, against thy brother Iacob, confusion shal couer thee,  
and thou shalt perish for euer. † In the day when thou stoodest 11  
against him, when strangers rooke his armie, and forēners  
entered his gates, and vpon Ierusalem cast lorte: thou also  
wast as one of them. † And thou shalt not dispise in the day 12  
of thy brother, in the day of his peregrination: and thou shalt  
not reioyce ouer the children of Iuda, in the day of their perdi-  
tion: & thou shalt not magnifie thy mouth in the day of distresse.  
† Neither

∴ God dire-  
cted the cogi-  
tations of di-  
uers other  
Gentiles,  
∴ to ioyne  
their forces a-  
gainst the Idu-  
means,

∴ God admo-  
nished them  
vvhay they  
ought not to  
do, but vwithal

- 13 † Neither shalt thou enter the gate of my people in the day of their ruine: neither shalt thou also dispise in his euils in the day of his destruction: and thou shalt not be tent out against his armie in the day of his destruction. † Neither shalt thou stand in the outgoings to kil them that flee: and thou shalt not shut vp his remnant in the day of tribulation. † Because the day of our Lord is at hand vpon al nations: as thou hast done, so shal it be done to thee: thy retribution he wil returne vpon thine owne head. † For as you haue drunke vpon my holie mount, shal al Gentils drinke continually: & they shal drinke, and swallow vp, and they shal be as though they were not.
- 17 † And in mount Sion shal be saluation, and it shal be holie: and the house of Iacob shal possesse those that had possessed them. † And the house of Iacob shal be a fyre, and the house of Ioseph a flame, and the house of Esau stubble: and they shal be kindled in them, and shal deuoure them: and there shal be no remaynes of the house of Esau, because our Lord hath spoken. † And they that are toward the South, shal inherite the mount of Esau, and they in the champaine countries, Philisthims: and they shal possesse the region of Ephraim, and the region of Samaria: and Benjamin shal possesse Galaad. † And the transmigration of this host of the children of Israel, al places of the Chananeits euen to Sarepta: and the transmigration of Ierusalem, that is in Bosphorus, shal possesse the cities of the South. † And sauiours shal ascend into mount Sion to iudge the mount of Esau: and the kingdom shal be to our Lord.

nc. 1. 7.

remission of sinnes by his name belceuing in him.

that they wil dispise the leues their brethren: & wil reioyce in their miseries.

Historically al this prosperitie was promised to the Iewes after their deliuerie from Babylon and so much thereof performed as their new sinnes hindered not, the rest is fulfilled in Christians. S. Ierom. *ep. ad Dardan.* The rest of this prophetic is only of Christ possessed of al nations: To whom al the prophetes geue testimonie that al receive. Act. 10. 7. 43. See S. Augustin li. 18. c. 32. de ciuit.

## THE PROPHECIE OF IONAS.

Isa. 12.  
uc. 11.Ierom.  
pist ad  
anlin.

**I**ONAS the sonne of Amathi in Geth, of the tribe of Zabulon, in the reigne of Ieroboam sonne of Ioas king of Israel, not only in wordes, but also in his person prophesied, and prefigured Christ; as our Sauiour himself testifies. And vnder the name of Ninieue announceth saluation to al Gentiles, that repent, and returne to God, as Ninieue did.

Ionas a figure of Christ prophesied saluation to al nations.

### CHAP. I.

*Ionas being sent to preach in Ninieue fleeth by sea, 4. a tempest riseth; 8. whereof he being found by lotte, to be the cause; 12. is cast into the sea, 15. and it is cauleme.*

Kkkkk

AND

a God creator  
 and Lord of al  
 the vworld,  
 hath also care  
 of al. *Rom. 3. v.*  
*29.* & therefore  
 sent this prop-  
 het to the  
 great citie Ni-  
 niue, as like-  
 vwise others  
 prophecied to  
 the Babylonians  
 Egyptians,  
 Moabites, Am-  
 monites, Idume-  
 ans, &c.  
 b Ionas shevv-  
 eth the cause  
 vvhy he fled,  
 ch. 4. v. 2. fea-  
 ring to be  
 counted a fals  
 prophet.  
 c The mari-  
 ners seing no  
 natural cause  
 of so sudaine  
 & great a tem-  
 pest, sought  
 to know the  
 reason therof  
 by lotte, wher-  
 to the prophet  
 agreed, by  
 Gods inspira-  
 tion, & so was  
 discouered.

d Sacrifice and  
 vovves are  
 knowne to al  
 men by the  
 light of nature  
 to be grateful  
 to God.



ND the word of our Lord was made to Ionas :  
 the sonne of Amathi, saying : † Arise, and goe into 2  
 a Ninive the great citie, and preach in it: because  
 the malice therof is ascended before me. † And 3  
 Ionas arose, b to flee into Tharsis from the face of  
 our Lord, and he went downe into Ioppe, and found a shippe  
 going into Tharsis: and he gaue the fare therof, & went downe  
 into it, that he might goe with them into Tharsis from the  
 face of our Lord. † But our Lord sent a great winde into the 4  
 sea : and a great tempest was made in the sea, & the shippe was  
 in danger to be broken. † And the mariners were a frayd, and 5  
 the men cried to their god : & they threw the vessels, that were  
 in the shippe, into the sea, that it might be lightned of them :  
 and Ionas went downe into the inner part of the shippe, and  
 slept a deepe sleepe. † And the gouernier came to him, & sayd 6  
 to him : Why art thou oppressed with sleepe ? Rise, inuocate  
 thy God, if perhaps God wil thinke of vs, and we perish not.  
 † And euerie one sayd to his felow : Come, and c let vs cast 7  
 lottes, and know why this euil is to vs. And they cast lottes, 8  
 and the lot fel vpon Ionas. † And they sayd to him : Tel  
 vs for whose cause this euil is to vs, what is thy worke ? what  
 is thy countrie ? and whither goest thou ? or of what people  
 art thou ? † And he sayd to them : I am an Hebrew & the Lord 9  
 God of heauen I feare, which made the sea and the drie land.  
 † And the men feared with great feare, and they sayd to him : 10  
 Why hast thou done this ? (For the men knew that he fled from  
 the face of our Lord : because he had told them. ) † And they 11  
 sayd to him : What shal we do to thee, and the sea shal cease  
 from vs : because the sea went, and swelled. † And he sayd to 12  
 them : Take me vp, and cast me into the sea, and the sea shal  
 cease from you : for I know that for me this great tempest is  
 vpon you. † And the men rowed, to returne to the land, and 13  
 they were not able : because the sea went and swelled vpon  
 them. † And they cried to our Lord, and sayd : We beseech thee 14  
 o Lord, let vs not perish in the life of this man, and geue not  
 vpon vs innocent blood : becaule thou o Lord, hast done as  
 thou wouldest. † And they tooke Ionas, and cast him into the 15  
 sea : and the sea ceased from his rage. † And the men feared 16  
 our Lord with great feare, & d immolated hostes to our Lord,  
 and vowed vovves.

*Jonas is swallowed by a great fish; 3. prayeth with confidence in God; 11. and the fish casteth him on the drie land.*

Mat. 12.  
Luk. 11.

Psal. 119.  
P. 129.

- 1 **A**ND our Lord prepared *a* a great fish to swallow done  
 2 Ionas: and Ionas was in the bellie of the fish three dayes  
 3 and three nightes. † And Ionas *b* prayed to our Lord his God  
 4 out of the bellie of the fish. † And he sayd:  
 5 I cryed out of my tribulation to our Lord, & he hath heard me:  
 6 out of the bellie of hel cried I, and thou hast heard my voice.  
 7 † And thou hast cast me forth into the depth in the hart of the  
 8 sea, and a floud hath compassed me: al thy surges, & thy waues  
 9 haue passed ouer me.  
 10 † And I sayd: I am cast away from the sight of thine eyes: but  
 11 yer I shal see thy holie temple againe.  
 12 † The waters haue compassed me euen to the soule: the depth  
 13 hath inclosed me, the sea hath couered my head.  
 14 † I am descended to the *c* extreme parts of the mountaines:  
 15 the barres of the earth haue shut me vp for euër: and thou wilt  
 16 lift vp my life from corruption, ô Lord my God.  
 17 † When my soule was in distresse within me, I remembered  
 18 our Lord: that my prayer may come to thee vnto thy holie  
 19 temple.  
 20 † They that kepe vanities in vaine, forsake their mercie.  
 21 † But I in the voice of prayse wil immolate to thee: what  
 22 thinges soeuer I haue vowed I wil render for saluation to our  
 23 Lord.  
 24 † And our Lord *d* spake to the fish: and it vomited vp Ionas  
 25 vpon the drie land.

any other valleyes *d* Gods will is his word by which al creatures were made, as well liuing, as senseles thinges obey.

## CHAP. III.

*Againe Ionas is commanded to preach in Ninieue, that within fourtie dayes it shal be destroyed: 5. They al fast, and repent: 10. and God recalleth his sentence.*

- 1 **A**ND the word of our Lord was made to Ionas the second  
 2 time, saying: † Arise, & goe into Ninieue *a* the great citie:  
 3 and preach in it the preaching which I spake to thee. † And  
 4 Ionas arose, & went into Ninieue according to the word of our  
 5 Lord: & Ninieue was a great citie of three dayes iorney. † And  
 6 Ionas began to enter into the citie on dayes iorney: & he cried,

*a* That this great fish was a vvhale, our Sauour plainly expresseth.

*b* The prophet doubles prayed before & when they cast him out of the shippe, and continued the same prayer being in the vvhales bellie, with more confidence, that he should be safely cast on the drie land.

*c* Furtherest that can be from mountaines, even into the depth of the sea, which is lower then

*d* Diodorus Siculus, li. 3. c. 1. VVrieth that Ninieue was in length, 150 stadia or furlongs, in breadth, 90.

so it was in circuit of the vallies. 480. And euerie forlong hauing 125. paces of fise foote the pace, the compass vvas 60. Italian myles, about 50. or 48. English myles: a sufficient trauel of three dayes, to passe through the principal streates, and more publique places thereof.

b As vvel this, as manie other like prophecies, shew that Gods threatens are conditional, if sinners vvil repent: for then God changerth his sentence. S. Chrys. ho. 5. ad popul. S. Iero. in hunc. locum. S. Greg. li. 16. c. 18. Moral. The same is also cleare. Iere. 18. 7. 8.

c Great remorse & detestation of sinne maketh penitents to excede in austere vworkes, vvhich being vvel meant is accepted at Gods handes; so it be not indiscreete.

## CHAP. III.

*The prophet lamenteth for that he was commanded to preach otherwise then it came to passe. 5. Going forth he stayeth nere the citie to see the end; 6. an yuie growing couereth his head from the sunne; 7. but withereth the next day; 8. & he lamenting desireth to dye; 10. and God sheweth that it is more meete to save Ninue then the yuie.*

a Ionas coniectured by their punishment that God vwould for this time spare Ninue, and so was afflicted fearing that both this, and other prophecies should be repured vn certain. But this doubt is solved. vnderstanding Gods

AND Ionas <sup>a</sup> was afflicted with great affliction, and was <sup>\*</sup> 1  
angrie: † and he prayed to our Lord, and sayd: I besech <sup>2</sup>  
thee ô Lord, Why, is not this my word, when I was yet in my  
countrie? for this did I preuent to flee into Tharsis. For I  
know that thou art a clement, and merciful God, patient, and  
of much compassion, and forgeuing vpon the euil. † And now <sup>3</sup>  
Lord take I besech thee my soule from me: because better is  
death to me then life. † And our Lord sayd: Art thou angrie <sup>4</sup>  
wel thinkest thou? † And Ionas went out of the citie, and sate <sup>5</sup>  
against the East part of the citie: and he made himself a bowre  
there, and he sate vnder it in the shadow, til he might see what  
would befall to the citie. † And our Lord God prepared an iuie <sup>6</sup>  
tree, & it came vp ouer the head of Ionas, to be a shadow ouer  
his

Iere. 18

Isa. 2.

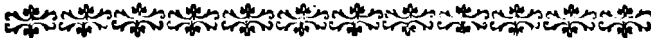
Psal. 51  
Isa. 2.

- his head, and to couer him : for he had laboured : and Ionas  
 7 reioyced vpon the iuie with great ioy. † And God prepared a  
 worme in the rying of the morning against the morrow : and  
 8 it stroke the iuie, and it withered. † And when the sunne was  
 risen, our Lord commanded an hotte, and burning winde : and  
 the sunne beate vpon the head of Ionas, and he broyled for  
 heate : and he desired for his soule to dye, and sayd : It is better  
 9 for me to dye then to liue. † And our Lord sayd to Ionas : Art  
 thou angrie wel, thinkest thou, for the iuie ? And he sayd : *b* 1  
 10 am \* angrie wel euen vnto death. † And our Lord sayd : Thou  
 art sorie for the iuie, wherein thou hast not laboured, nor made  
 it to grow, which in one night came forth, and in one night is  
 11 perished. † And shal not I spare Niniue the great citie, wherein  
 are more then a hundred twentie thousand men, that know  
 not what is betwene their right hand and their left, and manie  
 beastes ?

greued.

In this prophecie, which is also an historie, who could have thought that Ionas had bene a si-  
 gure of our Sauours death, and resurrection, vnles himself had so expounded it ? *Mat. 12.*

threates to be  
 conditional as  
 before. *ch. 3 v.*  
 4. and so it  
 proued. For  
 they falling  
 againe into  
 former sinnes  
 were after-  
 wards de-  
 stroyed. *Na-  
 hum. 1. 2. & 3.*  
*b* Ionas had  
 iust cause to  
 be greued ; &  
 so God had iust  
 cause of com-  
 passion, that  
 the citie should  
 not perish.



## THE PROPHECIE OF MICHEAS.

Epiph.  
 vicia  
 phies.


**M**ICHEAS a Morasthite of the tribe of Ephraim, prophecied  
 part of the time with Isai, & the former siue lesse Prophets :  
 against both the kingdomes of Israel and Iuda : foreshewing their captiui-  
 ties, and relaxation of Iuda from Babylon : their conuerſion to Christ nere  
 the end of the world : and that in the meane time al other nations shal beloue  
 in Christ.

Micheas pro-  
 phecied the  
 same time  
 vvith Isai. &c.

## CHAP. I.

*Samaria and al the tenne tribes shal be brought into captiuitie by the Affi-  
 rians. 9. The two tribes shal also be inuaded and ſpoyled, euen nere to  
 Ierusalem.*

ut. 32.  
 . 1.  
 i. 26.

- 1  HE word of our Lord that was made to Michæas  
 the Morasthite, in the dayes of Ioathan, Achaz,  
 2 and Ezechias kings of Iuda : which he saw vpon  
 Samaria and Ierusalem. † Heare al ye peoples :  
 and let the earth attend, and the fulnes therof : and a ler our  
 Lord God be vnto you for a witnes, our Lord out of his holie  
 3 temple. † Because loe our Lord wil goe forth out of his place :  
 and he wil descend, & wil tread vpon the highest of the earth.  
 4 † And the mountaines shal be consumed vnder him : and the

\* If the pro-  
 phet should  
 not admonish  
 the people,  
 both he and  
 they should  
 dye in their  
 sinne ; *Iere. 3. 7.*  
 18. 19. but he  
 discharging

K k k k k 3

valleis

his office (as  
god is witness)  
they not re-  
penting shal  
perish in their  
iniquitie.

b Samaria ga-  
thering riches  
by traffike  
with idolaters  
communica-  
ted also with  
them in idola-  
trie & therefore  
their riches  
shal be caried  
into Ninive,  
& other places  
of Assyria.

c Tel nor these  
calamities  
vvhich I fore-  
shew among  
your enimies,  
lest they re-  
ioyce therat.  
d But lament  
in your owne  
houses vvhich  
shal be ruined,  
& replenished  
with dust. S.

Ierome here te-  
stifieth the hard-  
nes of this place  
praying for the  
assistance of the  
Holie Ghost to  
vnderstand it.

e Ironougly  
helsayth the glorie,  
that is, the miserie  
of Israel shal be  
extended to Odolla  
the vutermost  
citie of Iuda.

valleis shal be clouen, as waxe at the presence of fyre, & as wa-  
ters that runne downe headlong. † For the wickednes of 5  
Iacob al this, and for the sinnes of the house of Israel. what is  
the wickednes of Iacob? is it not Sammaria? and what the  
excellence of Iuda? is it not Ierusalem? † And I wil lay Sa- 6  
maria as a heape of stones in the fildē when a vineyard is plan-  
ted: and I wil plucke downe her stones into the valley, & wil  
discoouer her foundations. † And al her sculptrils shal be cut in 7  
sunder, and al her wages shal be burnt with fyre, and I wil lay  
al her idols into perdition: because they are gathered together  
of the wages of an harlot, & vnto the hyre of an harlot they  
shal returne. † Vpon this wil I lament, and howle: I wil goe 8  
spoiled, and naked: I wil make lamentation as of dragons, and  
mourning as it were of striches. † Because her plague is de- 9  
sperate, because it is come euen to Iuda it hath touched the  
gate of my people euen to Ierusalem. † c In Geth declare it 10  
not, weepe not with teares: d in the house of dust sprinkle  
your self with dust. † And passe ye to your selues o faire habi- 11  
tation, confounded with ignominie: she went not out that  
dwelleth in the going out: the house adioyning shal receiue  
lamentation of you, which stood to her self. † Because she 12  
is weakened to good which dwelleth in bitternesse: because  
euil is descended from our Lord into the gate of Ierusalem.  
† Tumult of the chariot of astonishment to the inhabitant 13  
of Lachis: it is the beginning of sinne to the daughter of Sion,  
because in thee are found the wickednesses of Israel. † Ther- 14  
fore shal he geue spoilers vpon the inheritance of Geth: the  
houses of lying into deception to the kings of Israel. † As 15  
yet wil I bring an heyre to thee which dwellest in Marefa:  
euen to e Odolla shal the glorie of Israel come. † Be bald, and 16  
be pouled for the children of thy delicacies: enlarge thy  
baldnes as an eagle: because they are led captiues out of thee.

hellsayth the glorie, that is, the miserie of Israel shal be extended to Odolla the vutermost citie of Iuda.

## CHAP. II.

*By their great iniustice, 7. notwithstanding their vaine presumption of Gods mercie; wherto he is in dede most prone, 8. the Israelites through their excessive rapine, prouoke God to punish them. 12. yet when Christ shal come some fewes wil serue him; and manie more in the end of the world.*

a By the figure  
Libtote, that is  
here called vn-

**V**V O to you which thinke that is a vnpositable, 1  
and worke euil in your beds: in the morning light  
they



- 2 they doe it, because their hand is against God. † And they haue coueted fildes, and violently taken, and houses forcibly taken away: and oppressed the man and his house, the man and his inheritance. † Therefore thus saith our Lord: Behold I purpose euil vpon this familie: whence you shal not take away your neckes, and you shal not walke proud, because it is a very euil time. † In that day a parable shal be taken vp vpon you, and a songe shal be sung with sweetnes, of them that say: With depopulation we are wasted: part of my people is changed: how shal he depart from me, whereas he returneth, that wil diuide our regions? † For this cause thou shalt haue none casting the cord of lot in the assemblie of our Lord. † Speake ye not *b* speaking: It shal not droppe vpon these, confusion shal not apprehend them. † The house of Iacob saith: Why is the spirit of our Lord abridged, or are his cogitations such? *c* Are not my wordes good with him that walketh rightly? † And on the contrarie my people is risen vp as an aduersarie: from aboute the cote you haue taken away the cloke: & them that passed simply, you turned into bartel.
- 9 † The women of my people you haue cast out of the house of their delicacies: from their litle ones you haue taken my praise for euer. † Arise, and goe, because you haue no rest here. For the vncleannes therof it shal be corrupted with a sore putrefaction. † Would God I were not a man hauing the spirit, and that I did rather speake alie: I wil distil to thee into wine, and into drunkennes: and it shal be this people vpon whom it is distilled. † *d* Gathering I wil gather thee wholly together *o* Iacob: I wil bring together the remnant of Israel into one, I wil put them together as a flocke in the fold, as cattel in the middes of sheepecotes, they shal make a tumult by reason of the multitude of men. † For he shal ascend opening the way before them: they shal diuide, and passe through the gate, and shal enter by it: and their king shal passe before them, and our Lord in the head of them.

## CHAP. III.

*For the sinnes of the rich oppressing the poore, 5. of false prophets flattering for lucre, 9. and of Iudges perueruing iustice, 12. Ierusalem, and the temple shal be destroyed.*

- 1 **A**N D I sayd: Heare ye princes *a* of Iacob, & ye dukes of the house of Israel: Why, is it not your part to know the iudgement.

profitable, which is indeede extreme hurtful, & hath nothing profitable in it.

*b* The princes of the people command the prophets not to speake and inculcate so much of future afflictions.

*c* God answereth, that his threatnes proceede from his mercie. For he would saue al and those that either *vva*ke rightly, or repent shal feelee the effect of his mercie, but except they be admonished, neither the good vvill perseuere in goodness, nor the euil returne into the right vvay.

*d* In further proofe of Gods mercie he promiseteth to gather his Church of al nations by Christ.

*a* The chief of both the kingdoms (the

two tribes, & the tenne) were great extortioners, and the poore murmuring a gainst the rich also extorted ech from other: imitating the greater sorte in euil.

*b* False prophetes sought also their priuate gainc.

iudgement, † which hate good, and loue euil: which violently take away their skinnnes from them, and their flesh from their bones? † Which haue eaten the flesh of my people, and haue slead their skinnne from them: and haue broken, and cut their bones as in a kettle & as it were flesh in the middes of a pottc. shal they crie to our Lord, and he wil not heare them: and he wil hide his face from them at that time, as they haue done wickedly in their inuentions. † Thus sayth our Lord vpon the prophets, that seduce my people: that bite with their teeth, nnd preach peace: and if a man geue not something in their mouth, they sanctifie battel vpon him. † Therefore there shal be nigt to you for vision, and darkenes to you for diuination: and the sunne shal goe downe vpon the prophets, & the day shal be darkened ouer them. † And they shal be confounded that see visions, and the diuiners shal be confounded: and al shal couer their faces, because there is no answer of God. † But yet I am replenished with the strenght of the spirit of our Lord, with iudgement, and power: to declare vnto Iacob his wickednes, and to Israel his sinne. † Heare this ye princes of the house of Iacob, and ye c iudges of the house of Israel: which abhorre iudgement, & peruert al right thinges. † Which build Sion in bloud, and Ierusalem in iniquitie. † Her princes iudged for gifts, and her priests taught for wages, and her prophets diuined for money: & they rested vpon our Lord, saying: Why, is not our Lord in the middes of vs? euils shal not come vpon vs. † *d* For this, because of you, Sion shal be ploughed as a filde, and Ierusalem shal be as an heape of stones, and the mount of the temple as the high places of forests.

*Becc  
soph*

*Iere.*

### CHAP. IIII.

*Manie Gentiles shal beleue in Christ: 6. and lastly the multitude of Iewes.*

*8. In the meane time the two tribes shal be caried into captiuitie, and be deliuered againe.*

*a* The Iewes confesse this prophcie to be of Christ the promised Messias: but denie it to be of our sauour Iesus of Nazareth, framing for their

AND it shal be: In *a* the later end of dayes there shal be the mount of the house of our Lord prepared in the toppe of mountaines, and high about the hilles: and peoples shal flow to it. † And manie nations shal hasten, & shal say. Come, let vs goe vp to the mountaine of our Lord, & to the house of the God of Iacob: & he wil teach vs of his wayes, and we shal goe in this pathes: because out of Sion shal the law goe forth, and the word of our Lord out of Ierusalem. † And he shal iudge

*Ij.*

judge between manie peoples, and he shal rebuke strong nations vnto a far of: and they *b* shal cut their swordes into cul- ters, and their speares into spades: nation shal not take sword against nation: and they shal no more learne to make battel.

4 † And euerie man shal sitte vnder his vine, & vnder his figtree, and there shal be none to make them afraide: because the

5 mouth of the Lord of hosts hath spoken it. † Because *c* all peoples wil walke euerie one in the name of his God: but we shal walke in the name of the Lord our God for euer and euer.

6 † In that day, saith our Lord; *d* I wil gather her that halteth: and her that I had cast out, I wil gather vp, & her whom I had

7 afflicted. † And I wil make her that halted into a remnant: and her that had laboured into a mightie nation: and our Lord wil reigne ouer them in mount Sion, from this time now and

8 for euer. † And thou *e* the towre of flocke, clowdie of the daughter of Sion shal come to thee: and the first powre shal

9 come the kingdom to the daughter of Ierusalem. † Now why art thou drawne together with pensifnes? why, is there not a king to thee, or is thy counsellor perished, because sorow hath

10 apprehended thee as a woman in trauel? † Sorow thou & labour o daughter of Sion as a woman in trauel: because now shalt thou goe out of the citie, and shalt dwell in the countrie, and shalt come euen to Babylon, there thou shalt be deliuered: there our Lord wil redemie thee out of the hand of thine enemies.

11 † And now manie nations are gathered together vpon thee, which say: Let her be stoned: and let our eye looke vpon

12 Sion. † *f* But they haue not knowne the cogitations of our Lord, and haue not vnderstood his counsel: because he hath

13 gathered them together as the haye of the floore. † Arise, and thresh o daughter of Sion: because I wil make thy horne of yron, and thy hooves I wil make of brasse: & thou shalt breake in peeces manie peoples, and shalt kil the spoiles of them to our Lord, and their strength to the Lord of the whole earth.

purpose diuers arguments, which the learned may see very well confuted by Doct. Franc. Ribera, in this place. The later dayes are this whole time from Christ to the end of the world, which is the last time or state, after which shall be no other state of time, but eternitie. Though in some places, the later dayes, or last dayes, signifie the time that followeth after the thing then mentioned. as. Isa. 9. v. 1. 2. Tim. 3. v. 1. b True and sincere christians love & keepe peace, yea rather sustaine iniuries with meeknes then contend one against another. 1 Cor. 6.

*c* All such quiet patient people as walke in the name of God our Lord, wil keepe this peace, yea euen with them that hate peace. Ps. 119. suffering persecution with alacritie of minde. Heb. 10. v. 34. S. Iren. l. 4. c. 67. aduers. haer. S. Iustin. Apolog. 2. pro Christian. S. Cyril in hunc locū. *d* The Iewes shal be at last conuerted to Christ. *e* Captiuitie of the two tribes. *f* The relaxation from captiuitie.

## CHAP. V.

*Ierusalem shal be besieged and taken: (2. Christ shal be borne in Bethlehem)  
3. the Iewes shal not be wholly reiected, until the Gentiles beginne to embrace the true faith. 4. Which shal be spred in the whole world, 8. pure from idolatrie, 14. and the incredulous punished.*

L I I I I

Now

*a* Ierusalem is called *daughter of the spoiler*, that is, addicted to spoiling & oppressing the poore as *ch. 3.* and therefore shall be spoiled; yet shall be restored, & conserued, til Bethlehem bring forth the Dominatour, Christ our Lord.  
*b* Bethlehem a smal citie, of least account amongst manie yet by Christ borne there, it became not a little one, but more excellent then manie others.  
*Mat. 2. 6.*

**N**Ow shalt thou be spoiled *a* daughter of the spoiler: 1  
 they haue layd siege vpon vs, with a rod shall they strike  
 the cheeke of the iudge of Israel. † AND THOU BETHLEHEM, 2  
 Ephrata, art *b* a little one in the thousands of Iud: out of thee  
 shall come forth vnto me he that shall be the dominatour in Is-  
 rael: and his coming forth " from the begynning, from the  
 dayes of eternitie. † Therefore shall he geue them euen til the 3  
 time, wherein she that traueleth shall bring forth: and the rem-  
 nant of his bretheren shall be conuerted to the children of Is-  
 rael. † And he shall stand, and seede in the strength of our Lord, 4  
 in the height of the name of our Lord his God: and they shall  
 be conuerted, because now shall he be magnified euen to the  
 endes of the earth. † And this man shall be peace: when the 5  
 Assyrian shall come into our land, and when he shall tread in  
 our houses: and we wil rayse vpon him " seuen pastours, and  
 " eight principal men. † And they shall feede the land of Assur 6  
 in the sword, and the land of Nemrod in the speares therof:  
 and he shall deliuer from Assur, when he shall come into our  
 Land, and when he shall tread in our coasts. † And the remnant 7  
 of Iacob shall be in the middes of manie peoples as dew from  
 our Lord, and as dropes vpon the grasse, which expecteth not  
 man, and tarieth not for the children of men. † And the rem- 8  
 nant of Iacob shall be in the Gentiles in the middes of manie  
 peoples, as a lion among the beasts of the forests, and as a lions  
 whelp: among the flockes of cattel: who when he hath passed,  
 and troden downe, and taken, there is none to deliuer. † Thy 9  
 hand shall be exalted ouer thine enemies, and al thine enemies  
 shall perish. † And it shall be in that day, sayth our Lord: I wil 10  
 take away thy horses out of the middes of thee, and wil destroy  
 thy chariots. † And I wil destroy the cities of thy land, and 11  
 wil destroy al thy munitions, and I wil take away forceries  
 out of thy hand; & there shall be no diuinations in thee. † And 12  
 I wil make thy sculpts to perish, and thy statuees out of the  
 middes of thee: and thou shalt no more adore the workes of  
 thy handes. † And I wil plucke vp thy groues out of the middes 13  
 of thee: and wil destroy thy cities. † And I wil doe vengeance 14  
 in furie and in indignation among al the nations, that haue not  
 heard.

### ANNOTATIONS. CHAP. V.

Christ man  
and Cod.

2. *From the beginning, from the dayes of eternitie.*] To signifie that Christ taking  
 mans nature, vvas neuertheles eternal God vvith the Father and Holie Ghost,  
 the

Mat.  
Iohn.

the prophet addeth that he *was from the beginning, and from the dayes of eternitie,* which maner of speech, by iterating the same termes, as also *seculum seculi, secula seculorum,* & the like, signifie absolute eternitie. Though the same wordes put single, in some places do only importe long time, or during such a state: as *Exo. 21. v. 6, Psal. 23. v. 7. & 9.*

5. *Seven pastors, eight principal men.*] Christ raiseth vp, and alwayes consecrath manie, or a great number (signified by the two mystical numbers, *seven* The Church and eight) to defend the faithfull people of the Church, against *Assur, & Nemrod,* hath alwayes that is, against al persecutors and aduersaries. These defenders are the Fathers true pastors, and Doctors of the Church, especially Bishops, who are here called *Pastors,* to admonish them, that their office is to feede the people with spiritual foode, doctrine and Sacraments: and are called also princes, or *principal men,* to admonish the people to obey, and solovv their ordinance. As S. Paul also admonisheth: *Obeie your Prelates, and be subiect to them. For they watch as being to render account for your soules. Heb. 13.*

## CHAP. VI.

*God expostulateth with the chiefe of the Iewes, 3. and with the whole people, their ingratitude, for his singular benefites: 6. who is not pacified with sacrifices, 8. but by doing iustice. 9. which they not doing, 13. shal be afflicted by their enemies.*

- 1 **H**ARE ye what our Lord speaketh: Arise, contend in iudgement against the mountaines, & let the hilles heare  
2 thy voice. † Let the mountaynes heare the iudgement of our Lord, & the strong foundations of the earth: because the iudgement of our Lord is with his people, and with Israel he wil be  
3 iudged. † a My people what haue I done to thee, or what haue I molested thee? answer me. † Because I brought thee out of  
4 the Land of Egypt, & deliuered thee out of the house of them that serued: and sent before thy face Moyses, and Aaron, and  
5 b Marie? † My people remember I pray thee, what Balach the king of Moab purposed: and what Balaam the sonne of Beor answered him: from Setim cuen to Galgal, that thou  
6 mightst know the iustices of our Lord. † What worthe thing shal I offer to our Lord? shal I bow the knee to the high God? What shal I offer vnto him holocausts, & calues of a yeare old?  
7 † Why, can our Lord be pacified with thousandes of rammes, or with manie thousandes of fatte buckgoates? Why, shal I geue my first borne for my wickednes, the fruite of my womb  
8 for the sinne of my soule? † I wil shew thee o man what is good, and what our Lord requireth of thee: Verely c to do iudgement, and to loue mercie, and to walke sollicitous with  
9 thy God. † The voice of our Lord crieth to the citie, and saluation shal be to them that feare thy name: heare ye o tribes,  
10 and who shal approue it? † As yet there is fire in the house of

a Vheras God shevved most singular great benefites the vngratful malignant people requirred him with most wicked & reprochful crueltie. As is excellently set forth, in the Churches seruice on good fryeday.  
b Both Moyses & Aaron were figures of our Sauour, and their sister Marie a figure of B Marie the mother of Christ.  
c VVorkes of iustice, & mercie do farre excel external sacrifice of the old law.

the impious, treasures of iniquitie, and a lesser measure full of  
 wrath. † Why, shal I iustifie an impious balance, and the de- 11  
 ceitful weights of the bag? † By which her richmen were re- 12  
 plenished with iniquitie, and the inhabitants therein spake lies,  
 and their tongue was fraudulent in their mouth. † And I ther- 13  
 fore began to strike thee, with perdition for thy sinnes. † Thou 14  
 shalt eate, & shalt not be filled: and thy humiliation in the mid-  
 des of thee: and thou shalt apprehend, and shalt not saue: and  
 whom thou shalt saue, I wil geue vnto the sword. † Thou 15  
 shalt sow, and shalt not reape: thou shalt tread the oliue, and  
 shalt not be anoynted with the oyle: and presse muste, & shalt  
 not drinke the wine. † And thou hast kept the precepts of 16  
 Amri, and al the worke of the house of Achab: and thou hast  
 walked in their willes, that I might geue thee into perdition,  
 and the inhabitants therein into hissing, and the reproch of my  
 people you shal beare.

d Thou Ieru-  
 salem art so  
 wicked & foo-  
 lish, as to imi-  
 tate the most  
 vicked kings  
 and people of  
 the tenne  
 tribes Amri, &  
 Achab. 3. Reg  
 16. 7. 25. & 30.

## CHAP. VII

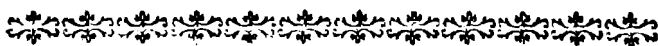
*The prophet lamenteth, that for al his preaching few are good, and manie  
 corrupt in manners: 5. therefore their miseries approach: 7. from which they  
 shal be againe deliuered, 14. and prosper, 20. and al mankind shal be  
 redeemed by Christ.*

a Such gene-  
 ral speech  
 doth not im-  
 porte absolu-  
 tly al without  
 exception, but  
 that very ma-  
 nie of the farre  
 greater part  
 of the vicked  
 remaned so stil  
 notwithstanding the pro-  
 phetes dili-  
 gence in pre-  
 aching, by the  
 which few  
 were conuer-  
 ted.  
 b In time of  
 great & gene-  
 ral distresse ne  
 rest freindes

**V**V O is me, because I am become as he that gathereth 1  
 in autumn, the clusters of vintage: there is no cluster  
 to eate, timely ripe figges my soule hath desired. † The holie is 2  
 perished out of the earth, & there is a none righteous among  
 men: al lie in wayte for bloud, euerie one hunteth his brother  
 to death. † The euil of their handes they cal good the prince 3  
 requireth, and the iudge is in rendring: and the great man hath  
 spoken the desire of his soule, and they haue troubled it. † He 4  
 that is left among them, is as a brier: and he that is righteous,  
 as the thorne of the hedge. The day of thy speculation, thy  
 visitation cometh: now shal be the destruction of them.  
 † b Beleue not a frend, and trust not in prince: from her that 5  
 sleepeeth in thy bosome, keepe the closures of thy mouth. † Be- 6  
 cause the sonne doth contumelie to the father, & the daugh-  
 ter ryseth agaynst her mother, the daughter in law agaynst her  
 mother in law: & a mans enemies they of his owne household.  
 † But I wil looke towards our Lord, I wil expect God my fa- 7  
 uour: my God wil heare me. † Reioyce not thou mine ene- 8  
 mie ouer me, because I am fallen: I shal arise, when I haue sitte  
 in

9 in darkenes, our Lord is my light. † I wil beate the wrath  
 of our Lord, because I haue sinned to him: vntil he iudge my  
 iudgement: he wil bring me forth into the light, I shal see his  
 10 iustice. † And mine enemie shal behold, and as he shal be con-  
 uerted with confusion, which sayth to me, where is the Lord thy  
 God? Mine eyes shal looke on her: now shal she be into con-  
 culation as the myre of the streetes. † The day that thy walles  
 may be builded vp: in that day shal the law be made far of.  
 12 † In that day and Assur shal come euen to thee, & euen to the  
 fenced cities, and from the fenced cities euen to the riuer, and  
 13 to sea from sea, and to mountaine from mountaine. † And the  
 land shal be into desolation for the inhabitants therof, and for  
 14 the fruite of their cogitations. † d Feede thy people with thy  
 rod, the flocke of thine inheritance, them that dwell alone in  
 in the forest, in the middes of Carmel: they shal feede vpon  
 15 Basan and Galaad according to the dayes of old. † According  
 to the dayes of thy coming forth out of the Land of Egypt I  
 16 wil shew him meruels. † The nations shal see, and shal be con-  
 founded vpon al their strength: they shal put the hand vpon  
 17 the mouth, their eares shal be deafe. † They shal licke dust as  
 serpents, as the creeping beasts of the earth, they shal be tru-  
 18 bled in their houses: the Lord our God they shal dreade, and  
 10. 10. 1. 2. 18 shal feare thee. † What God is like to thee, which takest away  
 iniquitie, and passst ouer the sinne of the remnant of thine in-  
 heritance? he wil send his furie in no more, because he is wil-  
 19 ling mercie. † He wil returne, and wil haue mercie on vs: he  
 wil lay away our iniquities: and he wil cast al our sinnes into  
 the botome of the sea. † Thou wilt geue f truth to Iacob,  
 11. 12. 1. 2. 19 g mercie to Abraham: which thou hast sworne to our fathers  
 from the dayes of old.

euen domesti-  
 cal may not be  
 trusted, be-  
 cause enerie  
 one in such  
 case hath care  
 of himself,  
 though it be  
 with preiu-  
 dice of others.  
 c Babylon shal  
 be taken and  
 spoyle by the  
 Medes & Per-  
 sians, by them  
 the Iewes shal  
 be deliuered:  
 vvhether the  
 Chaldees vvill  
 much repine.  
 d Pastors office  
 is to feede and  
 rule,  
 :: vvith meate,  
 and rodde;  
 vvith doctrine  
 and discipline.  
 f God gaue  
 truth to Iacob  
 performing  
 that vvich  
 was promised,  
 g of his mere  
 mercie to Ab-  
 raham.



## THE PROPHECIE OF NAHVM.

m. 1. N A H V M borne in Elcese a towne in Galilee, prophesied shortly  
 after the captiuitie of the tenne tribes, against Ninieue, about  
 fiftie yeares after Ionas preaching, and their repentance; when they became  
 more wicked then before: foreshewing their vtter ruine, and ignominie. In  
 figure of the destruction of idolatrie in al nations, by Christ euangelizing  
 and announcing peace, to al that wil beleue in him.

Nahum pro-  
 phesied about  
 50. yeares after  
 Ionas, nere 135.  
 before the de-  
 struction of  
 Ninieue.

*Ninive shall be destroyed, not able to escape Gods powreful wrath. 9. The Affirians shall not preuaile against Ierusalem: 13. but themselves shall be slaine.*

*a* burden signifieth comminatorie & peniue prophecies of ruine and punishment. Allegorically *Nahum* according to his name, comforteth the iust, shewing that God wil reuenge them by destroying *Ninive* the beautiful great citie, that is, the terrestrial world called *cosmos* beautiful, and then reward his Saints in eternal glorie.

*b* The Affirians accounting themselves assured to take and spoile Ierusalem, and thereupon banquetting and drinking were defeated all in one night.

*c* To *Senacherib* succeeded his sonne *Asarhaddon*, but presently after the whole lineage was destroyed. 4.

*Reg 19.*



He *a* burden of Ninuie. The booke of the vision of 1  
*Nahum* the Elcesite. † God is ielous, & our Lord 2  
 reuenging, our Lord reuenging, and hauing furie: 3  
 our Lord reuenging on his aduersaries, and he is 4  
 angrie with his enemies. † Our Lord is patient, and great of 5  
 strength and clenſing, he wil not make innocent. Our Lords 6  
 wayes in tempeſt, and whirlewind, and cldwes the duſt of his 7  
 feete. † Rebuking the ſea, and drying it vp: and bringing al ri- 8  
 uers to a deſert. Baſan is weakened and Carmel: & the flour 9  
 of Libanus is faided. † The mountaines were moued at him, 10  
 and the hilles were deſolate: and the earth hath trembled at 11  
 his preſence, and the world, and al that dwell therein. † Before 12  
 the face of his indignation who ſhall ſtand? and who ſhall reſiſt 13  
 in the wrath of his furie? his indignation is poured out as fire: 14  
 and the rockes are diſſolued by him. † Our Lord is good, and 15  
 ſtrengthening in the day of tribulation: and knowing them that 16  
 hope in him. † And in a ſlood paſſing by, he wil make a con- 17  
 ſummation of the place therof: & darkenes ſhall purſew his e- 18  
 nemies. † VVhat thinke ye againſt our Lord? conſumption he 19  
 wil make: there ſhall not riſe double tribulation. † Becauſe as 20  
 thornes claſpe one another: ſo *b* the feaſt of them that drinke 21  
 together: they ſhall be conſumed as ſtubble full of drienenes. † Our 22  
 of thee ſhall come forth one that thinketh malice againſt our 23  
 Lord in the minde deuiling preuarication. † Thus ſaith our 24  
 Lord: If they ſhall be perfect: and ſo a great manie, ſo alſo ſhall 25  
 they be ſhorne, and he ſhall paſſe by: I haue afflicted thee, and 26  
 I wil afflict thee no more. And now I wil breake his rod from 27  
 of thy backe, and I wil buſt thy bondes in ſunder. † And Our 28  
 Lord wil command vpon thee, there'c ſhall not be ſowen of 29  
 thy name any more: out of the houſe of thy God I wil deſtroy 30  
 ſculptil, & molten, I wil put thy graue, becauſe thou art diſho- 31  
 nored. † Behold vpon the mountaines the feete of him that 32  
 Euangalizerh, and preacheth peace: celebrate o Iuda thy feſti- 33  
 uities, & render thy vowes: becauſe Belial ſhall no more adde 34  
 to paſſe through thee, he is wholly periſhed.

CHAP.



## CHAP. II.

*The Chaldees shal mightely invade the Affirians, & take and ransacke Ninive.*

- 1 **H**E is come vp that *a* shal scatter before thee, that shal  
 2 keepe the seige: behold the way, fortifie the loynes,  
 3 strengthen force exceedingly. † Because our Lord hath rendered  
 4 the pride of Iacob, as the pride of Israel: because the  
 5 waters haue dissipated them, and haue marred their branches.  
 6 † The buckler of his valiants fyrie, the men of the armie in  
 7 scarlets, the raynes of the chariot fyrie in the day of his prepa-  
 8 ration, and the driuers are brought asleepe. † In the wayes they  
 9 are troubled, the chariots strooke one agaynst an other in the  
 10 streetes: their appearance are as it were lampes, as it were  
 11 lightning running to and fro. † He wil remember his valiants,  
 12 they shal fal in their wayes: they shal quickly scale the walles  
 13 therof, and a bowre shal be prepared. † The gates of the riuers  
 are opened, and the temple throwen downe to the ground.  
 14 † And the souldiar is led away captiue: and her handmayds  
 were led away mourning as doves, murmuring in their hartes.  
 15 † And Ninive *c* her waters as it were a fishpoole of waters: but  
 16 themselves are fled *d* Stand stand, & there is none that wil re-  
 17 turne. † Spoile the siluer, spoile the gold: and there is no end  
 18 of the riches of al vessels that are to be desired. † She is dissipa-  
 19 ted, and rent, and torne: and pyning hart, and dissolution of  
 20 the knees, and defect in al reynes: and the faces of them al as  
 21 the blacknes of a por. † *e* VVhere is the habitation of lions, &  
 22 the pasture of lions welps, to which the lion went, to goe in  
 23 thither, the lions w helpe, and is there none to make them a-  
 24 frayd? † The lion hath caught sufficiently for his welps, and  
 25 hath killed for his lionesses: and he hath filled his dennes with  
 26 praye, and his couch with rauening. † Behold I to thee, saith  
 27 the Lord of hosts, and I wil burne thy chariots euen to smoke,  
 28 and the sword shal eare thy litle lions: and I wil destroy thy  
 29 praye out of the land, and the voice of thy messengers shal be  
 30 heard no more.
- f* 2. *g* *h* *i* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*
- a* Nabuchodonosor for inua-  
*b* ding the terri-  
*c* torie of Ni-  
*d* nue vvaisted al  
 things, and  
 then assaured  
 and tooke the  
 citie.  
*e* The Affiri-  
 ans became  
 more proud  
 and insolent  
 after they had  
 spoiled the  
 two tribes &  
 carried the ten  
 into captiuitie  
 and therefore  
 God wil now  
 reuenge this  
 pride.  
*f* The people  
 of Ninive,  
 when the wal  
 of the citie  
 shal once be  
 broken by the  
 enemies, vvil  
 flee away as  
 water run-  
 neth out of a  
 pond, or fish-  
 poole, vwhen  
 the banke is  
 broken.  
*g* Although  
 some of more  
 corege wil ex-  
 horte the fugi-  
 tues to stay, and fight for their citie, it vvil not auail, because the most part vvil seeke to  
 escape by running away. *h* The king of Affirians like a furious lion gathered praye out of al  
 countries, and brought it into Ninue as into his denne, but at last shal be spoyled of al.

## CHAP. III.

*A description of Ninives ruine, & made ignominious to al nations: 17. for-  
 raine souldiars fleeing away, and al their owne terrified.*

W o to

*a* Nemrod beganne with shedding blood to make himself great. *Gen. 10.* so *Ninus* who built Ninue, and their successors were still very bloudie, and otherwise wicked, but at last after 1200. yeares, vnder Sardanapalus their Monarchie decayed much, as most writers both Greke & Latin testifie, but yet continued longer & flourished againe as Doctor Ribera sheweth by the holic Scriptures, & continued in al from Ninus time till it was destroyed by the Chaldees, about 1440. yeares, yea & was repayred againe & was great after the relaxation of the Ievves from captiuitie. As *Ensebius*, *S. Augustin*, *S. Beda* and others write.

*b* This citie was first called No, but being destroyed by the Chaldees,

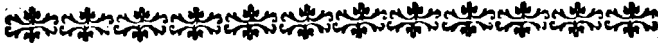
**V**VO to thee ô citie *a* of blouds, al of lying ful of tearing: spoile shall not depart from thee. † The voice of the whippe, and the voice of the violence of the wheele, & of the neighing horse, and of the feruent chariot, and of the horsman mounting. † And of the glittering sword, and of the glittering speare, and of a multitude slaine, and of a greuous ruine: neither is there an end of corpes, and they shall fall on their bodies. † Because of the multitude of the fornications, of the harlot beautiful & grateful, and hauing forceries, which hath sold nations in her fornications, & families in her forceries. † Behold I to thee, sayth the Lord of hosts: and I wil discouer thy priuie parts in thy face, and wil shew to the Gentils thy nakednes, & to kingdoms thine ignominie. † And I wil throw vpon thee abominations, and wil vse thee contumeliously, and wil put thee for an example. † And it shall be, euerie one that shall see thee, shall leape backe from thee, and shall say: Ninue is wasted: who shall shake the head vpon thee? whence shall I seeke a comforter for thee? † Why, art thou better then *b* Alexandria full of peoples, which dwelleth in the riuers? waters round about it: whose riches, the sea: waters the walles therof. † Ethiopia the strength of it, and Egypt, & there is no end: Afrike, and the Libyans haue bene in thine ayde. † But she also in transmigration was led into captiuitie: her little ones were dashed in the head of al wayes, and vpon her noble ones, they haue cast lot, and al her great men were made fast in fetters. † Thou also therefore shalt be made drunke, and shalt be despised: and thou shalt seeke helpe of the enemy. † Al thy munitions as figtrees with their grene figges: if they be shaken, they wil fall into the mouth of the eater. † Behold thy people women in the middes of thee: to thine enemies the gates of thy land with opening shall be opened, fyre shall deuoure thy barres. † Draw thee water for the siege, build thy munitions: enter into the clay, and tread, making mortar hold the bricke. † There the fyre shall eate thee: thou shalt perish by the sword, as a bruke it shall deuoure thee: be gathered together as the bruke, be multiplied as the locust. † Thou hast made thy merchandises more then are the starres of heauen: the bruke was spread, & flew away. † Thy keepers as the locusts: & thy little ones as it were the locusts of locusts, which swarmed on the hedges in the day of could: the sunne arose, & they flew away, and their place was not known where they were. † Thy

*Ree. 1*  
*Habas*

*Isa. 4*

pastours

pastours slumbred, ô King of Assur, thy princes shal be buried and reedified  
 thy people lay hid in the mountaynes, and there is none to ga- by K. Alexan-  
 19 ther them together. † Thy destruction is not obscure, thy der vvas then  
 plague is very fore: al that haue heard the fame of thee, haue called by his  
 clapped the hand vpon thee: for vpon whom hath not thy ma- name. S. Ierom.  
 lice passed alwayes?



## THE PROPHECIE OF HABACVC.

**H**ABACVC borne in *BeZoghar* prophesied the same time with *Nahum* foreshewing the *Victories* of the *Chaldees* subdewing manie na- Habacuc pro-  
 tions, namely the kingdom of *Iuda*, destroying *Ierusalem* and the temple, phesied of the  
 and carying the people captiue into *Babylon*; and afterwards the ruine of two tribes: of  
 the same *Chaldees*, and relaxation of the *Iewes*: as last the coming of *Christ*, the *Chaldees*:  
 with diuers particular *Mysteries* described in a *Canticle* from his *Incarna-* and of *Christ*.  
 tion to the general *Iudgement*, and eternitie of the next world.

## CHAP. I.

The prophet lamenteth the imminent ruine of the people, by the insolent & This prophes  
 crueltie of the *Chaldees*: 12. especially for that the holie ciue shal be ran- expresseth not  
 sacked by idolaters, and most wicked men. against vwhat

- 1 **T**HE a burden that Habacuc the prophete saw. or person this  
 2 † How long ô Lord shal I crie, and thou wilt not burden is: the  
 3 heare? shal I crie out to thee suffering violence, reason vvher-  
 4 and thou wilt not saue? † Why hast thou shewed of semeth to  
 me iniquitie and labour, to see praye and iniustice against me? be, because it  
 5 and iudgement is made, & contradiction more mightie. † For is against very  
 this cause is the law torne, & iudgement came not to the end: manie and di-  
 because the impious preuaileth agaynst the iust, therefore doth uers, yea a-  
 6 there come forth peruerse iudgement. † Behold ye in the na- gainst al perfe-  
 tions, and see: meruel, and be astonied: because b a worke cuters of Gods  
 is done in your dayes, which no man wil beleue when it shal seruantes.  
 7 be told. † Because loe I c wil rayse vp the *Chaldees*, a bitter & b S. Paul allea-  
 swift nation, walking vpon the latitude of the earth; to pos- geth this place  
 8 sesse tabernacles not their owne. † It is horrible, and terrible: in the mysticall  
 out of it self shal the iudgement, and the burden therof pro- sense *Act 13* in  
 9 cede. † His horses lighter then leopards, and swifter then eue- the literal the  
 ning wolues; and his horsemen shal be spread abroad, for his coherence is  
 horsemen shal come from a far, they shal flie as an eagle haste- very obscure.  
 ning to eate. † Al shal come to the praye, their faces a burn- c The Chal-  
 ing dees vvare not  
 and therfore  
 this could not

M m m m

ning

be the same  
Habacucmen-  
tioned. *Daniel.*  
14. 7. 31-  
d After that  
the Chaldees  
shal haue sub-  
dued the Affi-  
rians, they shal  
also be ouer-  
throwne by o-  
thers, to witte,  
by the Medes  
and Persians.  
e The Chal-  
dees and other  
victorious na-  
tions conqu-  
ring other  
countries at-  
tribute al to  
their owne in-  
dustrie, & for-  
ces, honoring  
themselves,  
and not God. f

ning winde: & he shal gather together as the sand, captiuitie.  
† And he shal triumph ouer kings, & tyrants shal be his laug- 10  
hing flocke, and he shal laugh vpon euerie munition, and shal  
cast vp a mount, and shal take it. † d Then shal the spirit be 11  
changed, and he shal passe, & fal: this is his strength of his God.  
† Why wast thou not from the beginning o Lord my God, my 12  
holie one, & we shal not dye? Lord thou hast appoynted him  
for iudgement: and strong to chastise, thou hast founded him.  
† Thine eyes are cleane, from seeing euil, & thou canst not looke 13  
toward iniquitie. Why lookest thou not vpon them that doe  
vniust things, & holdest thy peace when the impious deuou-  
reth him that is more iust then him self? † And thou wilt make 14  
men as the fishes of the sea, & as the creeping beast not hauing  
a prince. † e He lifted vp al in the hooke, he drew it in his traine, 15  
and gathered it into his nette: vpon this he wil be glad and re-  
ioyce. † Therefore wil he immolate to his trayne, and he wil 16  
sacrifice do his nette: because by them his portion is fatte, and  
his meate chosen. † For this cause therefore spreaddeth he his 17  
trayne, and alwayes to kil f the nations he wil not spare.

f Men of al nations.

CHAP. II.

*The captiuitie of the two tribes, their relaxation, Christ wil assuredly come  
though not quickly. 5. Their afflictors ( the Chaldees ) shal be destroyed;  
18. and al other idolaters.*

a The wordes  
of the prophet  
expecting  
vwhat God wil  
further reuele  
vnto him.  
b He that co-  
meth at the  
time appoin-  
ted thought it  
be long, is not  
slacke.  
c The princi-  
pal comforte  
of the iust  
consisteth in  
their faith and  
confidence of  
the vvoid to  
come. VVher-  
by they liue  
vvith consol-  
ation, vvherras

I a W I L stand vpon my watch, and fixe my steppe vpon the 1  
munition: and I wil behold, to see what may be sayd to me,  
and what I may answer to him that rebuketh me. † And our 2  
Lord answered me, & sayd: Write the vision, & make it playne  
vpon tables: that he which runneth may read it ouer. † Because 3  
as yet the vision is far, and it shal appeare at the end, and shal  
not lye: if he shal make rariance, expect him: because coming  
he wil come, & he b wil not slacke. † Behold he that is incredu- 4  
lous, his soule shal not be right in him self: but c the iust shal  
liue in his faith. † And as wine deceiueth him that drinketh: 5  
so shal the proud man be, and he shal not be beautified: who  
as it were hel, hath dilated his soule: and himself as death, and  
he is not filled: and he hath gathered together vnto him al na-  
tions, and hath heaped together vnto him al peoples. † Why, 6  
shal not al these take vp a parable vpon him, and a speech of  
obscure sayings of him: and it be sayd: Wo to him, that multi-  
plieth things not his owne? how long also doth he agrauat  
against

*I/4. 21.*

*Ioan. 3.  
Rom. 1.  
Gal. 3.  
Heb. 10.*

- 7 against himself thicke clay? † Why, shal they not rise sodenly, that shal bite thee: and they that teare thee, be rayled vp,  
 8 and thou be for a spoile to them? † Because thou hast spoiled manie nations, al that shal be left of the peoples shal spoile thee: for the blood of man, and the iniquitie of the land,  
 9 of the citie, and of al that dwel therein. † Wo to him that gathereth together naughtie avarice to his house, that his nest may be on high, and thinketh he is deliuered out of the hand  
 10 of euil. † Thou hast thought confusion to thy house, thou hast cut in funder manie peoples, and thy soule hath sinned.  
 11 † Because the stone out of the wal shal crie: and the timber, that is betwene the iunctures of the buildings, shal answer.  
 12 † Wo to him that buildeth a citie in clouds, and prepareth a  
 13 citie in iniquitie. † Why, are not these thinges from the Lord of hostes? For the peoples shal labour in much fire: and the na-  
 14 tions in vaine, and they shal faynt. † Because the earth shal be replenished, that they may know the glorie of our Lord, as  
 15 waters couering the sea. † Wo to him that geueth drinke to his freind, putting in his gal, and making drunke, that he may  
 16 behold his nakednes. † Thou art filled with ignominie for glorie, drinke thou also, and be fast a sleepe: the cuppe of the  
 right hand of our Lord shal compasse thee, and the vomite of  
 17 ignominie vpon thy glorie. † Because the iniquitie of Libanus shal couer thee, and the wasting of the beasts shal terrifie them  
 18 for the bloods of men, and the iniquirie of the land, and of the citie, and of al that dwel therein. † What profiteth the thing  
 engrauen, that the forger therof hath grauen it, a molten, and  
 a false image? because the forger therof hath hoped in his for-  
 19 gerie, to make dumme idols. † Wo vnto him that sayth to wood: Awake: Arise, to the dumme stone. Why, can it teach?  
 Behold, this same is couered with gold, and siluer: and there is  
 20 no spirit in the bowels therof. † But our Lord is in his holie temple: let al the earth be silent at his presence.

Exe. 24.  
Kalu. 3.

Isa. 10.

otherwise this miserable life were rather a death. Heb. 10. 7. 38. See also 5. Aug. li. 3. c. 5. cont. duas. epist. Pe. ag. li. 14. de Trinit. c. 12. & de spiritu & lit. c. 9. & 11. explicating vwith the Apostle that faith is the beginning of spiritual life by grace, to vwhich workes of the liuu without faith in Christ sufficed not. Rom. 1. Gal. 3. d For much bloudshed by the Chaldees for avarice, in iustice & other vvickednes they shal at last be ruined. e Vvhiles thou thoughtest by rapine & avarice to eter- nize thy fami- li- & kingdom thou hast meri- ted the ruine therof.

### CHAP. III.

#### 1. The prayer of Habacuc the prophet for \* ignorances.

\* *Al sinnes in some sorte procede of ignorance: for remission wherof the prophet prayeth in this Canticle, & that for the same Christs coming may not be deferred: 2. So prophecieth his Incarnation, 3. Natiuitie, 4. Miracles and Deeds, 5. Passion, Resurrection, and conuersion of Gentiles: 16. The general Iudgement, Glorie of the blessed, & damnation of the reprobate.*

M m m m m 2

L O R D

*a* For the great excellent, and admirable mercie of God I was astonish-  
ed as one a-  
frayde, seeing  
God himself  
will take mans  
nature, and  
therin pay ran-  
som & redeme  
mankind.

*b* in the time di-  
signed for this  
purpose. The  
70. Interpre-  
ters read,  
between two li-  
ving creatures  
thou shalt be  
found and so  
the Church  
hath in the of-  
fice of Christs  
Natiuitie and  
Circumcision  
between an oxe  
and an asse in  
the stall.

*c* From Beth-  
lem vvhich  
is southward  
from Ierusalē.  
*e* In Madian a  
part of Æthio-  
pia the people  
liued most in  
tentes, not in  
houses so here  
is signified  
that in the tu-  
multe of war-  
res vvil be  
much remo-  
uing of skinn-  
es that is, of their  
tentes made  
of skinn-  
es. *e* Antichrist  
the head of the

**L**ORD I heard thy hearing, and *a* was afrayd.

Lord thy worke in *b* the middes of yeares, quicken it :  
In the middes of yeares shalt thou make it known : when  
thou art angrie, thou wilt remember mercie.

† God wil come from *c* the South, and the holie one from 3  
mount Pharan : \*

His glorie shal couer the heauens, and the earth is ful of his  
prayle.

† His brightnes shal be as the light, hornes in his handes : 4  
There is his strength hid.

† Before his face shal death goe. and the deuil shal goe forth 5  
before his feete.

† He stood and measured the earth. he beheld, and dissolued 6  
the Gentils : and the mountaines of the world were broken.  
The hilles of the world were bowed, by the wayes of his eter-  
nitie.

† For iniquitie I saw the tents of Æthiopia, *d* the skinn- 7  
es of the land of Madian shal be trubled.

† Why, wast thou angrie with the riuers o Lord? or was thy 8  
furie in the riuers? or thine indignation in the sea?

Who wilt mount vpon thy horses, and thy chariots saluation.

† Raysing thou wilt rayse vp thy bow : the othe to the tribes 9  
which thou hast spoken. \*

Thou wilt cutte the riuers of the earth.

† The mountaines saw thee, and were sorie, the gulse of water 10  
passed. The depth gaue his voice: the height lifted vp his handes.

† The sunne, and the moone stood in their habitation, in the 11  
light of thine arrowes, they shal goe in the brightnes of thy  
glittering speare.

† In freating thou wilt treade downe the earth: in furie thou 12  
wilt astonish the Gentils.

† Thou wentst forth the saluation of thy people: saluation with 13  
thy Christ. Thou strokest *e* the head out of the house of the  
impious, thou hast discovered the fundation euen to the neck. \*

† Thou hast cursed his scepters, the head of his warriors, 14  
them that come as a whirlewinde to disperse me.

Their exultation, as his that deuoureth the poore in secrete.

† Thou madest a way in the sea for thy horses, in the middes 15  
of manie waters.

† I heard, and my bellie was trubled : at the voice my lippes 16  
trembled. let rottenes enter in my bones, & swarme vnder me.

That

\* *Sela.*  
See An-  
not.  
Psal. 9.

\* *Sela.*

\* *Sela.*

That I may rest in *f* the day of tribulation: that I may ascend to our girded people.

17 † For the figtree shal not flourish: and there shal be no spring in the vines. The worke of the oliuetree shal deceiue: and the fields shal not yeld meate: the cattel shal be cut of from the fold, and there shal be no heard in the stalles.

18 † But I wil ioy in our Lord: and wil reioyce in God my IESVS.

19 God our Lord is my strength: and he wil make my feete as of the harts. and vpon my high places he the conquerer wil lead me singing in psalmes.

malignant houle, or conuenticle, shal be destroyed by Christ. 1/a. 11. 7. 4. 2. Thes. 2. f All afflictions are to be patiently sustayned, that we may haue rest in the day of iudgement,



## THE PROPHECIE OF SOPHONIAS.


**S**OPHONIAS the sonne of Chusi borne in Sarabatha of the tribe of Simeon, in the reigne of Iosias king of Iuda, somewhat before Ieremie (who beganne in the 13. yeare of the same Iosias. After whom followed Ezechiel, in the fift yeare of the transmigration of king Ioachim, and Baruch in the fift yeare after the destruction of Ierusalem: then Daniel three yeares after him) prophesied the captiuitie of the two tribes, and their relaxation; likewise the ruine of diuers Gentiles; the coming of Christ; conuersion of Gentiles, excecation of the Iewes; with their general conuersion towards the end of the world.

Sophonias prophesied the captiuitie of the two tribes: their relaxation. And Mysteries of Christ.

### CHAP. I.

For certaine enormous sinnes, the captiuitie of the two tribes, is threatned, with admonition to repent, otherwise it shal be most terrible.

*a* In saying the word of our

1  HE word *a* of our Lord that was made to Sophonie the sonne of Chusi, the sonne of Godolias, the sonne of Amarias, the sonne of Ezechias, in the dayes of Iosias the sonne of Amon

Lord, the prophets signifie that they are not the principal authors of that vvhich they preach or write, but the ministers by vvhom God speaketh.

2 king of Iuda. † *b* Gathering I wil gather together al thinges from the face of the earth, sayth our Lord: † gathering man, and beast, gathering the foules of the heauen, and fishes of the sea: and there shal be ruines of the impious: and I wil destroy men from the face of the earth, sayth our Lord. † And I wil stretch forth my hand vpon Iuda, and vpon al the inhabitantes of Ierusalem: and I wil destroy out of this place the remnant of Baal, and the names of the templewardens with the priests:

*b* Gathering more commonly significth a benefite, but by that vvhich foloweth,

3 † and them that adore vpon the toppes of houses the host of beauen, and adore, and sweare *c* by our Lord, and sweare by

M m m m m 3

Melchom.

from the face of  
the earth, it is  
manifest, that  
God here  
threateneth to  
destroy sin-  
ners, the king-  
dom of Iuda.  
c VVho soeuer  
ioyneth false  
goddess vwith  
God Almighty,  
in dede ser-  
ueth not God.  
d The day of  
punishment is  
commonly  
called the day  
of our Lord.  
Isa. 2. Ioc. 2. 1.  
Cor. 3. 2. Theff. 2.  
e Ioachaz vvas  
deprived of  
his kingdom  
and died in Æ-  
gypt. 4. Reg. 23  
Ioachim vvas  
continually  
vexed by the  
Babylonians  
& other nati-  
ons 4 Reg. 24.  
at last slave  
and h s bodie  
cast out of the  
citie Iere 22.  
Sedécias 12  
ken, his eyes  
pur out, so ca-  
ried into Baby-  
lon, and al his  
sonnes slaine,  
Iechonias otherwife called Ioachin was kept long prisoner in Babylon, & al the issue of Iosias  
afflicted. f Al these afflictions are nere. g Repeting and inculcating the same termes, doth  
elegantly describe the greatnes of the future calamities.

Melchom. † And them that turne away from after the backe 6  
of our Lord, and that haue not sought our Lord, nor searched  
after him. † Be silent before the face of our Lord God : because 7  
d the day of our Lord is nere, because our Lord hath prepared  
an host, he hath sanctified his called. † And it shal be : in the 8  
day of the host of our Lord I wil visite vpon the princes, and  
vpon e the kinges sonnes, and vpon al that are clothed with  
strange clothing : † and I wil visite vpon euerie one, that arro- 9  
gantly entereth vpon the threshold in that day, them that fil  
the house of our Lord their God with iniquitie, & guile. † And 10  
it shal be in that day, sayth our Lord, the voice of clamor from  
the gate of fishes, and howling from the second, and great  
destruction from the hilles. † Howle ye inhabitants of the 11  
\* Morter. Al the people of Chanaan is hush, al are perished that  
were wrapped in siluer. † & it shal be in that time: I wil search 12  
Jerusalem with lampes, and wil visite vpon the men that are  
fixed in their dregges : that say in their hartes : The Lord wil  
not doe good, and he wil not doe euil. † And their strength 13  
shal be into spoile, and their houses as a desert : and they shal  
build houses, and shal not inhabite them : and shal plant vine-  
yards, & shal not drinke the wine of them. † f The great day 14  
of our Lord is neere, it is neere and exceding swift : the voice  
of the day of our Lord is bitter, the strong shal there haue tri-  
bulation. † That day g a day of wrath, a day of tribulation 15  
and distresse, a day of calamitie and miserie, a day of darknes  
and mist, a day of clowde & whirlewind : † a day of the trum- 16  
pet and sound vpon the fensed cities, & vpon the high corners.  
† And I wil afflict men, and they shal walke as blindmen, be- 17  
cause they haue sinned to our Lord : and their blood shal be  
powred out as dust, and their bodies as dung. † Yea and their 18  
siluer, and their gold shal not be able to deliuer them in the  
day of the wrath of our Lord : in the fire of his ielousie shal  
al the earth be deuoured, because he wil make consummation  
with speede to al that inhabit the earth.

## CHAP. II.

*An exhortation to repent : 4 with prophecies of the destruction of the Phi-  
listims ; 8. Moabites and Ammonites ; 12. Ethiopians : 13. Assyrians :  
15. with their chief citie Ninive.*

COME



- 1 **C**OME together, be *a* ye gathered together o nation not  
 2 to be beloued: † before that the commandment bring  
 forth the day as dust passing away, before the wrath of the  
 furie of our Lord come vpon you, before the day of the in-  
 3 dignation of our Lord come vpon you. † Seeke our Lord al  
 ye meeke of the earth, which haue wrought his iudgement:  
 seeke the iust, seeke the meeke: if by any meanes you may be  
 4 hid in the day of the furie of our Lord. † Because Gaza *b* is  
 destroyed, and Ascalon as a desert, Azotus at noone they shal  
 5 cast out, and Accaron shal be rooted out. † Wo to you that  
 inhabite the cord of the sea, o nation of castawayes: the word  
 of our Lord vpon you o Chanaan land of the Philisthims, and  
 6 I wil destroy thee, so that there shal not be an inhabiter. † And  
 the cord of the sea shal be the rest of pastours, and foldes of  
 7 cattel. † and it shal be the cord of him, that shal remayne of the  
 houle of Iud, there they shal feede: in the houses of Ascalon  
 at euen they shal rest: because our Lord their God wil visite  
 8 them, and turne away their captiuitie. † I haue heard the re-  
 proch of Moab, and the blasphemies of the children of Am-  
 mon, with which they haue vpbrayded my people, and were  
 9 magnified vpon their borders. † Therefore liue I, sayth the  
 Lord of hosts the God of Israel, that Moab shal be as Sodom,  
 and the children of Ammon as Gomorraha, drynes of thornes,  
 and heapes of salt, and a desert euen for euer: the remnant of  
 my people shal spoile them, and the residue of my nation shal  
 10 possesse them. † This shal befall them for their pride: because  
 they haue blasphemed, and haue beene magnified vpon the  
 11 people of the Lord of hosts. † Our Lord shal be dreadful vpon  
 them, and shal attenuate al the goddes of the earth: and they  
 shal adore him euerie man out of his owne place, al the islands  
 12 of the Gentils. † Yea and you Æthiopians shal be slaine with  
 13 my sword. † And he wil stretch forth his hand vpon the North,  
 and wil destroy Assur: and he wil lay the Beautiful as a wil-  
 14 dernes, and as a place not passable, and as a desert. † And flockes  
 shall lie in the middes therof, al the bestes of the Gentils: and  
 15 onocratulus, and the Irchin shal abide in the thresholds ther-  
 of: the voice of one singing in the window, the rauen on the  
 vpper post, because I wil attenuate her strength. † This is  
*c* the glorious citie dwelling in confidence: that sayd in her  
 hart: I am, and beside me there is none other els: how is she  
 become as a desert the couche for bestes: euerie one that pas-  
 seth by her, shal lisse, and wag his hand.

*a* Ye that de-  
 serue not  
 Gods loue but  
 rather to be  
 reiected, yet  
 by repentance  
 returne to him  
 and he wil re-  
 ceiuue you.

*b* It is very fre-  
 quent in the  
 prophetes to  
 speake of thin-  
 ges to come  
 as if they were  
 donne already  
 for the certain-  
 tie therof.

And these pro-  
 phesies of the  
 destructions  
 of other nati-  
 ons by the  
 Chaldees, do  
 confirme that  
 which is thre-  
 atned to the  
 Iewes, for al  
 sinning, al  
 must be pu-  
 nished. And  
 God vwho is  
 Lord of al wil  
 sovrner or la-  
 ter geue to al  
 as they de-  
 serue.

*c* Ninue ex-  
 ceeding glori-  
 ous for anti-  
 quitie, great-  
 nes, riches,  
 vvarlike pro-  
 wesse, & most  
 large domi-  
 nion vvas at  
 last destroye.

CHAP.

*Ierusalem for reiecting Gods admonitions shal be destroyed, 7. Christ being risen from death; the Iewes persecuting the faithful shal be reiected, miserably destroyed, 9. and the Gentils called. 11. So his Church shal flourish. 13. and at last the Iewes shal be conuerted.*

<sup>a</sup> Ierusalem without proper merites preferred by Gods special grace before al other places sanctified, adorned, protected most singularly, yet still prouoked him to vrrath contemning his admonitions, and persisting and multiplying sinnes, can not but at last be severely punished.  
<sup>b</sup> About 40. years after Christs resurrection the most part of the Iewes persisting obstinate vvere brought to meruelous distresse and miseries vwhen Titus tooke & destroyed Ierusalem which is also a figure of the destruction of this vvorld, and of eternal punishment of the vvicked.

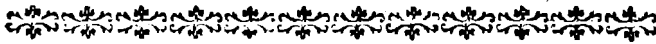
**V**V O to thee thou <sup>a</sup> prouoking, and redemed citie, 1  
the doue. † She hath not heard the voice, and she 2  
hath not receiued discipline: she hath not trusted in our Lord,  
to her God she hath not approached. † Her princes in the mid- 3  
des of her as lions roarnig: her iudges wolues in the euening,  
left nothing for the morning. † Her prophets madde, men 4  
vnfaithful: her priests haue polluted the holie, they haue done  
vniustly agaynst the law. † Our iust Lord in the middes therof 5  
wil not doe iniquitie: in the morning in the morning he wil  
\* geue his iudgement into light, and it shal not be hid: but the 6  
wicked man hath not known the confusion. † I haue de-  
stroyed the Gentils, & their corners are dissipared: I haue made  
their wayes desert, whiles there is none that passeth by: their  
cities are desolate, not a man remayning, nor any inhabi-  
ter. † I sayd: Neuertheles thou shalt feare me, thou shalt re- 7  
ceiue discipline: and her habitation shal not perish for al  
things, wherin I haue visited her: but yet rying early they  
corrupted al their cogitations. † Wherefore <sup>b</sup> expect me, sayth 8  
our Lord, in the day of my resurrection til hereafter, because  
my iudgement to assemble the Gentils, and to gather king-  
domes: & to powre vpon them mine indignation, al the wrath  
of my furie: for in the fyre of my ielousie shal al the earth be  
deuoured. † Because <sup>c</sup> then wil I restore to the peoples, <sup>a</sup> 9  
chosen lippe, that al may inuocate in the name of the Lord, &  
may serue him with one shoulder. † Beyond the riuers of 10  
Ethiopia, thence shal my suppliants the children of my disper-  
fed bring me a gift. † In that day thou shalt not be confound-  
ed vpon al thine inuentions, wherin thou hast preuaticated  
against me: because then wil I take away out of the middes  
of thee the loslie speakers of thy pride, & thou shalt adde no  
more to be exalted in my holie mount. † And I wil leaue in the 12  
middes of thee a people poore and needie: & they shal hope in  
the name of our Lord. † The remnāt of Israel shal not doe ini- 13  
quitie, neyther shal they speake leasing, and deceitful tongue  
shal not be found in their mouth: because they shal feede, and  
shal

Exe  
Mich

\* bri

- shall lie downe, and there shall be none to make them afraid.
- 14 † Prayse o daughter of Sion: make iubilacion Israel: be glad, & reioyce in al thy hart o daughter of Ierusalem. † Our Lord hath taken away thy iudgement, he hath turned away thine enemies: the king of Israel our Lord in the middes of thee, thou shalt feare euil no more. † In that day it shall be sayd to Ierusalem: Feare not: to Sion, let not thy handes be dissolued.
- 17 † Our Lord thy God in the middes of thee strong, he wil saue: he wil reioyce vpon thee in gladnes, he wil be silent in his loue
- 18 he wil be ioyful vpon thee in prayse. † The triflers that were departed from thee, I wil gather together, because they were of thee: that thou mayst no more haue reproch for them.
- 19 † Behold I wil kil al that haue afflicted thee at that time: and I wil saue the halt, & her that was cast out I wil gather: and I wil make them into prayse, and into name, in al the land of their confusion. † In that time, when I wil bring you: and in the time, that I wil gather you: for I wil geue you into a name, and into prayse to al the people of the earth, when I shall conuert your captiuitie before your eyes, saith our Lord.

d Al nations  
shall inuocate  
one Cod in a  
chosen tpe or  
tongue, in v-  
nic of say: h,  
and with one  
shoulder of tor-  
titude beate  
the yoke and  
burden of  
Christian life,  
made freere  
and light by  
Christs grace.  
e Men of light  
conuerlation,  
& contemners  
of Christ shall  
also be conuer-  
ted, become  
grace & great-  
ly honour  
him.



## THE PROPHECIE OF AGGEVS.


**A** GGEVS prophesying in the second yeare of Darius Hystaspis king of Persians, that is, in the 18. yeare after the relaxation from captiuitie of Babylon, exhorteth to reedifie the Temple, which had bene begune and intermitted; promising much prosperitie after the building therof, and finally the coming of Christ desired of al nations; who by his presence wil glorifie this new temple, more then the former built by Salomon; and especially prophesieth the glorie of his Catholique Church, which shall much excel the Church of the old Testament.

Hierom.  
dist ad  
uulm.

Aggeus pro-  
phesied after  
the captiuitie:  
of Christ and  
his Church.

## CHAP. I.

The Iewes building to themselves excellent houses, are iustly reprehended for not building the Temple of God. 10. Which is the cause of the barrennes, sicknes, and other euils. 12. Whereupon they undertake the holie worke.

- 1  N THE second yeare of Darius the king, the sixth moneth, in the first day of the moneth: the word of our Lord was made in the hand of Aggeus the prophet, to 4 Zorobabel the sone of Salathiel, duke of Iuda, & to b Iesus the sonne of Iosedec the grandpriest saying
- 2 † Thus sayth the Lord of hostes, saying: This people sayth: c The

4 Zorobabel  
descending  
directly from  
the kinges of  
Iuda was now  
duke, & chiefe  
temporal go-  
uerner of the

Nnnnn

c The

*I*ewes, by permission of Darius king of Persians.

*b* In like sorte Iesus seceded in the office of high priest to Iosedec, vvhovvas carried vvith others captiue into Babylon 1 Par. 6. v. 15.

*c* It behooueth without delay to set forward restauration of Gods seruice, reduciō of soules from sinne, & amending of il manners: because by forefellowing thereof Gods honour is hindered, and manie soules, do eternally perish.

*d* To incite the people to iust estimation of his preaching, the prophet auoucheth that he is a messenger, not coming of him self but sent by God.

*e* The time is not yet come of building the house of our Lord.

† And the word of our Lord was made in the hand of Aggeus 3 the prophere, saying: † Why is it time for you to dwell in embowed houses, and this house desert? † And now thus sayth 5 the Lord of hostes? Set your hartes vpon your wayes. † You 6 haue sowed much, and brought in litle: you haue eaten, and haue not bene filled: you haue dranke, and haue not bene inebriated: you haue couered your selues, & haue not bene warmed: and he that hath gathered the wages, put them into a broken bag. † Thus sayth the Lord of hostes: Set your hartes vpon 7 your wayes: † go vp into the mountayne, carie timber, and 8 build the house: and it shal be acceptable to me, and I shal be glorified, sayth our Lord. † You haue looked for more, and 9 behold it became lesse, and you brought it into the house, and I put it in: for what cause sayth the Lord of hostes? because my house is desert, and you hasten euerie man into his owne house. † For this cause were the heauens stayed ouer you that 10 they gaue no dew, and the earth was prohibited that it yelded not her spring: † and I called a drought vpon the earth, & vpon 11 the montaines, and vpon the wheate, and vpon the wine, and vpon the oile, and what thinges soeuer the ground brought forth, & vpon men, & vpon beastes, & vpon al the labour of the handes. † And Zorobabel the sonne of Salathiel, and Iesus the 12 sonne of Iosedec the high priest, & al the remnant of the people heard the voice of their God, & the wordes of Aggeus the prophete, as our Lord their God sent him to them: & the people feared at the face of our Lord. † And Aggeus the messenger of 13 our Lord, & of the messengers of our Lord spake, saying to the people: I am with you, sayth our Lord. † And our Lord raysed 14 vp the spirit of Zorobabel the sonne of Salathiel duke of Iuda, and the spirit of Iesus the sonne of Iosedec the grandpriest, and the spirit of the rest of al the people: and they went in, and did the worke in the house of the Lord of hostes their God.

*Deut.  
Mich.*

#### CHAP. II.

*They are encouraged to procede in building the temple: 6. with promise that Christ by his personal presence wil bring more glorie to this, then was in the former temple. 11. Their former slacknes in this worke was the cause of their wantes: 19. and now they shal haue abundance.*

*a* They beganne the new worke the

**I**N the foure and twentieth day of the moneth, in *a* the sixth 1 moneth, in the second yeare of Darius the king. † In the 2 *b* seuenth

3 **the** seventh moneth, the one and twentieth of the moneth, the  
 word of our Lord was made in the hand of Aggeus the pro-  
 4 phet, saying: † Speake to Zorobabel the sonne of Salathiel the  
 duke of Iuda, & to Iesus the sonne of Iosedec the grand priest,  
 5 and to the rest of the people, (saying: † Who among you is left,  
 that saw this house in the first glorie thereof? & what do you see  
 this same now? Why, is it not so, as if it were not in your eyes?  
 6 † And now take courage Zorobabel, saith our Lord, and take  
 courage Iesus the sonne of Iosedec grand priest, and take  
 courage al ye people of the land, saith the Lord of hostes: and  
 doe (because I am with you, sayth the Lord of hosts) † the  
 word that I did couenant with you when you came out of the  
 Land of Egypt: and my spirit shal be in the middes of you:  
 7 feare not. † Because thus sayth the Lord of hosts: As yet there  
 is one litle while, and I wil moue the heauen, & the earth, and  
 8 the sea, and the drie land. † And I wil moue al nations: And  
 (THE DESIRED OF AL NATIONS SHAL COME: and  
 9 I wil fil this house with glorie, sayth the Lord of hosts. † Mine  
 is the siluer, and mine is the gold, sayth the Lord of hosts.  
 10 † " Great shal be the glorie of this last house more then of the  
 first, sayth the Lord of hosts: and in this place wil I geue peace,  
 11 sayth the Lord of hosts. † In the foure and twentieth of the  
 ninth moneth, in the second yeare of Darius the king, the  
 word of our Lord was made to Aggeus the prophet, saying:  
 12 † Thus saith the Lord of hosts: Aske the priests the law, saying:  
 13 † If a man take sanctified flesh in the skirt of his garment, and  
 touch with the skirt thereof bread, or broth, or wine, or oil,  
 or any meate: d shal it be sanctified? And the priests answering,  
 14 said: No. † And Aggeus sayd: If one polluted on a soule  
 touch any of al these, shal he be contaminated? And the priests  
 15 answered, and sayd, he shal be contaminated. † And Aggeus  
 answered, and sayd: So this people, and so this nation before  
 my face, sayth our Lord, and so al the worke of their handes:  
 16 & al that they haue offered there, shal be contaminated. † And  
 now set your hartes, from this day and vpward, before there  
 17 was stone layd vpon stone in the temple of our Lord. † When  
 you went to an heape of twentie bushels, & they became ten:  
 and entered into the presse, to presse out fiftie flagons, & they  
 18 became twentie. † I stroke you with the burning winde, and  
 with the blast, and with haile, al the workes of your handes:  
 and there was none among you, that returned to me, saith our

24. day of the  
 first moneth:  
 b and the 21. of  
 the 7. moneth  
 the prophet  
 had another  
 reuelation.

c Iacob the  
 Patriarch. Gen.  
 49. prophesied  
 that Christ  
 should be the  
 expectation of  
 the Gentiles.

v Who is called  
 the desired of  
 al Nations, be-  
 cause he was  
 hertofore  
 wanting and  
 alwayes ne-  
 cessarie to al  
 nations.

d That which  
 touched a ho-  
 lie thing was  
 sanctified. *Leui.*

6. v 18. but the  
 thing so tou-  
 ched did not  
 sanctifie other  
 things: so the  
 people by tou-  
 ching the sa-  
 crifices were  
 legally sancti-  
 fied but not  
 really: and  
 therefore their  
 sacrifices were  
 not grateful to  
 God, so long  
 as they did not  
 endeavour to

Heb. 12.

Mos. 4.

build the temple, as they ought to haue done.

Lord. † Set your hartes from this day, and henceforward, from 19  
the foure and twentieth day of the ninth moneth: from the day  
that the foundations of the temple of our Lord were layd, lay it  
vpon your hartes. † Is there the seede now \* abreward? and 20  
as yet the wine, and the figtree, and the pomegranate, and the  
elieue tree hath not florished: from this day I wil blesse. † And 21  
the word of our Lord was made the second time to Aggeus in  
the foure and twentieth of the moneth, saying: † Speake to 22  
Zorobabel the duke of Iuda, saying: I wil moue the heauen  
and also the earth. † And Ie wil ouerthrow the throne of king- 23  
doms, & wil destroy the strength of the kingdom of the Gen-  
tiles: and I wil ouerthrow the chariote, and the rider therof: and  
the horses shal come downe, and the riders of them, euerie one  
by the sword of his brother. † In that day, sayth the Lord of 24  
hosts, I wil take thee ô Zorobabel sonne of Salathiel my ser-  
uant; faith our Lord, and wil put thee as a signet, because thee  
haue I chosen, sayth the Lord of hosts.

\* spr  
vp.

Ecdi. 4

e All other  
kingdomes  
perishing the  
kingdom of  
Christ, which  
is his Church,  
is neuer de-  
stroyed.

### ANNOTATIONS. CHAP. II.

The temple  
restored after  
the captiuitie  
vvas not so  
glorious as  
that which Sa-  
lomon built.

But Christs  
Church of the  
new Testa-  
ment in which  
he dwelleth  
spiritually  
farre excelleth  
the material  
temple.

10. *Great shal be the glorie* ] VVhen according to the prophets exhortation  
the temple vvas built againe, E'dras ch. 3. v. 12 vvriteth, that *such ancient men as  
had sene the former, lamented*, because this new one vvas not so excellent as the  
former had bene, which is also clere by other places of holie scripture. For  
amongst other differences, Salomons temple had in height, and in breadth, an  
hundred and twentie cubites. 2 Paral. 3. v. 4. this new temple had but sixtie cu-  
bites. 1. Esd. 6. v. 3. Like wise Salomons temple vvas built of stones heved and  
perfectly polished, 3. Reg. 6. v. 7. which were also couered on the inner side  
with feeling worke of cedar wood. v. 18. This new temple vvas built of rough  
and vnpolished stones. 1. Esd. 5. v. 8. As for the same temple long after enlarged  
and adorned by Herod, it continued not long in that state, & the chiefest glorie  
therof vvas by our Sauours presence therein, vvhen he vvas presented by his  
mother, and ioyfully receiued into the armes of Simeon, and often preached  
there. And therefore S. Augustin proueth li. 18. c. 45. *civit.* that the prophet here  
foresheweth the glorie of Christs mystical temple, faithful Christian soules, of  
all nations, in whom God dwelleth by grace of the new Testament, *farre more glo-  
rious in liuing stones*, then that temple which king Salomon built, or that which  
vvas restored after the captiuitie.



### THE PROPHECIE OF ZACHARIAS.

Zacharie be-  
gane to pro-  
phetic but  
two monethes  
after Aggeus.

**Z**ACHARIAS the sonne of Barachias, and nephew of Addo, begin-  
ning two monethes after Aggeus, exhorteth also to reedifie the Temple:  
and sheweth by diuers visions, that the Church shal flourish, partly in that  
time of the old Synagog, but much more after Christs coming: whose first and  
chiefe

*Jerom. chiefe promulgators of his Gospel, shal be of the Iewish nation: but the  
Epist ad farre greater number shal be of the Gentiles, the Iewes for their obstinacie  
Paulin. reiected. Yet they also in the end shal returne to Christ.*

## CHAP. I.

*The prophet exhorteth the people to conuert to God, and not to imitate the  
euil examples of their fathers. 7. by a vision of an horseman, and diuers  
colored horses, he prophecitieth bitter times: 18. confirming the same by an  
other vision of foure hornes.*

- 1 **I**N THE eight moneth in the second yeare of king Darius the word of our Lord was made to Zacharie the sonne of Barachias, the sonne of Addo, the prophet, saying: Our Lord hath bene wrath vpon your fathers with wrath. † And thou shalt say to them: Thus saith the Lord of hosts: a Conuert to me, sayth the Lord of hosts: 2 and I wil conuert to you, sayth the Lord of hosts. † Be not as your fathers, to whom the former prophets cried, saying: Thus saith the Lord of hosts: Conuert from your euil wayes, & from your most wicked thoughts: and they heard not, neither 3 attended to me, sayth our Lord. † Your fathers where are they? 4 and the prophets shal they liue for euer? † But yet my wordes, & mine ordinances, which I gaue in commandment to my seruants the prophets, did they not take hold of your fathers, and they conuerted, & sayd: As the Lord of hosts thought to do to vs according to our wayes, & according to our inuentions, he 5 hath done to vs. † In the foure & twentieth day of the eleuenth moneth Sabath: in the second yeare of Darius, the word of our Lord was made to Zacharie the sonne of Barachias, the 6 sonne of Addo, the prophet, saying: † I saw by night, and behold a man mounting vpon a red horse, & he stood among the myrtle trees, that were in the botome: and after him horses 7 red, speckled, and white. † And I sayd: What are these, my Lord? and the Angel that spake in me, sayd to me: I wil shew thee what these things are. † And the man, that stood among the myrtle trees answered, & sayd: These are they, whom our 8 Lord sent to walke through the earth. † And they answered to the Angel of our Lord, which stood among the myrtle trees, & sayd: We haue walked through the earth, and loe al the earth 9 is inhabited, and at rest. † And the Angel of our Lord answered, and sayd: o Lord of hosts, how long wilt thou not haue mercie on Ierusalem, and on the cities of Iuda, with which thou hast bene 10 and therefore

*Mal. 3.  
sa. 21.  
ere. 3.  
Eccl. 18.  
or 20.  
Ise. 14.  
uel. 2.*

*a VVhen God in the holie Scriptures sayth: Conuert to me, and I wil conuert to you. VVe are admonished that vve haue free-wil. And when vve answer: Conuert vs o Lord to thee, and vveshal be conuerted, we confesse that Gods grace preuenteth vs, Conc. Trid. sess. 6. c. 5. b That this was an Angel in the shape of a man is manifest. c Seuentie yeares from the transmigration of Ioaquin were complet in the first of Cyrus. Dan 9. Seuentie yeares were also complet from the destruction of the temple in the second of Darius Histaspis*

the prophet  
now prayeth  
God to inspire  
such as were  
able, that they  
would build  
the temple  
again.

*a* From foure  
partes of the  
world, to wite,  
the Moabites  
& Ammonites  
on the east of  
Iurie; The I-  
dumeans and  
Egyptians on  
the south; the  
Philisthims on  
the vvest: &  
the Assirians &  
Chaldees on  
the North side  
had much mo-  
lested the Ie-  
vves; al vvhich  
were therefore  
plaged & pu-  
nished for the  
same.

bene angrie? this now is *a* the seuentith year. † And our 13  
Lord answered the Angel, that spake in me, good wordes,  
comfortable wordes. † And the Angel that spake in me, sayd 14 *Zach*  
to me: Crie, saying: Thus sayth the Lord of hosts: I haue bene  
zelous for Ierusalem, and Sion with great zele. † And with 15  
great anger am I angrie vpon the welthie nations: because I  
was angrie a litle, but they helped toward the euil. † Therefore 16  
thus saith our Lord: I wil returne to Ierusalem in mercies: my  
house shal be built in it, saith the Lord of hosts: & the plumme  
line shal be stretched forth vpon Ierusalem. † As yet crie thou 17  
saying: Thus saith the Lord of hosts: As yet shal my cities flow  
with good thinges: and the Lord wil yet comfort Sion, and he  
wil yet choose Ierusalem. † And I lifted vp mine eyes, and saw: 18  
and behold *d* foure hornes. † And I sayd to the Angel, that 19  
spake in me: What are these: And he sayd to me: These are  
the hornes that haue scattered Iuda, and Israel, and Ierusalem.  
† And our Lord shewed me foure \* artificers. † And I sayd: 20 \*  
What come these to doe? Who spake saying: These are the 21  
hornes, that scattered Iuda euerie man a part, & none of them  
lifted his head: and these are come to fray them, to cast downe  
the hornes of the nations, that haue lifted the horne vpon the  
land of Iuda to scatter it.

#### CHAP. II.

*Under the name of Ierusalem, he prophesieth the progresse of the Church of  
Christ: 6. by the conuersion of some Iewes, 8. and manie Gentiles.*

*a* According  
to S Augustins  
rule in *Psal. 71.*  
vvhen greater  
thinges are  
sayd then can  
be verified as  
the letter soun-  
deth, the same  
is literally to be  
vnderstood of  
the thing presi-  
gured. And so  
this prophecie  
perteyneth to  
the Church of  
Christ rather  
then to the  
citie of Ieru-  
salem.

**A**ND I lifted vp mine eyes, and saw: and loe *a* man, and 1  
in his hand a corde of measurers. † And I sayd: Whither 2  
goest thou? And he sayd to me: To measure *a* Ierusalem, and  
to see how great the breadth therof is, and how great the  
length therof. † And behold the Angel that spake in me, came 3  
forth, and an other Angel went out to meete him. † And he 4  
sayd to him: Runne, speake to this yongman saying: Without  
wal shal Ierusalem be inhabited for the multitude of men, and  
of beasts in the middes therof. † And I wil be to it, sayth our 5  
Lord, a wal of fire round about: and I wil be in glorie in the  
middes therof. † O *b* flee ye out of the land of the North, 6  
saith our Lord, because into the foure windes of heauen haue  
I disperfed you, sayth our Lord. † O *a* Sion, flee thou that 7  
dwellest with the daughter of Babylon: † because thus sayth 8  
the Lord of hosts: After glorie he sent me to the nations, that  
haue



haue spoiled you: for he that shal touch you, toucheth the  
 9 apple of myne eye: † because loe I lift vp my hand vpon them,  
 and they shal be a praye to those that serued them: and you  
 10 shal know that the Lord of hosts sent me. † Prayse, and re-  
 ioyce ô daughter of Sion: because loe I come, and wil dwell in  
 11 the middes of thee, sayth our Lord. † And manie nations shal  
 beioyned to our Lord in that day, and they shal be my people,  
 and I wil dwell in the middes of thee: and thou shal know that  
 12 the Lord of hosts hath sent me to thee. † And our Lord wil  
 possesse Iuda his portion in the sanctified land: and he wil yet  
 13 choole Ierusalem. † Let al flesh be silent at the presence of  
 our Lord: because he is risen vp out of his holie habitation.

## CHAP. III.

*In a vision the diuel appeareth accusing the high Priest. 4. He is cleansed  
 from his sinnes. 8. Christ is promised, and great fruite of his passion.*

1 **A**Nd our Lord shewed me a Iesus the grand priest stan-  
 ding before the Angel of our Lord: and Satan stood on  
 2 his right hand, to be his aduersarie. † And our Lord sayd to Sa-  
 tan: The Lord geue rebuke on thee Satan: and the Lord that  
 chose Ierusalem geue rebuke on thee: Why, is not this a fire-  
 3 brand, taken out of the fire? † And Iesus was clothed *b* with  
 filthie garments: and he stood before the face of the Angel.  
 4 † Who answered, and sayd to them that stood before him, say-  
 ing: Take away the filthie garments from him. And he sayd to  
 him: Behold I haue taken away thine iniquitie, and haue  
 5 clothed thee with change of garments. † And he said: Put a  
 cleane mitre vpon his head: & they put a cleane mitre vpon his  
 head, and clothed him with garments: and the Angel of our  
 6 Lord stood. † And the Angel of our Lord contested Iesus,  
 7 saying: † Thus saith the Lord of hosts: If you wil walke in my  
 wayes, and keepe my watch, thou also shalt iudge my house,  
 and shalt keepe my courts, and I *c* wil geue thee walkers of  
 8 them that now assist here. † Heare ô Iesus thou grand priest,  
 thou and thy frendes that dwell before thee, because they are  
 portending men: for behold I **WIL BRING** *d* **MY SER-**  
 9 **VANT** THE ORIENT. † Because loe the stone that I layd  
 before Iesus: vpon one stone there be seuen eyes, behold I wil  
 graue the grauing therof, sayth the Lord of hosts: & I wil take  
 10 away the iniquitie of that land in one day. † In that day, sayth  
 the Lord of hosts, euerie man shall cal his frende vnder the vine  
 and vnder the figtree.

*b* O ye Genti-  
 les that re-  
 maine in con-  
 futed Babylon  
 of this world,  
 flee from it in-  
 to the Church.  
*c* And ye Iewes  
 that haue selo-  
 ship vvith Ba-  
 bylon, leaue  
 it, and serue  
 God sincerely.

*a* Literally this  
 vision pertey-  
 ned to the  
 high priest of  
 that time:  
*b* Vvhose fault  
 is here taxed,  
 for that he ad-  
 monished not  
 the people to  
 build the tem-  
 ple; and to ab-  
 staine from  
 marrying vve-  
 men of strange  
 nations, as *i. J.*  
*Esd.* 8. 9. 10.  
*c* Angels are  
 promised to  
 assist the Pre-  
 lates of the  
 Church.  
*d* Christ accor-  
 ding to his  
 manhood is  
 the servant of  
 God. Of vvhu  
*S. Luke* ex-  
 pounderh this  
 prophecie.

CHAP.

*In a vision of a candlestike and candles, 3. and of two oliue trees is prophesied the vocation of the Gentils, 11. and lastly of the Iewes.*

*a* Most Hebrew Doctors & some Christian expound this vision of the temple, & the old synagog, but most others vnderstand it literally of Christ & his Church.  
*b* The candlestike: Metaphorically significeth Christs Church.  
*c* The lampe or light Christ.  
*d* Seven lightes al the pastores of the Church.  
*e* Two oliues Enoch and Elias. *Apoc. 11.*  
*f* VVhich vision vvas to be declared to Zorobabel, for his consolation that he might know, that God would protect his Church.  
*g* Two branches the diuine and humane natures of Christ.

**A**ND the Angel returned that spake in me: and he rayfed me vp, as a man that is rayfed out of his sleepe. † And he sayd to me: What seest thou? And I sayd: I saw, and aloe *b* a candlesticke al of gold, and *c* the lampe therof vpon the head of it: and the *d* seven lights therof vpon it: and seven funnels for the lights, that were vpon the head therof. † And *e* two oliue trees vpon it: one on the right hand of the lampe, and one on the left hand therof. † And I answered, and I sayd to the Angel that spake in me, saying: What are these thinges, my Lord? † And the Angel that spake in me answered, and sayd to me: Why, knowest thou not what these thinges are? And I sayd: No, my Lord. † And he answered, and sayd to me, saying: This is the word of our Lord *f* to Zorobabel, saying: Not in an host, nor in strength: but in my spirit, sayth the Lord of hosts. † Who art thou o great mountayne before Zorobabel: into a plaine: and he wil bring forth the principal stone, and wil make grace equal to the grace therof. † And the word of our Lord was made to me, saying: † The handes of Zorobabel haue founded this house, and his handes shal perfite it: and you shal know that the Lord of hosts hath sent me to you. † For who hath despised litle dayes? and they shal reioyce, and shal see the stone of tinne in the hand of Zorobabel. These are the seven eyes of our Lord, that runne through out the whole earth. † And I answered, and sayd to him: What are these two oliuetrees on the right hand of the candlestike, and on the left hand therof? † And I answered the second time, and sayd to him: What are the *g* two branches of oliuetrees, that are beside the two beaks of gold, in which are the funnels of gold? † And he sayd to me, saying: Why, knowest thou not what these are? And I sayd: No, my Lord. † And he sayd: These are two sonnes of oyle which assist the dominatour of the whole earth.

## CHAP. V.

*In a vision of a flying booke sheeues, and swiares are threatened: s. in an other vision is foreshewed that the Iewes shal be blind, and abdurate.*

*a* In this booke or roll of pa-

**A**ND I turned and lifted vp myne eyes: and I saw, and behold a volume *b* flying. † And he sayd to me: What seest

- seest thou? And I sayd: I see a volume flying: the length therof  
 3 of twentie cubits, and the breadth therof of ten cubits. † And  
 he sayd to me: This is the malediction, that goeth forth vpon  
 the face of the earth: because euerie theefe, as is there written,  
 shal be iudged: and euerie swearer, by it in like maner shal be  
 4 iudged. † I wil bring it forth, sayth the Lord of hosts: and it  
 shal come to the houle of the theefe, and to the house of him  
 that sweareth by my name falsly: & it shal abide in the middes  
 of his house, and shal consume it, and the timber therof, and  
 5 the stones therof. † And the Angel went out that spake in me:  
 and he sayd to me: Lift vp thine eyes, and see what is this, that  
 6 goeth forth. † And I sayd: What is it? And he sayd: This is  
 an amphore going forth. And he sayd: This is their eye in al  
 7 the earth. † And behold a talent of lead was caried, and loe  
 8 one woman sitting in the middes of the amphore. † And he  
 sayd: This is impietie. And he threw her in the middes of the  
 amphore, and cast a lumpe of lead vpon the mouth therof.  
 9 † And I lifted vp mine eyes, and saw: and behold c two we-  
 men coming forth, and spirit in the wings of them, and they  
 had winges as the winges of a kite: and they lifted vp the am-  
 10 phore between the earth and the heauen. † And I sayd to the  
 Angel that spake in me: Whither do these carie the amphore?  
 11 † And he sayd to me: That a house may be built for it in the  
 land d of Sennaar, and it may be established, and set there  
 vpon the foundation therof.

pers were wri-  
 ten the sinnes  
 of the people,  
 and deligned  
 punishment.  
 b It appeared  
 flying to sig-  
 nifie that this  
 decree of pu-  
 nishment  
 came from  
 heauen. s.  
 Chrysost. ho. 27.  
 ad popul.

c Excecation  
 & obduration  
 fel vpon the  
 Jewes for  
 their auarice,  
 and perurie.  
 d Antichrist  
 shal beginne  
 his reigne  
 where Baby-  
 lon vvas first  
 built. Gen. 11.

## CHAP. VI.

*In a vision of chariots is foreshewed the succession of foure monarchies. 11.  
 In crownes set on the high priests head, the Kingdom, and Priesthood of  
 Christ: 15. and the rewards of them that receiue him.*

- 1 **A**ND I turned, and lifted vp mine eyes, and saw: and be-  
 hold a foure chariots coming forth from the middes  
 of two mountaines: & the mountaines, mountaines of brasfe. a Foure Mo-  
 2 † In the first chariot red horses, & in the second chariot blacke  
 3 horses, † and in the third chariot white horses, and in the  
 4 fourth chariot speckled horses, & strong. † And I answered, and  
 sayd to the Angel, that spake in me: What are these things, my  
 5 Lord? † And the Angel answered, and sayd to me: These are  
 the foure windes of heauen, which goe forth to stand before  
 6 the Dominatour of al the earth. † That, in which were the  
 blacke horses went forth into the land of the North, and the  
 white

a Foure Mo-  
 narchies of the  
 Chaldees, the  
 Medes and  
 Persians, the  
 Grecians, and  
 the Romanes.  
 Dan. 2.

O o o o

white

b VVhen the prophet set the crowne on the high priests head, that he might withal signifie that it perteyned not him, but as in figure of Christ, he explicateth, that God reueled this mysterie, saying: *Behold a man, vvhho is also God, called Orient, that is, Raising vp & establishing the kingdom vvhich vvas promised to Dauid. S. Iero. in hunc locum.*

white went forth after them: and the speckled went forth to the land of the South. † But they that were strongest, went our, and fought to goe, and to runne about through out al the earth. And he sayd: Goe walke through out the earth: and they walked through out the earth. † And he called me, 8 and spake to me, saying: Behold, they that goe forth into the land of the North, haue made my spirit to rest in the land of the North. † And the word of our Lord was made to me, saying: † Take of the transmigration of Holdai, and of Tobias, 9 and of Idaias: and thou shalt come in that day, and shalt enter into the house of Iosias, the sonne of Sophonias, who came out of Babylon. † And thou shalt take gold and siluer, & shalt 11 make crownes, and thou shalt set on the head of Iesus the sonne of Iosedec the grand priest, † and thou shalt speake to 12 him, saying: Thus sayth the Lord of hosts, b saying: BEHOLD A MAN ORIENT IS HIS NAME: and vnder him shall spring vp, and shall build a temple to our Lord. † And he shall 13 build a temple to our Lord: and shall beare glorie, and shall sit, and rule vpon his throne: and he shall be a priest vpon his throne, and the counsell of peace shall be between them two. † And the crownes shall be to Helem, and Tobias, and Idaias, 14 and Hem, the sonne of Sophonias, a memorial in the temple of our Lord. † And they that are far, shall come, and shall build 15 in the temple of our Lord: and you shall know that the Lord of hosts sent me to you. But this shall be, if hearing you will heare the voice of our Lord your God.

## CHAP. VII.

*The fast of the fift and seuenih moneth obserued in the captiuitie, being good, 5. was vnperfect, 8. fasting from sinne is alwayes more necessarie.*

a Because the temple vvas burned in the fift moneth & godolias staine in the seuenth. 4 Reg. 25. 7. 8. 25. the Ievves fasted in those two monethes at the time of their captiuitie: b VVhich fast vvas good, but vnperfect, wan

AND it came to passe in the fourth yeare of Darius the 1 king, the word of our Lord was made to Zacharie, in the fourth of the ninth moneth, which is Cisseu. † And Sara- 2 sar, and Rogommelech, and the men that were with him, sent to the house of God, to beseech the face of our Lord: that they 3 should say to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weepe in a the fifth moneth, or must I sanctifie myself as now I haue done manie yeares? † And the word of the Lord of hosts was made to me, saying: 4 Speake to al the people of the land, and to the priests, saying: 5 When you fasted, and mourned in the fifth and the seuenth for these seuentie yeares: b did you fast a fast vnto me? † and 6

- when you did eate and drinke, did you not eate for your selues, and drinke for your selues? † Why, are they not the wordes, which our Lord spake in the hand of the former prophets, when Ierusalem as yet was inhabited, and was welthie, it self and the cities round about it, and toward the South, and in the champaigne there was dwelling? † And the word of our Lord was made to Zacharie, saying: † Thus sayth the Lord of hosts, saying: c Judge ye true Iudgement, and doe ye mercie, & miserationis euerie man with his brother. † And the widow, and the pupil, and the stranger, and the poore doe not calumniare: and let not a man thinke in his hart evil to his brother. † And they would not attend, and they turned away the shoulder departing: and they aggrauated their eares, not to heare. † And they made their hart as the adamant, lest they should heare the law, & the wordes which the Lord sent in his spirit by the hand of the former prophetes: and there was great indignation made from the Lord of hosts. † And it came to passe as he spake, and they heard not: so shal they crie, & I wil not heare, sayth the Lord of hosts. † And I disperfed them through out al kingdoms, which they know not: and the land was left desolate of them, for that there was none passing & returning: and the land to be desired they layd into a desert.

## CHAP. VIII.

*God wil geue abundance of spiritual benefites to al nations by Christ: 7. to Whom shal be conuerted 13. manie Iewes, 20. but manie more Gentiles.*

- 1 **A**N D the word of the Lord of hosts was made, saying:  
 2 † Thus sayth the Lord of hostes: I haue bene ielous for  
 3 Sion with great zeale, and with great indignation haue I bene  
 4 ielous for it. † Thus sayth the Lord of hosts: a I am returned to  
 5 Sion, and I wil dwel in the middes of Ierusalem: and Ierusalem  
 6 shal be called the Citie of truth, & the Mount of the Lord of  
 7 hosts, the sanctified mount. † Thus sayth the Lord of hosts: As  
 yet shal old men dwel, and old women in the streets of Ierusalem: and euerie mans stafe in his hand for multitude of yeares.  
 † And the streets of the citie shal be filled with infantes, and  
 8 girles playing in the streets therof. † Thus sayth the Lord of  
 9 hosts: If it shal seme hard in the eyes of the remnant of this  
 10 people in those dayes: Why, shal it be hard in mine eyes, sayth  
 11 the Lord of hosts? † Thus sayth the Lord of hosts: Behold I  
 wil saue my people from the land of b the East, and from the  
 land

ting workes  
 of mercie,  
 most especial-  
 ly required in  
 fautes. 1/a. 58. S.  
 Greg. p. 3. past.  
 cura admonit.  
 10. & ho. 16. in  
 Ewang.  
 c And therefore  
 the prophet  
 admonisheth  
 to fast from al  
 sinnes.

a These benef-  
 ites here pro-  
 phecied are  
 greater then  
 euer were be-  
 stowed vpon  
 the Iewes be-  
 fore Christ  
 came, & ther-  
 fore are rather  
 to be vnder-  
 stood of the  
 graces of the  
 new testa-  
 ment.  
 b The tenne  
 tribes were  
 carried captiue  
 into Assiria, &  
 the two tribes

into Babylon: both vvhich are northward: not into the east nor vveſt. And therefore this prophetic is of al nations Jewes & Gentils to be called to Chriſt from al partes.

land of the going downe of the ſunne. † And I wil bring them, 8  
and they ſhal dwel in the middes of Ieruſalem: and they ſhal  
be my people, and I wil be their God in truth and in iuſtice.  
† Thus ſayth the Lord of hoſts: Let your handes be ſtrength- 9  
ned, you that heare in theſe dayes theſe wordes by the mouth of  
the prophets in the day, that the houſe of the Lord of hoſts was  
founded, that the temple might be built. † For before thoſe 10  
dayes there was no hyre for men, neither was there hyre for  
beaſts, neither was there peace to the comer in, nor goer out  
for tribulation: and I did let goe al men, euerie one againſt his  
neighbour. † But now not according to the former dayes wil 11  
I doe to the remnant of this people, ſayth the Lord of hoſts,  
† but the ſeede of peace ſhal be: the vine ſhal geue his fruite, 12  
and the earth ſhal geue her ſpring, and the heauens ſhal geue  
their dew: and I wil make the remnant of this people to poſ-  
ſeſſe al theſe thinges. † And it ſhal be: as you were a male- 13  
diction among the Gentils, o houſe of Iuda, & houſe of Iſrael:  
ſo wil I ſaue you, and you ſhal be a benediction: feare not, let  
your handes be ſtrengthned. † Becauſe thus ſayth the Lord of 14  
hoſts: As I purpoſed to afflict you, when your fathers had pro-  
uoked me to wrath, ſayth our Lord, † and I had no mercie: 15  
ſo conuerting I haue meant in theſe dayes to doe good to the  
houſe of Iuda, and Ieruſalem: feare not. † Theſe then are the 16  
wordes, which you ſhal doe: Speake ye truth, euerie one with  
his neighbour: truth and iudgement of peace iudge ye in your  
gates. † And thinke ye not euerie man in your hart euil againſt 17  
his friend: & lying o the loue ye not: for al theſe thinges are ſuch  
as I hate, ſayth our Lord. † And the word of our Lord of hoſts 18  
was made to me, ſaying: † Thus ſayth the Lord of hoſts: The 19  
faſt :: of the fourth, and the faſt of the fifth, and the faſt of the  
ſeuenth, and the faſt of the tenth ſhal be to the houſe of Iuda  
into ioy, and gladnes, & into goodlie ſolemnities: truth on lie,  
and peace loue ye. † Thus ſayth the Lord of hoſts, vntil peo- 20  
ples come, & dwel in manie cities, † and the inhabitants goe, 21  
one to an other, ſaying: Let vs goe, and beſech the face of our  
Lord, and let vs ſeek the Lord of hoſts: I alſo wil goe. † And 22  
manie peoples ſhal come, and ſtrong nations to ſeek the Lord  
of hoſts in Ieruſalem, & to beſech the face of our Lord. † Thus 23  
ſayth the Lord of hoſts: In thoſe dayes, wherein ten men of  
al the tongue of the Gentils ſhal take hold, and they ſhal take  
hold of the ſkirt of a man that is a Iewe, ſaying: We wil goe  
with you: for we haue heard that God is with you.

*Ephes*  
7. 25.

CHAP.

:: Not only the  
faſt of the fiſt,  
and ſeuenth  
monethes  
(vvhether of the  
queſtion was  
propoſed ch. 7.  
v. 3.) but alſo  
of the fourth  
& tenth, were  
to be kept of  
in the times of  
joy and feſti-  
uitie.

*The bordering enemies of the Iewes shal beleue in Christ. 9. who wil first come to the Iewes in mekenes, yet in solemnitie riding on an asse: 11. deliuer the godlie from the lake, 12. geue great things to the faithfull, 17. and one most excellent thing aboute the rest.*

*a citie  
of Syria.*

- 1 **T**HE *a* burden of the word of our Lord in the land of *a* *Preaching of*  
*\* Hadrach, & Damascus his rest: because our Lord is the true doctrine*  
2 eye of man, and of al the tribes of Israel. † Emath also in the *is at first vn-*  
borders therof, and Tyre, and Sidon: for they haue taken to *gratful to*  
3 theinselues wisdom exceedingly. † And Tyre hath built her *some hearers,*  
munition, and heaped together siluer as earth, and gold as the *and stil to the*  
4 myre of the streets. † Behold our Lord shal possesse her, and *incredulous,*  
shal strike her strength in the sea, and she shal be deuoured *but this bur-*  
5 with fyre. † Ascalon shal see, and shal feare, and Gaza, and *den becometh*  
shal be sorie exceedingly: & Accaron, because her hope is con- *light to the*  
founded: and the king shal perish out of Gaza, & Ascalon shal *faithfull.*  
6 not be inhabited. † And the seperatour shal sit in Azorus, and  
7 I wil destroy the pride of the Philisthims. † And I wil take  
away his bloud out of his mouth, and his abominations out  
of the middes of his teeth: and he also shal be lefr to our God,  
and he shal be as a duke in Iuda, and Accaron as a Iebuseite.  
8 † And I wil enuiron my house of them, that serue me in war-  
fayre going and returning, and the exactour shal no more passe  
9 ouer them: because now I haue sene with myne eyes. † Re- *b* *Christ came*  
ioyce greatly o daughter of Sion, make iubilation o daughter *often into Je-*  
of Ierusalem: BEHOLD THY KING *b* wil come to thee, the iust *rusale, but this*  
and sauour: himself poore, and ryding vpon an asse, and vpon *last coming*  
10 a colt the sole of an asse. † And I wil destroy charior out of *excell'd at the*  
Ephraim, and horse out of Ierusalem, and the bow of warre *rest, vwhen he*  
shal be dissipated: and he shal speake peace to the Gentils, and *came to dye*  
his power from sea euen to sea, and from the riuers euen to the *for redemp-*  
11 end of the earth. † Thou also in the bloud of thy testament *tion of man-*  
hast let forth thy prisoners out of *c* the lake, wherein is no wa- *kinde.*  
12 ter. † Conuert to the munition ye prisoners of hope, to day also *c* *S. Ierom, S.*  
13 declaring I wil render thee duple. † Because I haue bent Iuda *Cyril & other*  
for me as a bow, I haue filled Ephraim: and I wil rayle vp thy *scithers vnder-*  
sunnes o Sion vpon thy sonnes o Greece, & I wil make thee as *stand this lake*  
14 the sword of the strong. † And our Lord God shal be seene ouer *to be Lumbus*  
them, and his dart shal goe forth as lightning: & our Lord God *patum from*  
wil sound with trumpet, and wil goe in the whirlewind of the *whence Christ*  
deliuered the  
old testa-  
ments.

O o o o o 3

South.

*sa. 62.  
lat. 21.  
5.  
dan. 1.  
15.*

*d* Christ is the  
graine of wheat  
which dying  
bringeth much  
fruite Ioan. 12.  
And of this  
wheat that  
bread is made  
that came from  
heauen. Ioan. 6.  
S. Ierom in hunc  
locum.

South. † The Lord of hosts wil protect them: and they shal deuoure, and subdew with the stones of the sling: and drinking they shal be drunke as it were of wine, & they shal be filled as phials, and as the hornes of the altar. † And our Lord their God wil saue them in that day, as the flocke of his people: because holie stones shal be eleuated ouer his land. † For what is his good thing, and what is his beautiful thing, but *d* the corne of the elect, and wine springing virgins?

## CHAP. X.

*The Iewes are exhorted to aske good thinges of God: 4. of their nation cometh the Redemer of al men, 5. and of the same are the Apostles, spiritual masters of the whole world. 6. The whole nation shal at last be conuerted.*

*a* Lateward  
time is when  
fruite vxaxeth  
ripe, and so is  
here taken for  
the time of  
grace which  
S. Paul calleth  
the acceptable  
time: & there-  
fore this pro-  
phet exhor-  
teth to aske  
this grace; and  
al spiritual be-  
nefices of God.

*b* Not only the  
two tribes,  
c but also the  
renne shal be  
conuerred at  
last to Christ.

*d* Christians  
are sweetly  
drawne by in-  
ternal inspira-  
tion without  
clamorous, and  
violent per-  
suasion of  
wordes. S.  
Cyril.

**A**SKE of our Lord rayne in *a* the lateward time, and our Lord wil make snowes, and wil geue them rayne of showers, to euerie one grasse in the filde. † Because the idols spake that which was vnprofitable, and the deuiners saw a lie, & the dreamers spake in vayne: they comforted vaynely: therfore are they led away as a flock: they shal be afflicted, because they haue no pastour. † Vpon the pastours my furie is wrath, and vpon the buckgoates I wil visite: because the Lord of hosts hath visited his flocke, the house of Iuda, and hath made them as the horse of his glorie in the battel. † Of him the corner, of him the pinne, of him the bow of battel, of him shal come forth euerie exactour together. † And they shal be as valients, treading the myre of the wayes in battel: and they shal fight, because our Lord is with them: and the riders of horses shal be confounded. † And I wil strengthen the house *b* of Iuda, and the house *c* of Ioseph I wil saue: and I wil conuert them, because I wil haue mercie on them: and they shal be as they were when I had not cast them of, for I am the Lord their God, and wil heare them. † And they shal be as the valients of Ephraim, & their hart shal reioyce as it were of wine: and their children shal see, and shal reioyce, & their hart shal be ioyful in our Lord. † I *d* wil hisse to them, and wil gather them together, because I haue redemed them: and I wil multiplie them as they were multiplied before. † And I wil saw them among peoples, and from a far they shal remember me: and they shal liue with their children, and shal returne. † And I wil bring them backe out of the Land of Egypt, and out of the Assyrians I wil gather them: and to the Land of Galaad, & Libanus I wil

Isa.



I wil bring them, and there shal not be found place for them.

- 11 † And he shal passe ouer in the straye of the sea, and shal strike the waues in the sea, and al the depths of the riuer shal be confounded, and e the pride of Assur shal be humbled, and  
12 the scepter of Ægypt shal depart. † I wil strengthen them in the Lord, and in his name they shal walke: sayth our Lord.

## CHAP. XI.

*Jerusalem shal be againe most miserably destroyed, 4. the Iewish nation reiect'd and disperfed, 12. because Christ was sold by them to the Gentils for thirtie pence. 16. They wil receiue Antichrist, who shal be finally destroyed.*

- 1 **O** PEN thy gates a ô Libanus, and let fyre deuoure thy  
2 ceders. † Howlethou firre tree, because the cedar is fallen, because the magnifical are wasted: howle ye okes of Balsan, because the fensed Forrest is cut downe. † The voice of the howling of pastours, because their magnificence is wasted: the voice of the roaring of lions, because the pride of Iordan is wasted. † Thus sayth our Lord my God: Feede thou the cattel of slaughter, † which they that possessed, slew, and were not sorie, and they sold them, saying: Blessed be our Lord, we are become rich: and their pastours spared them not. † And I wil spare no more vpon the inhabitants of the earth, sayth our Lord: behold I wil deliuer men, euerie one in his neighbours hand, and in the hand of his king: and they shal cut the land  
7 in peeces, and I wil not deliuer it out of their hand. † And I wil feede the cattel of slaughter for this, ô ye poore of the flocke: and I tooke vnto me two rodde, one I called b Beautie, and  
8 the other I called c Corde: and I fed the flocke. † And I cut of three pastours in one moneth, and my soule shrunke together  
9 at them: for their soule also varied on me. † And I sayd: I wil not feede you: that which dieth, let it dye: and that which is cut of, be it cut of: and let the rest deuoure euerie one his  
10 neighbours flesh. † & I tooke my rod that was called beautie, and I cut it of to make voyd my couenant, which I made with  
11 al peoples. † And it was made voyd in that day: and so the poore of the flocke that keepe for me, vnderstood, that it is  
12 the word of the Lord † And I sayd to them: If it be good in your eyes, bring hither my hyre: and if not, be quiet. And they weighed my hyre thirtie peeces of siluer. † And our Lord sayd  
13 to me, cast it forth to the statuarie, a goodlie price, that I was

e VVhen the faithfull are multiplied & confirmed in religion, their enemies can nothurt them.

a Jerusalem is called Libanus, Isa. 10. 7. 34. & in other places, for the great beautie therof: likewise the temple, & because it was built of the trees of Libanus, as S. Ierom here, & Exech. 17. expoundeth. And so by this metaphor the destruction of the citie and temple by Titus is here prophesied. The ceders also signifie the principal men of the Iewes. b God the creator and gouernor of al men, calleth his general gouernment beautie: because it is most semelie that al be vnder his rod. And his

priced

peculiar gou-  
ernment of  
the Ievves he  
callecch *a Cord*,  
because it is li-  
mited to one  
people.  
*d* Christ  
bought and  
sold for 30.  
pence.  
*e* The Ievves  
are reiectcd:  
*f* Antichrist a  
destroyer,  
*g* shal be de-  
stroyed.

priced at by them. And I tooke *d* the thirtie peeces of siluer: & I threw them into the house of our Lord to the statuarie. † And *14* I *e* cut of my second rodd, that was called Corde, that I might dissolue the brotherhood between Iuda and Israel. † And our *15* Lord sayd to me: As yet take to thee the \* vessels of a foolish pastour. † Because loe *f* I wil rayse vp a pastour in the land, *16* which shal not visite thinges forsaken, the thing disperfed he shal not seeke, and the broken he shal not heale, & that which standeth he shal not nourish, and he shal eate the flesh of the fat ones, and their hooves he shal dissolue. † O pastour, and *17* idol, leauing the flocke: *g* the sword vpon his arme, & vpon his right eye: his arme shal be dried with withering, and his right eye waxing darke shal be obscured.

Mat.

\* yna-  
instru-  
ments

CHAP. XII.

*The Iewes persecuting Christ and his Church, shal be sore afflicted. 6. The Church stil prospering: 11. the incredulous shal be condemned.*

*a* VWhen the  
Church of  
Christ be-  
gaune in Ieru-  
salem, procee-  
ding to al Iu-  
rie, and Sama-  
ria, and to o-  
ther nations,  
the other Ie-  
vves most ear-  
nestly persecu-  
ted Christi-  
ans. *Act. 4. 5.*  
*&c.*  
*b* Iuda besieged  
Ierusalem when  
Ievves remay-  
ning in Iuda-  
isme persecu-  
ted other Ie-  
vves beleuing  
in Christ, for  
then brother  
deliuered bro-  
ther to death,  
the father the  
sonne &c. *Mat.*  
*10. v 21.*

**T**HE burden of the word of our Lord vpon *a* Israel. Sayth *1* our Lord extending the heauen, & founding the earth, & forming the spirit of man in him: † Behold I wil make Ieru- *2* salem a lintel of surfet to al peoples round about: yea & *b* Iuda shal be in the siege against Ierusalem. † And it shal be: In that *3* day I wil make Ierusalem a stone of burden to al peoples: al that shal lift it, shal be torne with tearing: and al the kingdoms of the earth shal de gathered agaynst her. † In that day, sayth *4* our Lord, I wil strike euerie horse into astonishment, and his rider into madnes: and vpon the house of Iuda I wil open mine eyes, and euerie horse of the peoples I wil strike with blind- *5* nes. † And the dukes of Iuda shal say in their hart: Let the in- habitants of Ierusalem be strengthened for me in the Lord of *6* hosts their God. † In that day I wil make the dukes of Iuda as a furnace of fyre amongst stickes, and as a brand of fire in hay: and they shal deuoure to the right hand, & to the left al people round about: and Ierusalem shal be inhabited agayne in her *7* place in Ierusalem. † And our Lord shal saue the tabernacles of Iuda, as in the begynning: that the house of Dauid glorie not magnifically, and the glorie of them that inhabite Ierusalem *8* agaynst Iuda. † In that day shal our Lord protect the inhabi- tants of Ierusalem, and he that offended of them in that day shal be as Dauid: and the house of Dauid, as of God, as an An- *9* gel of our Lord in their sight. † And it shal be in that day: I wil *10* seke

Isa. 19.  
v. 3.

1 Par. 35.

- 10 seeke to destroy all Nations, that come against Ierusalem. † And I wil powre out vpon the house of Dauid, & vpon the inhabitants of Ierusalem the spirit of grace, and of prayers: and they shall looke toward me, whom they pearced: and they shall lament him with lamentation as it were vpon an only begotten, and they shall sorow vpon him, as the maner is to be sorowful in the death of the first begotten. † In that day shall be great lamentation in Ierusalem, as the lamentation of Adadremmon in the filde of Mageddon. † And the land shall lament: families and families apart: the families of the house of Dauid apart, 13 and their women apart: † the families of the house of Nathan apart, and their women apart: the families of the house of Leui apart, and their women apart: the families of Semei apart, and 14 their women apart. † All the rest of the families, families and families apart, and their women apart.

c Atowne nere to Iezrahel in the countrie of Mageddon, where Iosias was slaine. 2. Bar. 35. and great lamentation was made for him, which was a figure of the miserable calamitie of the obdurate in the day of iudgement. S. Ieremy.

## CHAP. XIII.

*In the Church of Christ all idolatrie shall be abolished. 6. In his passion his Apostles shall be dispersed, and they and others shall be proned by tribulations.*

I. 30.

- 1 **I**N that day shall be a fountayne lying open to the house of Dauid, and to the inhabitants of Ierusalem: for the ablu- 2 tion of the sinner, and of the menstruous woman. † And it shall be in that day, sayth the Lord of hosts: I wil destroy the names of idols out of the earth, & they shall be remembred no more: and the false prophetes, and the vncleane spirit I wil take away 3 out of the earth. † And it shall be when any man shall propheticke any more, his father & his mother that begot him, shall say to him: Thou shalt not liue: because thou hast spoken a lie in the name of our Lord. And his father, & his mother his 4 parents shall strike him, when he shall propheticke. † And it shall be: in that day, the prophets shall be confounded euerie one by his owne vision, when he shall propheticke, neither shall they be 5 couered with cloke of sackcloth, to lie: † But he shall say: I am no prophet, an husbandman am I: because Adam my example from my youth. † And it shall be sayd to him: What are these 6 wounds in the middes of thy handes? And he shall say: With these was I wounded in the house of them, that loued me. 7 † c Sword be thou raysed vp vpon my pastour, and vpon the man that cleaueth to me, sayth the Lord of hosts: Strike the pastour, and the sheepe shall be dispersed: and I wil turne

a In the time of the new testament Christ is made an open fountaine of grace by his Incarnation. 10a. 4. 7. 13. S. Greg. 10. 20. in Ezech. & li. 6. epist. 136. b False doctrine as idolatrie and heresie, are punishable by death in the law of Christ. c By sword is vnderstood all sortes of persecution that fell vpon our Saviour. d The Apostles & c. God

Mat. 16.  
Mar. 14.

recalled them,  
and strengthening  
them with  
fortitude.

<sup>a</sup> Neither Ie-  
vves nor Gen-  
tiles, remay-  
ning in their

proper professions can be saved, but Christian Catholikes living iustly, which are Gods proper people distinct from the rest by his grace.

my hand to the little ones. † And there shall be in all the earth, 8  
sayth our Lord: two parts in it shall be destroyed, and shall sayle:  
and the third part shall be left in it. † And I will bring the third 9  
part through fyre, and will burne them as siluer is burnt: and  
I will trie them as gold is tried. They shall call my name, and I  
will heare them. I will say: Thou art my people; and they shall  
say: Our Lord my God.

## CHAP. XIII.

*Ierusalem shall be destroyed, manie Iewes slaine, the rest made captives: 3.  
Christs Church shall flourish, 8. especially in the Gentils. 12. Persecuters  
shall be finally punished: 20. and the godlie procede in grace.*

<sup>a</sup> In the armie  
of the Romai-  
nes were soul-  
diars of manie  
nations at the  
last destructiō  
of Ierusalem.

**B**E HOLD the dayes of our Lord shall come, and thy spoyle 1  
shall be diuided in the middes of thee. † And I <sup>a</sup> will ga- 2  
ther together all nations to Ierusalem into battel, and the citie  
shall be taken, and the houses shall be wasted, and the women  
shall be defiled: and the halfe part of the citie shall goe forth  
into captiuitie, and the rest of the people shall not be taken  
away out of the citie. † And our Lord will goe forth, and will 3  
fight against those nations, as he fought in the day of confli-  
† And his seete shall stand in that day vpon the mount of oliues, 4  
which is against Ierusalem toward the East: and the mount  
of oliues shall be clouen by the halfe part therof to the East, &  
to the West with a steepe rupture exceeding great, and halfe of  
the mountayne shall be seperated to the North, & halfe therof  
to the South. † And you shall flie to the valley of those moun- 5  
taynes, because the valley of the mountaynes shall be ioyned  
euen to the next, and you shall flee as you fled from the face  
of the earthquake in the dayes of Ozias king of Iuda: and  
our Lord my God shall come, and all the saintes with him. † And 6  
it shall be in that day: there shall be no light, but cold and frost.  
† And there shall be one day, which is known to our Lord, not 7  
day nor night: & in the time of the euening there shall be light.  
† And it shall be in that day: c liuing waters shall issue forth out 8  
of Ierusalem: halfe of them to <sup>d</sup> the East sea, and halfe of them  
to the last sea: in <sup>e</sup> summer & in winter shall they be. † And our 9  
Lord shall be king ouer all the earth: in that day there shall be  
one Lord, & his name shall be one. † And all the land shall returne 10  
euen to the desert, from the hil of Remmon to the South of Ie-  
rusalem: and it shall be exalted, and shall dwell in her place, from  
the gate

Exo. 14.

Amos. 1.  
7. 1.

<sup>b</sup> Amos. ch. 1.  
maketh also  
mention of  
this earth-  
quake, and Io-  
sephus li 9 c. 11  
<sup>c</sup> Antiq. though  
it be not in the  
bookes of the  
Kinges nor Pa-  
ralipomenon.  
<sup>e</sup> Christian do-  
ctrine of the  
Catholique  
Church vni-  
uersal in all  
places and  
all times.

- the gate of Benjamin euen to the place of the former gate, and euen to the gate of the corners: & from the towre of Hananeel  
 11 euen to the kings presses. † And they shal dwell in it, and there  
 12 shal be anathema no more: but Ierusalem shal sit secure. † And  
 this shal be the plague, wherewith our Lord shal strike al na-  
 tions, that haue fought against Ierusalem: *f* the flesh shal pine  
 away of euerie one standing vpon his secte, and his eyes shal  
 weare away in their holes, & their tongue shal consume away  
 13 in their mouth. † In that day there shal be a great tumult of  
 our Lord among them: and a man shal take the hand of his  
 neighbour, and his hand shal be clasped vpon his neighbours  
 14 hand. † Yea and Iudas shal fight agaynst Ierusalem: and the  
 riches of al nations round about shal be gathered together,  
 15 gold, and siluer, and garments exceding manie. † And so shal  
 there be ruine of horse, and mule, and camel, and asse, and of  
 16 al the beaſts, that shal be in those tents, as is this ruine. † And  
 al g that shal be left of al Nations, that came against Ierusalem,  
 shal goe vp from yeare to yeare, to adore the King, the Lord of  
 17 hosts, and to celebrate the festiuitie of tabernacles. † And it  
 shal be: he *b* that shal not ascend of the families of the land  
 to Ierusalem, to adore the King, the Lord of hosts, there shal  
 18 be no shewre vpon them. † Yea and if the familie of Egypt  
 shal not ascend, and shal not come: neither vpon them shal it  
 be, but ruine shal be, wherewith our Lord wil strike al Nations  
 that wil not ascend to celebrate the festiuitie of tabernacles.  
 19 † This shal be the sinne of Egypt, and this the sinne of al Na-  
 tions, that wil not ascend to celebrate the festiuitie of taber-  
 20 nacles. † In that day shal that which is vpon the bridle of the  
 horse be holie to our Lord: and the caudrons in the house of  
 21 our Lord shal be as the phials before the altar. † And euerie  
 caudron in Ierusalem, and Iuda shal be sanctified to the Lord  
 of hosts: and al that immolate, shal come, and take of them,  
 and shal sethe in them: & there shal be merchant no more in  
 the house of the Lord of hosts in that day.

## THE PROPHECIE OF MALACHIE.

*ca. 2.* **M**ALACHIE (whom S. Ierom, and some others thinke to be Esdras)  
*7.* prophesied lust of the twelue, after that the Temple was reedified. Much is con-  
*c. 3.* He reprehendeth both Priestes, and people, for that they did not offer their brieſe Pro-  
*7.* sacrifices with sinceritie; foresheweth the reuiction of the Iewes, and calling phetic.  
 of the Gentils by Christ. Before whose first coming shal be one Precursor:  
 and an oiber before his lust coming to iudge.

*God shewed his especial loue towards the Iewes, in that he choise their progenitor Iacob, rather then Esau. 7. Priestes are reprehended, for not offering the best things in sacrifice. 10. The old sacrifices shal be resisted, and new farre more excellent shal be offered in al nations.*

*a* Gods peculiar loue was first shewed to the Israelites in preferring their progenitor Iacob and them his issue before Esau & his offspring, though in them there was no difference at all, the one neither deserving more, nor less than the other, but of his mere mercie electing the one and iustly rejecting the other, vvhetherof see the *Annot. Rom. 9.*

*b* Againelastly the same special vnderfused loue was shewed, in that the Idumeans subdued by the Chaldees remained in captivity, but the Israelites were now reduced into their countrie.

*c* Those that offer base and contemptible things to God



**H**is burden of the word of our Lord to Israel in the hand of Malachie. † I haue loued you, sayth our Lord: & you haue sayd: Wherin hast thou loued vs? *a* Was not Esau brother to Iacob, sayth our Lord, and I loued Iacob, † but hated Esau? and I layd his mountaines into a wilderness, & his inheritance vnto the dragons of the desert. † But if Idumea shal say: We are destroyed, but returning we wil build the things that are destroyed: thus sayth the Lord of hosts: These shal build, and I wil destroy: and they shal be called the borders of impietie, and the people with whom our Lord is angrie *b* for euer. † And your eyes shal see: and you shal say: Our Lord be magnified vpon the border of Israel. † The sonne honoureth the father, and the seruant of his lord: if then I be the father, where is my honour? and if I be the Lord, where is my feare: sayth the Lord of hosts: † To you o priestes, that despise my name, & haue sayd: Wherin haue we despised thy name? *c* You offer vpon myne altar polluted bread: and you say: Wherin haue we polluted thee? In that you say: The table of our Lord is contemptible. † If you offer the blind to be immolated, is it not euil? and if you offer the lame and the seble is it not euil? offer it *d* to thy prince if it shal please him, or if he wil receiue thy face, sayth the Lord of hosts. † And now beseech ye the face of God, that he may haue mercie on you (for by your hand hath this bene done) if by any meanes he wil receiue your faces, saith the Lord of hosts. † Who is there among you, that wil shut the doores, & wil kindle fire on my altar for naught? " I haue no wil in you, sayth the Lord of hosts: and gift I wil not receiue of your hand. † For from the rising of the sunne euen to the going downe, great is my name among the Gentils, & " in euerie place there is sacrificing, and there is offered to my name a cleane oblation: because my name is great among the Gentils, sayth the Lord of hosts. † And you haue polluted it in that you say: The table of our Lord is contaminated: and that which is layd therupon, is contemptible with the fyre, that deuoureth it. † And you haue sayd: 13

*Rom. 9.  
v. 13.*

*Esai. 11.*

Loc of

Loe of labour, and you puffed at it, sayth the Lord of hosts, and you brought in *e* of robberies *f* the same, & the sicke, and brought in a gift: Why, shal I receiue it of your hand, sayth our Lord? † Cursed is the deceitful, that hath in his flocke a male, and making a vow immolateth the feeble to our Lord: because I am a great King, sayth the Lord of hosts, and my name is dreadful among the Gentils.

to your temporal prince, haue dare you offer them to God? *e* Tyvo desires vvere in their sacrifices: they offered that which they gotte by robbery, or extortion: *f* and not the best, but worse part thereof.

shew that they esteeme little of God, and so by their fact dispise and contemne him. d If you dare not offer your worse thinges

## ANNOTATIONS. CHAP. I.

10. *I haue no will in you.* ] Manie Prophets (as vve haue often noted) did foreshew the reiection of the Iewes, and vocation of the Gentils: but none more plainly then this here; by vvhom God expressly sayth: *I haue no will in you; and I will not receiue gift of your hand.* The reason is also explicated in this chapter, because God most pecularly louing them, they vvere still vngratful, and dispised him, committing sinnes vpon sinnes. And therefore in their place, he would bring in the Gentils: and that not anie one, or few nations, but al from the rising of the sunne, to the going downe thereof, should so vncer or later come into his Church.

Reiection of the Iewes and vocation of the Gentils.

11. *In euerie place there is sacrificing.* ] God not only changed, and multiplied his people, but also changed, and bettered his Sacrifice. For in place of sacrificing cattel, birdes, and other weake and poore creatures, which vvere not able to purge sinnes, and vvere also polluted oftentimes by the sinnes of them that offered the same, God here promiset a most effectual, pure, & excellent daylie Sacrifice, to continu v perpetually in al places of his Church, that can not be polluted. V Which accordingly our Blessed Redeemer and Sauour instituted, of his ovyne bodie and blood, in the formes of bread and vyne. As al ancient Fathers proue, by this place amongst others. So S. Iustinus Martyr teacheth, in *dialogo cum Tryphone*. S. Cyprizn li 1. c. 18. *aduersus Iudaos*: S. Damascen. li. 4. c. 14. *de fide Orthodoxa*. S. Ierom, S. Theodoret, and S. Cyril in their commentaries vpon this place. S. Augustin li 18 c. 35. *de ciuit.* S. Chrysostom in Ps. 95. and Orat. 2. *contra Iudaos*. shewing plainly, and vrging the Iewes, and al oppugners of this Catholique beleefe and doctrine, that this prophecie is no other wise fulfilled, but in the daylie Sacrifice of the Church. For that here is prophecied an other Sacrifice, distinct and different from the Iewes sacrifices: neither vvere sacrifices offered in al the v world, neither could be ordinarily offered out of Ierusalem. But of this most sacred Mysterie, and particularly that it is here prophecied, there is so much published by ancient and late vvriters, that more needeth not to be here added.

Al old sacrifices abolished, and the sacrifice of Christs bodie & blood prophecied.

Proued by the fathers.

And reasons deduced from the scriptures.

## CHAP. II.

*Priestes are further reprehended because they discharged not wel their great office.* 10. *Both they and others offended in marrying strangers.* 14. *They ought to loue, and not lightly dismisse their wines.*

1. 16. 2. **A**ND NOW to you this commandment a ô ye priestes. † If you wil not heare, and if you wil not set it vpon the hart, *e* Priestes co-ucting & scra- ping riches do  
11. 28. P P P P P 3 rogeue

greatly dishonour God: diminish the estimation of holie Sacraments & other rites, as though they were temporal to be bought & sold for money, & so do scandalize the weakes. Such are happy if God by suffering them to be spoiled, recal them to repentance. For otherwise they will be deprived of eternal reward as being payed their wages already in this world. These our Sauour calleth. *Hypocrites, not true pastors.* 10a. 10.

c The proper office of priests besides the administration of Sacraments is also to teach the people true doctrine: & as being the Angel, that is to say, the messenger, from God.

e Which holie functions priests not performing are made contemptible in this world and miserable in

to geue glorie to my name, sayth the Lord of hosts: I wil send vpon you pouertie, & wil curse your blessings, and I wil curse them: because you haue not set it vpon the hart. † Behold I wil cast forth to you the arme, and wil spinkle vpon your face the dung of your solemnities, and it shal take you with it. † And you shal know that I sent you this commandment, that my couenant might be with Leui, sayth the Lord of hosts. † My couenant was with him of life and peace: & I gaue him feare: and he feared me, and at the face of my name he was affrayd. † The law of truth was in his mouth, and iniquitie was not found in his lippes in peace, and in equirie he walked with me, and turned away manie from iniquitie. † For e the lippes of the priest shal keepe knowlege, and the law they shal require of his mouth: because he is d the angel of the Lord of hosts. † But you haue departed out of the way, and haue scandalized manie in the law: you haue made void the couenant of Leui, sayth the Lord of hosts. † e For which cause I also haue made you contemptible, and base to al peoples, as you haue not kept my wayes, and haue accepted face in the law. † Why, is there not one father of vs al? hath nor one God created vs? why then doth euerie one of vs despise his brother, violating the couenant of our fathers? † Iuda hath transgressed, and abomination was done in Israel, and in Ierusalem: because Iudas hath contaminated the sanctification of our Lord, which he loued, and hath had the daughter of a strange god. † Our Lord wil destroy the man, that hath done this, the master, & the scholar out of the tabernacles of Iacob, & him that offereth gift to the Lord of hosts. † And this agayne haue you done, you couered the altar of the Lord with teares, with weeping, and howling, so that I haue respect no more to sacrifice, neither do I accept any placable thing at your hand. † And you haue sayd: For what cause? because the Lord hath testified between thee, and the wife of thy youth, whom thou hast despised: and she thy partaker, and the wife of thy couenant. † Did not one make, and the residue of the spirit is his? And what doth one seeke, but the seede of God? Keepe ye then your spirit, and the wife of thy youth despise thou not. † When thou shalt hate, dismisce, sayth our Lord the God of Israel: but iniquitie shal couer his garment, saith the Lord of hosts, keepe ye your spirit, and do not despise. † You haue in your wordes made our Lord to labour: and you sayd: Wherein haue we made

Mat. 1  
v. 2.  
Eph. 4  
v. 5.

Amos 1  
v. 21.

Ephes.  
7. 32.



made him to labour? In that you say: Euerie one that doth euil, is good in the sight of our Lord, and such please him: or certes where is the God of iudgement?

eternal torments. *Ep. lnd.*  
7. 11.

## CHAP. III.

*A precurser shal come before Christ. 3. The Priesthood, and Sacrifice of the new law are pure, 5. God who seeth al sinners wil punish them: 10. but if they amend, they shal receiue Gods benefites. 13. Not euil men, but the good please God.*

*Mat. 11.  
p. 20.  
Mar. 1.  
Luc. 1.  
p. 7.  
Isa. 113.  
p. 17.*

- 1 **B**EHOOLD I send *a* myne Angel, and he shal prepare the way before my face. And *b* forthwith shal come to his temple the Dominatour, whom you seeke, and *c* the Angel of the testament, whom you desire. Behold he cometh, sayth the Lord of hosts: † and who shal be able to thinke the day of his aduent? and who shal stand to see him? For he as it were purging fyre, & as the herbe of fullers: † and he shal sit purging, and clenſing the ſiluer, and he shal purge the ſonnes of Leui, and wil ſtreyn them as gold, and as ſiluer, and they shal be offering ſacrifices to our Lord in iuſtice. † And the ſacrifice of Iuda and Ieruſalem ſhal pleaſe our Lord, as the dayes of the world, and as the yeares of old. † And *d* I wil come to you in iudgement, and *e* wil be a ſwift witneſſe for ſorcerers, and aduourers, and to the periured, and them that calumniate the hyre of the hyred man, the widowes, and pupils, and oppreſſe the ſtranger, nor haue feared me, ſayth the Lord of hosts. † For I the Lord, and I am not changed: and ye ſonnes of Iacob are not conſumed. † For from the dayes of your fathers you haue departed from mine ordinances, and haue not kept them. Returne to me, and I wil returne to you, ſayth the Lord of hosts. And you haue ſayd: Wherin ſhal we returne? † Shal man faſten God, becauſe you do faſten me? And you haue ſayd: 9 Wherein do we faſten thee? In tithes, and in firſt fruites. † And in penurie you are accuſed, and you your whole nation faſten me. † Bring in ſal the tithe into the barn: and let there be meate in my houſe, and proue me vpon this, ſayth our Lord: if I open not vnto you the fludgates of heauen, and powre you out bleſſing euen to abundance, † and I wil rebuke for you the deuourer, and he ſhal not corrupt the fruites of your land: neither ſhal the vine in the ſilde be barren, ſayth the Lord of hosts. † And al Nations ſhal cal you bleſſed: for you ſhal be a land worthie to be deſired, ſayth the Lord of hosts. † Your

*a* S. Iohn Baptiſt is called an Angel, or meſſenger becauſe he was to be ſent with ſpecial commiſſion from God: and for his puritie in Angelical life.  
*b* S. Iohn was firſt conceiued like wiſe firſt borne, and he firſt preached, and ſhortly after him our Saviour came.  
*c* Chriſt is the Angel of the teſtament, becauſe he made the Paſt of peace betwene God and man.  
*d* In the meane time God threatneth to puniſh al euen ſecrete finnes: *e* knowen to him though not to other witneſſes.  
*f* Paying of tithes is moſt ſtrictly commanded.

wordes

*1 Ch. 1.  
13.*

g Sinne of murdering a-  
gainst God, is  
great blasphemie and not to  
lerable: For  
vwhen they  
were punished  
by famine, for  
defrauding  
the Lewites of  
tithes, they  
blasphemou-  
ly imputed it  
to God: as  
though he had  
not such care  
of his owne  
people, as he  
had of other nations, vvhich had abundance of temporal goodes.

Iob. 4  
7. 14  
1/a. 5  
7. 2.

## CHAP. IIII.

*In the terrible day of iudgement, the wicked shal be condemned, and the iust eternally rewarded. s. Before which time Elias shal returne, and conuert the Iewes to Christ.*

a In the day of iudgement it shal plainly ap-  
peare, vvhath difference is between the iust and the wicked.  
b The Septuagint for explanation adde thessites. And S. Ierom. in 17. Mat. teacheth that Elias shal in dede come and restore al thinges  
c Christ's first coming was in al mekenes not in terrour, but his coming to iudge wil be dreadful. And therefore the prophet here meaneth not S. Iohn Baptist, but that Elias himself shal come before the great and dreadful day of our Lord.

FOR behold a the day shal come kindled as a furnace: and al the proude, and al that doe impietie shal be stubble: and the day coming shal inflame them, sayth the Lord of hosts, which shal not leaue them roote, and spring. † And there shal rise to you that feare my name the Sunne of iustice, and health in his winges: and you shal goe forth, and shal leape as calves of the heard. † And you shal treade the impious, when they shal be ashes vnder the sole of your feete in the day, that I doe, sayth the Lord of hosts. † Remember ye the law of Moyse my seruant, which I commanded him in Horeb to al Israel precepts, & iudgements. † Behold I wil send you b Elias the prophete, before the day of our Lord come great, and c dreadful. † And he shal conuert the hart of the fathers to the children & the hart of the children to their fathers: lest perhaps I come, and strike the earth with \* anathema.

Zach  
7. 8.  
6. v.  
Luc.  
7. 78

Exo.  
Deut  
5. 6.  
Mat  
23. 35  
7. 11

\* vnde  
serm

*The end of the Prophetical Bookes.*

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THE BOOKES OF  
MACHABEES  
PERTEYNING TO THE HI-  
STORICAL PART OF THE  
OLD TESTAMENT.

The argument of the bookes of Machabees,  
with other proœmial Annotations..

**B**EFORE we declare the contents, the reader perhaps wil require to know, why they are called the Bookes of MACHABEES: how manie they be; who writ them; in what language; & especially whether al, or anie, or which of them are Canonical Scripture? For satisfaction of al which demandes, distinguishing between certaine and uncertaine, we shal briefly shew that which seemeth more probable in the doubtful pointes; and the assured certaintie of that which is decided by the Catholique Church of Christ.

Proœmial que-  
stions touching  
these bookes.

Concerning therefore the name and inscription. S. Ierom, very probably supposeth that these Bookes have their title of Iudas MACHABEVS; the narration of whose heroical vertues, and noble Actes occupieth the greatest part of this whole historie. And this surname Machabeus signifying valient of strenght (or by an vsual hebrew contraction, Mobi, more explicated, Milchamach Coach bihuda, that is, Force of battel, or Streinght in Iuda) was geuen him by his father Mathathias, When before his death disposing of his sonnes & exhorting them, he sayd to them al: You my sonnes

They are cal-  
led machabees  
of Iudas Ma-  
chabeus.

Iudas had this  
surname for  
his strenght  
and valure.

take corege, and doe manfully in the law, because in it you shal be glorious. And behold Simon your brother I know that he is a man of counsel: heare ye him alwayes, and he shal be father to you. Next he addeth: And Iudas Machabeus, valient of strenght from his youth, let him be to you the prince of warfayre, and he shal manage the battel of the people. And from him this name was also ascribed to his bretheren, and to al the rest that isyned with them either in the holie warres, or otherwise shewed their valure, professing Gods law in spiri-  
tual combat euen to death. As Nicetas writeth in Orat. 22, S. Grg. Na-  
zian. Vberupon old Eleazarus and the seuen young bretheren, with their mother are also called Machabees.

Others also  
called Macha-  
bees.

There be in al, foure bookes called Machabees. The first S. Ierom  
found in Hebrew, the second in Greke, as he testifieth Epist. 106. The third  
There be  
foure bookes.

Written by  
uncertaine  
auctors.  
The two last  
are not Cano-  
nical.

Iewes & Pro-  
testantes denie  
also these two  
first.  
Their argu-  
ments.

Answers.

Approved by  
Councils.

And by An-  
cient Fathers.

is also extant in Greke, and Latin in Biblijs Complutensibus. The fourth  
seemeth to be that which is mentioned in the end of the first booke. And either  
the same, or an other vnder that title, is also extant in Greke, as testifieth  
Sextus Senensis, li. 1. Bibliotheca. Who writte them is more uncertaine:  
but most probable euerie one had a diuers auctor. Neither are the two last ap-  
proved for Canonical by anie authentical auctoritie.

It resteth therefore to speake of the two first, which the Iewes and Pro-  
testants denie, because they are not in the Hebrew Canon. The Protestants fur-  
ther alleaging that they are not in the former Canon of the Church, before S.  
Ieroms time. Moreouer objecting certaine places of these bookes, which they  
say, are contrarie to sound doctrine, & to the truth of other authentical histo-  
ries; or contradictorie in themselves. None of which things can procede from  
the Holie Ghost, the principal auctor of al Diuine Scriptures. Al which textes  
we shal more conveniently explicate, according to their true sense, in \* their  
proper places. As for the exception, that these bookes are not in the Canon of  
the Iewes, it is answered already (Præf. Tobie.) that the Canon of the Christian  
Catholique Church is souereigne auctoritie, though the Iewes Canon haue  
them not. Finally whereas these bookes were not canonized in the former Ge-  
neral Councils, it sufficeth that they are since declared to be Canonical, & Di-  
uine Scripture, as some other partes haue likewise bene, which English Prote-  
stants do not denie. As the Epistle of S. Iames, the second of S. Peter, the se-  
cond and third of S. Iohn, and S. Iudes epistle: of al which Eusebius, and  
S. Ierom testifie, that some lerned Fathers doubted sometimes, whether they  
were Apostolical or no. But afterwards the same, with these two bookes of  
Machabees, and others were expressly declared to be Diuine Scripture,  
by the third Council of Carthage, can. 47. By the Council of seuentie  
Bishops vnder Gelasius, though by the name of one booke, as also Esdras and  
Nehemias as but one booke. Lastly by the Councils of Florence, and Trent.

If anie further require the iudgement of more ancient Fathers, diuers doe  
allege these bookes as Diuine Scriptures. S. Dyonise, c. 2. celest. Hierar.  
S. Clemens Alexan. li. 1. Stromat. S. Cyprian li. 1. Epist. ep. 3. ad Corne-  
lium. li. 4. ep. 1. & de exhort. ad Martyrium. c. 11. Isidorus li. 16. c. 1.  
Etym. S. Gregorie Nazianzen hath a whole Oration of the seuen Ma-  
chabees Martyrs, and their mother. S. Ambrose li. 1. c. 41. Offic. But to  
omitt others, albeit S. Ierom urged not these bookes against the Iewes, yet he  
much esteemed them, as appeareth in his commentaries vpon Daniel. c. 1. 11.  
& 12. S. Augustin most clerly auoucheth li. 2. c. 8. de doct. christ. & li. 18.  
c. 36. de ciuit. that notwithstanding the Iewes denie these bookes, the Church  
holdeth them Canonical. And whereas one Gaudenius an heretike alleaged  
for defence of his heresie the example of Razias, who slew him self. 2. Mac.  
14. S. Augustin denieth not the auctoritie of the booke, but discusseih the  
fact,

fact, and admonisheth that it is not unprofitably received by the Church; *si sobria legatur, vel audiamur*: if it be read, or heard soberly. Which was a necessarie admonition to those Donatistes: who not understanding the holie Scriptures, depraued them (as S. Peter speaketh of like heretikes, ep. 2. c. 3.) to their owne perdition.

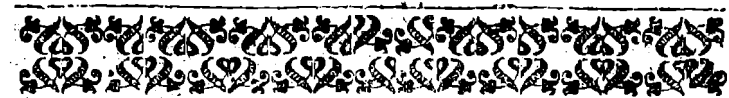
Now touching the contents, a great part of the same historie, which is written in the former booke, is repeated in the second, with such varietie of some things added, some omitted, as in the bookes of *Kinges and Paralipomenon*; and as the Gospel is written by the foure Euangelistes. Ioyning therefore these two bookes together, the Concordance thereof conteyneth foure principal partes. The Preface; the Historie: an Appendix, & the Conclusion.

But the three former partes are very extraordinarily disposed. For the writer of the second booke (who doubtles was a distinct person from him that writte the former) first of all added an Appendix to the historie (written before) making mention of two Epistles, and reciting the summe of one of them, in the first chapter and part of the second, as though he meant to haue

writte no more of the same matter. But then, as it may seme upon new resolution, intending to abridge the historical bookes of *Iason*, maketh a preface to his worke, in the rest of that second chapter. And so prosecute his purpose: and finally makeih a briefe conclusion in the three last verses of the same second booke.

The mayne historie conteyneth two special partes. The first sheweth the state of Gods peguliar people, the Iewish nation, from the beginning of the Grecian Monarchie, parted after the death of *Alexander* amongst his folowers: of which some did exceedingly persecute the Iewes, by diu. is both subtle and cruel means, to the ruine of manie, and euen to death and martyrdom of some most constant obseruers of Gods Lawes, and true Religion, in the warres of the Machabees, in the first chapter of the first booke, and in the 3. 4. 5. 6. and 7. chapters of the second booke. In the other fiftene chapters of the former booke, and other eight of the second, are described the battles, victories, & triumphes of the valient Machabees. Of which holie warres *Mahathias* was the beginner and first capitaine: *Iudas* the second: the third *Ionathau*: and *Simon* the fourth: after whose death his sonne *Iohn Hyrcanus* succeeded Duke and Hieghpriest.

But because these bookes are intermixed the one with the other, whosoever please to read them in order of the historie, may folow the direction of the Alphabet letters, set in the inner margen, beginning with *A.* at the twentieth verse of the second chapter of the second booke, to the end of the same chapter. Thence procede as the signe of a starre directeth to the next letter *B.* which is at the beginning of the first booke, the first chapter first verse. And so in the rest. And when the capital letters are ended, the smaller wil direct you.



# THE FIRST BOOKE OF MACABEES.

## CHAP. I.

Read first the  
preface. li. 2.  
ch. 2. v. 20.

The first part  
of the historie.  
The persecu-  
tion of the  
Church by  
Antiochus.

*King Alexander conquering manie countries, erecteth a new Monarchie. 6. who dying, his chief folowers succede in seuerall kingdomes of the same Monarchie. 11. King Antiochus approveth that a prophane schole be set up in Ierusalem, 17. subdueth Egypt; 21. inuadeth Iudea; enireth by force into Ierusalem; spoyleth the temple, 25. and killeth manie. 30. Two yeares after sendeth an other spoyler; who killing manie, robbeth and burneth Ierusalem: 35. fortifieth the towre of David; 38. prophaneth al holie thinges: 41. commandeth al to committe idolatrie; 47. and to forsake the rites of Gods law, 51. vpon paine of death. 57. He setteth vp an abominable idol in the Temple, 60. persecuteth, and murdereth those that conforme not themselves to these innoations.*

Other kings  
reigned before  
Alexander in  
Grece but he  
was the first  
that reigned  
in that great  
Monarchie  
erected by  
himselfe.



By deliue-  
ring his ring  
to Perdicca,  
he gaue him  
auctoritie to  
distribute his  
kingdomes.  
Iustinus. li. 12.  
Curtius. li.  
10.

Epiphane,  
Noble in re-  
nowre.

ND it came to passe, after that Alexander Philips 1  
sonne the Macedonian, that :: first reigned in 2  
Greece, being gone out of the land of Cethim, 3  
stroke Darius king of the Persians and the Medes: 4  
† he made manie battels, and obteyned the muni- 5  
tion of al, and slewe the kinges of the earth: † and he passed 6  
through euen to the ends of the earth: and tooke the spoiles of 7  
the multitude of the Gentils: and the earth was silent in his 8  
fighr. † And he gathered powre, and an armie exceding strong: 9  
and his hart was exalted and eleuated: † and he obtayned the 10  
regions of the Gentils, and the tyrantes: and they were made 11  
tributaries to him. † And after these thinges, he fel downe in  
his bed, and he knew that he should dye. † And he called his  
seruants the Nobles, that were brought vp with him from his  
youth: & he :: diuided his kingdom to them, when he yet liued.  
† And Alexander reigned twelue yeares, and he died. † And his  
seruants possessed the kingdom, euerie one in his place: † and  
they did al put crownes on them after his death, & their sonnes  
after them manie yeares, & euils were multiplied in the earth.  
† And there came forth of them a sinful roote Antiochus: Illu-  
stre, the sonne of king Antiochus, that had bene at Rome an  
hostage:

\* li. 2. 6.  
3. 7. 1.  
D.



∴ This was  
Apollonius, as  
appeareth li.  
2, c. 5, v. 24.

∴ The towre  
of Sion forti-  
fied and kept,  
∴ by a garrison  
of Macedo-  
nians,

∴ It sufficed  
not this cruel  
tyrant to  
spoil Gods  
people of their  
goodes, and  
manie of their  
liues, but he  
also peruer-  
ted manie in re-  
ligion: because  
his master the  
diuel seeketh  
to destroy  
mens soules.

a prince of tributes into the cities of Iuda, & ∴ he came to Ie-  
rusalem with a great multitude. † And he spake vnto them 31  
peaceable wordes in guile: and they beleued him. † And he 32  
fel vpon the citie sodenly, and stroke it with a great plague,  
and destroyed much people in Israel. † And he tooke the 33  
spoiles of the citie, and burnt it with fyre, and destroyed the  
houses therof, and the walles therof round about: † and they 34  
led the women captiue, and the children, and the cattel they  
possessed. † And they built ∴ the citie of Dauid with a great wal, 35  
and a strong, and with firme towers, and it was made a castel  
for them: † and they placed there a ∴ sinful nation, wicked 36  
men, and they waxed strong therein: And they layd armour,  
and victuals, and gathered together the spoiles of Ierusalem:  
† and layd them vp there: and they became a great snare. 37  
† And this was made for an embushment of the sanctification, 38  
and to be an il deuil in Israel. † And they shed innocent 39  
bloud round about the sanctification, and contaminated the  
sanctification. † And the inhabitants of Ierusalem fled by 40  
reason of them, and it became the habitation of strangers, and  
she became stranger to her owne seede, and her children for-  
sooke her. † Her sanctification was desolate as a wilderness, her 41  
festiual dayes were turned into mourning, her sabbaths into  
reproche, her honours into naught. † According to her glorie 42  
was her ignominie multiplied, and her highnes was turned into  
mourning. † And king Antiochus ∴ wrote to al his king to, 43  
that al the people should be one: and euerie one should leaue  
his owne law. † And al Nations consented according to the 44  
word of king Antiochus. † and manie of Israel consented to 45  
his seruice, and they sacrificed to idols, and defiled the sabbath.  
† And the king sent bookes by the handes of messengers into 46  
Ierusalem, & into al the cities of Iuda: that they should folow  
the law of the Nations of the earth, † and should prohibite 47  
holocausts and sacrifices, & placations to be made in the tem-  
ple of God, † and should prohibite the sabbath to be celebra- 48  
ted, and the solempne dayes. † And he commanded the holie 49  
places to be defiled, and the holie people of Israel. † And he 50  
commanded altars to be built, and temples, and idols, and  
swines flesh to be immolated, and common beasts, † and to 51  
leaue their children vncircumcised, and their soules to be con-  
taminated in al vncleanneses, and abominations, so that they  
should forget the law, and should change al the iustifications  
of God.



32 of God. † And whosoever had not done according to the word  
 33 of king Antiochus, they should dye. † According to al these  
 words wrote he to al his kingdom: and he appoynted princes  
 ouer the people, that should force these thinges to be done.  
 34 † And they commanded the cities of Iuda to sacrifice.  
 35 † And manie of the people were gathered to them, they that  
 had forsaken the law of our Lord: and they did euils vpon the  
 39 land: † and they chased forth the people of Israel in hidden  
 37 corners, and in the secret places of fugitiues. † The fiftenth day  
 of the moneth Casleu, the hundreth fise and fourtith yeare  
 king Antiochus: built the abominable idol of desolation vpon  
 the altar of God, and through out al the cities of Iuda round  
 38 about they builded altars: † and before the gates of houses,  
 39 and in the stretes they burnt frankincense, & sacrificed. † and  
 the bookes of the law of God they burnt with fyre, cutting  
 60 them: † and with whomsoever were found the bookes of  
 the testament of our Lord, and whosoever obserued the law  
 of our Lord, they murdered him, according to the edict of the  
 61 king. † In their powre did they these thinges to the people of  
 Israel, that was found in euerie moneth and moneth in the ci-  
 62 ties: † And the fise and twentieth day of the moneth they sa-  
 63 crificed vpon the altar that was agaynst the altar. † And the  
 women that circumcided their children, were murdered ac-  
 64 cording to the commandment of king Antiochus, † and they  
 hang vpon the children by the necks through out al their houses,  
 65 and those that had circumcided them, they murdered. † And  
 manie of the people of Israel determind with themselves, that  
 they would not eate the vncleane thinges: & they chose rather  
 66 to dye, then to be defiled with vncleane meates: † & they would  
 67 not breake the holie law of God, & they were murdered, † and  
 there was made great wrath vpon the people exceedingly \*.

:: Daniels pro-  
 phetic, ch. 9.  
 vvas here in  
 part fulfilled,  
 as in a figure.  
 and our Sau-  
 our confir-  
 meth it. Mat.  
 24. of Anti-  
 christ setting  
 vp abominations  
 of desolation in  
 the holie place.

li. 2. c.  
 7. 11.

## CHAP. II.

*Mathathias with his fise sonnes, lamenteth the calamities of the people, 8. and prophawation of holie thinges, 15. resisteth the kings wicked decrees, 23. killeth an idolater, and the kings commissioner, so flyeth into the moun-  
 taines with others. 31. Manie are slaine not resisting in battel on the sab-  
 bath dayes. 40. Vpon further consideration the rest defend themselves in  
 the sabbath; 45. kil their enimies, and destroy idolatrie. 49. Mathathias  
 dying exhoriet his sonnes to be zelous in the law: 65. appoynting simon  
 their counseler, and Iudas their capitaine.*

IN

The 1. part.  
The warres of  
the Macha-  
bees, begune  
by this Matha-  
thias, and pro-  
secuted by his  
sonnes, espe-  
cially by Iudas  
as in the seuen  
chapters fol-  
lowing and  
more largely  
in the second  
booke from 8.  
chapter to the  
end of the last.

∴ This smal  
helpe of great  
importance, is  
that ay dewher  
of Daniel pro-  
phesied ch. 11.  
7. 34.

**I**N those dayes arose Mathathias the sonne of Iohn, the  
sonne of Simeon, priest of the sonnes of Ioarib from Ieru-  
salem, and he sate in the mountayne of Modin: † and he had  
sue sonnes, Iohn who was surnamed Gaddis: † and Simon,  
who was surnamed Thasi: † and Iudas, who was called Ma-  
chabeus: † and Eleazar, who was surnamed Abaron: and Io-  
nathan, who was surnamed Apphus. † These saw the euils, that  
were done in the people of Iuda, and in Ierusalem. † And Ma-  
thathias sayd: Wo is me, wherfore was I borne to see the affli-  
ction of my people, and the affliction of the holie citie, and to  
sitte there, when it is geuen in the handes of the enemies: † The  
holie places are come into the hand of strangers: the temple  
therof as an ignoble man. † The vessels of her glorie are caried  
away captiue: her old men are murdered in the streets, and her  
youngmen are fallen by the sword of the enemies. † What  
nation hath not inherited her kingdom, and hath not obtey-  
ned her spoiles? † Al her beautie is taken away. She that was  
free, is made a seruant. † And loe our holies, and our beautie,  
and our glorie is desolate, and the Nations haue defiled them.  
† Wherto then is it for vs yet to liue? † And Mathathias rent  
his garments, & his sonnes: and they couered themselues with  
heareclothes, and lamented exceedingly. † And there came  
thither they that were sent from king Antiochus, to compel  
them, that were fled into the citie of Modin, to immolate, and  
to burne frankincense, and to depart from the law of God.  
† And manie of the people of Israel consenting came to them:  
but Mathathias, and his sonnes stood constantly. † And they  
that were sent from Antiochus answering sayd to Mathathias:  
Thou art the prince, and most honorable, and great in this  
citie, and adorned with sonnes, and bretheren. † Therefore  
come thou first, and doe the kings commandement, as al Na-  
tions haue done, and the men of Iuda, and they that are re-  
mayning in Ierusalem: & thou shalt be, and thy sonnes among  
the kings friends, & amplified with gold, and siluer, and manie  
giftes. † And Mathathias answered, & sayd with a lowde voice:  
Although al Nations obey king Antiochus, that euerie man  
reuolt from the seruice of the law of his fathers, and consent  
to his commandements: † I and my sonnes, and my brethe-  
ren wil obey the law of our fathers. † God be merciful vnto vs:  
it is not profitable for vs to forsake the law, and the iustices of  
God: † we wil not heare the wordes of king Antiochus, neither  
wil

- wil we sacrifice, transgressing the commandments of our  
 23 law, to go another way. † And as he ceased to speake these  
 words, there came a certayne Iewe in the eyes of al to sacrifice  
 to the idols vpon the altar in the citie of Modin, according to  
 24 the kings commandment. † And Mathathias saw, and was  
 sorie, and his reynes trembled, and his furie was kindled :: ac- Mathathias  
not of priuate  
 cording to the iudgement of the law, and flying vpon him spirite, but be-  
ing general  
 25 he slew him vpon the altar: † yea and the man, whom king capitaine of  
the people, did  
 Antiochus had sent, which compelled them to immolate, this iustice ac-  
cording to the  
 26 he slew in that verie time, and destroyed the altar, † and ze- law, vwhere it  
is commanded  
 led the law, as did Phinees to Zamri the sonne of Salomi. to kil the au-  
thors of false  
 27 † And Mathathias cried out with a lowde voice in the citie, pretended re-  
ligion. Deut. 13.  
 saying: Euerie one that hath zeale of the law, establishing his S. Cyprian. Ex-  
hort. ad Marty-  
 28 testament, let him come forth after me. † And he fled him- rium. c. 5. S. Ber-  
nar. Epist. 158.  
ad Innocent.  
 self, and his sonnes into the mountaynes, and left al thinges  
 29 whatsoeuer they had in the citie. † Then came downe manie  
 30 seeking iudgement, and iustice, into the desert: † and they  
 fate there them selues, and their children, and their wiues, and  
 31 their cattel: because the euils ouerflowed vpon them. † And  
 it was reported to the kings men, and to the armie that was in  
 Ierusalem in the citie of Dauid, that certayne men which dis-  
 sipated the kings commandment, were departed into secrete  
 32 places in the desert, and manie were gone after them. † And  
 forthwith they went forwards towards them, and set battel  
 33 against them in the day of the Sabbaths, † and they sayd to  
 them: Doe you resist now also as yet? come forth, and doe ac-  
 cordidg to the word of king Antiochus, and you shal liue.  
 34 † And they sayd: We wil not come forth, neither wil we doe  
 35 the kings word, to pollute the day of the Sabbaths. † And  
 36 they hastened battel against them. † And they answered them  
 not, neither did they cast a stone at them, nor stopped the se-  
 37 crete places, † saying: :: Let vs dye al in our simplicitie: and  
 heauen and earth shal be witnesses, vpon vs that you vniustly These are  
commended  
by S. Ambrose  
li. 1. offic. c. 40.  
and other fa-  
thers, dying in  
the simplicitie of  
dowes, though  
they had not  
the prudence of  
serpents, which  
others obser-  
uing are more  
 38 destroy vs. † And they gaue them battel on the Sabbaths: and  
 there died they, & their wiues, & their children, and their cat-  
 39 tel euen to a thousand soules of men. † And Mathathias vnder-  
 stood it and his freinds, and they had lamentation vpon them  
 40 exceedingly. † And euerie man sayd to his neighbour: If we shal  
 al doe as our bretheren haue done, and shal not fight against  
 the heathen for our liues, and our iustifications: now wil they  
 41 quickly destroy vs from the earth. † And they thought in

commended, especially in respect of the whole Church so dangerous ly impugned, which God in dede wil euer defend, and conserue from viter ruine: Yet be vseth also ordinarie meanes, by lawfull vvarres and the like. *As the Assideans otherwise called Essenis not hypocritically as the Pharises, nor erroneously as the Sadduces, but sincerely professed a peculiar holie rule of life. Iosephus li. 2. c. 12. de bello Iudaico.*

∴ In all affayres order is of singular importance that euerie office be assigned to fittie persons.

that day, saying: Euerie man whosoeuer shal come vnto vs in battel on the day of the Sabbath, let vs fight against him: and we wil not al dye, as our bretheren died in secrete places. † Then was there gathered to them the synagoge of the Asside 42  
ans strong of force out of Israel, euerie voluntarie in the law: † and al that fled from the euils, were added to them, & were 43  
made a strength to them. † And they gathered an armie, and 44  
stroke the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations to escape. † And 45  
Mathathias went round about, and his freindes, and they destroyed the altars: † and they circumcided the vncircumcised 46  
children, as manie as they found in the costs of Israel: and in strength. † And they persecuted the children of pride, and 47  
the worke prospered in their handes: † and they obteyned the 48  
law out of the handes of the nations, and out of the handes of the kinges: & they gaue not the hornie to the sinner. † And the 49  
dayes of Mathathias approached to dye, & he sayd to his sonnes: Now is pride strengthned, and chastisement, and the time of subuersion, & the wrath of indignation: † Now therfore o my 50  
sonnes, be ye emulatours of the law, & geue your liues for the testament of your fathers. † And remember the workes of the 51  
fathers, which they haue done in their generations: & you shal receiue great glorie, and an eternal name. † Abraham was he 52  
not in tentation found faythful, and it was reputed to him vnto iustice? † Ioseph in the time of his distresse kept the com- 53  
mandment, and he was made lord of Egypt. † Phinees our 54  
father, feruent in the zeale of God, receiued the testament of an euerlasting priesthood. † Iesus whiles he accomplished the 55  
word, was made the duke in Israel. † Caleb whiles he testifieth 56  
in the church, receiued an inheritance. † Dauid in his mercie 57  
obteyned the seate of the kingdom for euer. † Elias whiles he 58  
zeleth the zeale of the law, was receiued into heauen. † Ana- 59  
nias and Azarias and Misael beleuing, were deliuered out of the flame. † Daniel in his simplicitie was deliuered out of the 60  
lions mouth. † And so thinke ye through generation & gene- 61  
ration: that al that hope in him, are not weakened. † And of 62  
the wordes of the sinful man be not afrayd: because his glorie is dung, & worme: † to day he is extolled, & to morow he shal 63  
not be found: because he is turned into his earth, & his cogitation is perished. † You therfore my sonnes take courege, & doe 64  
manfully in the law: because in it you shal be glorious. † ∴ And 65  
behold

Gen. 2:

Gen. 4  
Num. 2Iosue.  
Num 1  
2. Reg.4. Reg.  
Dan. 3  
Dan. 6

behold Simon your brother, I know that he is a man of coun-  
 66 sel: heare ye him alwayes, & he shal be a father to you. † And  
 Iudas Machabeus valiant of strength from his youth, let him  
 be to you the prince of warfare, & he shal manage the battel of  
 67 the people. † And you shal bring to you al the doers of the  
 68 law: and reuenge ye the reuenge of your people. † Repay  
 retribution to the Gentiles, and attend to the precept of the  
 69 law. † And he blessed them, and was layd to his fathers.  
 70 † And he died the hundreth and six and fourtith yeare and he  
 was buried by his sonnes in the sepulchers of his fathers in  
 Modin, and al Israel lamented him with great lamentation.

As here Ma-  
 thathias ap-  
 pointed Simon  
 the chiefe for  
 determining  
 matters in  
 counsel, & Iu-  
 das the first for  
 execution, and  
 that the rest  
 should obey  
 these two, and  
 ech of these  
 the other in  
 his office.

## CHAP. III.

*Iudas Machabeus punisheth the wicked: 10. killeth Apollonius in battel.  
 13. Seron braggeth, but is also ouerthrown. 25. Antiochus furiously in-  
 censed, 29. gathereth money in Persis, 32. leauing Lyfiam viceroy; 38. who  
 sending a great armie against the Israelites, 42. Iudas and his bretheren  
 commending the cause to God, by prayer and penance, 54. resolute to fight  
 against their enemies.*

1 **A**ND Iudas, that was called Machabeus his sonne :: arose  
 2 in his steed: † and al his bretheren helped him, and al  
 that had ioyned themselues to his father, and they fought the  
 3 battel of Israel with ioy. † And he dilated glorie to his people,  
 and put on him a brigantine as a giant, and girded about him  
 his warlike armour in battels, and protected the campe with his  
 4 sword. † He became like a lion in his actes, and as a lions  
 5 whelp roaring in hunting † And he persecuted the wicked  
 enquiring them out, and such as trubled his people, them he  
 6 burnt with fyre: † and his enemies were repelled for feare of  
 him, al the workers of iniquitie were trubled: and salua-  
 tion was directed in his hand. † And he exasperated manie  
 kinges, and reioyced Iacob in his workes, and for euer his  
 8 memorie is in benediction. † And he walked through the ci-  
 ties of Iuda, and destroyed the impious out of them, and turned  
 9 away wrath from Israel. † And he was renowned euen to the  
 vtiernmost part of the earth, & he gathered the that perished.\*  
 10 † And Apollonius gathered together the Gentils, and from  
 Samaria a powre much and great, to make battel against  
 11 Israel. † And Iudas vnderstood it, and went forth to meete  
 him: and he stroke, and killed him: and there fel manie woun-  
 12 ded, and the rest fled away. † And he tooke the spoiles of

:: He did not  
 arrogate to  
 himself to be  
 chief, but be-  
 ing designed  
 by his father,  
 was so accep-  
 ted by his bre-  
 theren, & the  
 good people  
 ioyned with  
 them in de-  
 fence of the  
 law of God.

:: Iudas had  
 foure battles,  
 and victories,  
 against foure  
 general cap-  
 taines sent by  
 king Antio-  
 chus Epipha-  
 nes. The first  
 against this A-  
 pollonius.

\* li. 2. c.  
 8. v. 1.  
 M.

∴ The second  
against Seron.

them, and the sword of Apollonius Iudas tooke away, and he fought with it al his dayes. † And ∴ Seron capitaine of the armie of Syria heard that Iudas gathered a congregation of the faithful, and an assemblie with him, † and he sayd : I wil make me a name, & wil be glorified in kingdom, & wil ouerthrow Iudas, and those that are with him, that despised the word of the king. † And he prepared himself: and there went vp with him a campe of the impious strong helpers, to doe vengeance vpon the children of Israel. † And they approached euen as far as Bethoron: & Iudas went forth to meete him with few. † But as they saw the armie coming to meete them, they sayd to Iudas: How shal we a few be able to fight against so great a multitude and so strong, and we are wearied with fasting to day? † And Iudas sayd : It is an easie matter for manie to be inclosed in the hand of few: & ∴ there is no difference in the sight of the God of heauen to deliuer in manie, and in few. † Because not in the multitude of the armie is the victorie of battel, but from heauen is the strength. † They come to vs in an obstinate multitude, and in pride, to destroy vs, and our wiues, and our children, and to spoile vs. † But we wil fight for our liues, and our lawes: † and our Lord himself wil destroy them before our face, but you feare them not. † And as he ceased to speake, he flew vpon them sodenly: and Seron was destroyed, and his host in his sight: † and he pursued him in the descent of Bethoron euen to the playne, and there fel of them eight hundred men, and the rest fled into the land of the Phylishtims. † And the feare of Iudas and of his bretheren, and the dread fel vpon al the nations round about them. † And his name came to the king, and al nations told of the battels of Iudas. † And as king Antiochus heard these wordes he was w<sup>r</sup>ath in his mind: and he sent, and gathered the armie of al his kingdom, a campe exceding strong: † and he opened his treasure, and gaue wages to the armie for a yeare: and he commanded them, that they should be readie at al assayes. † And he saw that money fayled out of his treasures, and the tributes of the region smal because of ∴ the dissension, and ∴ the plague, that he had made in the land, to take away the ordinances, that were from the first dayes: † and he feared lest he should not haue as once and twise, for costs and gifts, which he had geuen before with a large hand: and he had abunded about the kinges, that had bene before him. † And he was exceedingly astonied in minde,

∴ The natural  
frailtie of man  
feareth to en-  
counter with  
a strong ene-  
mie, but true  
confidence in  
Gods helpe,  
which is euer  
assured in a  
good cause,  
geueth corege  
and getteth  
the victorie.

∴ Not only the  
Iewes resisted  
Antiochus in-  
nouations in  
religion, but  
also diuers o-  
ther nations  
reuelted and

- minde, & purposed to goe into Persis, and to take the tributes  
 32 of the regions, and to gather together much siluer. † And he  
 left Lysias a noble man of the bloud royal, ouer the kings  
 affayres, from the riuier Euphrates. euen to the riuier of Ægypt:  
 33 † and that he should bring vp Antiochus his sonne, til he re-  
 34 turned. † And he deliuered to him half the armie, and Ele-  
 phants: and he gaue him in commandment concerning al  
 thinges that he would, & concerning the inhabitants of Iurie,  
 35 and Ierusalem: † and that he should send an armie ro them,  
 to destroy and roote out the powre of Israel, and the remnant  
 of Ierusalem, and to take away the memorie of them out of  
 36 the place: † and that he should appoynt inhabitants in al their  
 costs, children strangers, & should by lot distribute their land.  
 37 † And the king tooke the part of the armie that remayned,  
 and went forth from Antioch the citie of his kingdom in the  
 yeare an hundreth and seuen and fourtie: and he passed ouer  
 the riuier Euphrates, & walked through the higher countries.  
 38 † And Lysias chose Ptolomee the sonne of Doryminus, and  
 Nicanor, and Gorgias, mightie men of the kings freindes.  
 39 † And he sent with them fourtie thousand men, and seuen  
 thousand horsemen: that they should come into the land of  
 Iuda, and should destroy it according to the word of the king.  
 40 † And they went forth with al their power, and came, and  
 41 ioyned nere to Enimaum in the champaine countrie. † And  
 the merchants of the countries heard the name of them; and  
 they tooke siluer and gold exceding much, and seruants: and  
 they came into the campe, to take the children of Israel for  
 slaues, and there were added to them the armie of Syria, and of  
 42 the land of the strangers. † And Iudas saw, and his bretheren,  
 that the euils were multiplied, and the armies approched ro  
 their borders: and they knew the kings words, which he com-  
 manded to doe to the people vnto destruction and consumma-  
 43 tion: † and they sayd euerie one to his neighbour: Let vs set  
 vp the abasing of our people, and let vs fight for our people,  
 44 and our holies. † And an assemblie was gathered, that they  
 should be readie vnto battel: and that they should :: pray and  
 45 desire mercie and miseration. † And Ierusalem was not inha-  
 bited, but was as a desert: there was none that came in and  
 went out of her children: and the holie place was conculca-  
 ted: and the children of strangers were in the castel, there  
 was the inhabitation of the Gentils, and pleasure was taken  
 away

rebelled be-  
 cause he com-  
 manded al ro  
 leaue their for-  
 mer rites and  
 goddes, and to  
 accept of his  
 goddes only.  
*ch. i. v. 43.*  
 :: persecuting  
 al that did not  
 therto con-  
 forme them-  
 selues.

:: Praying fa-  
 sting & other  
 vvorkes of pe-  
 nance are the  
 best armour in  
 holie vvayes  
 for religion.

∴ Publique  
place of  
prayer vvas,  
first in Silo.  
Iosue. 18. after  
in Maspha. 1.  
Reg. 7. lastly  
in Ierusalem.

away from Iacob, and there failed their pipe, and harpe. † And 46  
they gathered together, and came into Maspha against Ierusa-  
lem: because the place of prayer in Israel was in Maspha ∴ be-  
fore. † And they fasted that day, and clothed themselues with 47  
heareclothes, and put ashes on their head: and they rent their  
garments: † and they layd open the bookes of the law, out 48  
of which the Gentils searched the similitude of their idols:  
† and they brought the ornaments of priests, and firstfruits, 49  
and tithes, and rayed vp Nazareits, that had fulfilled their  
dayes: † and they cried with a lowd voice to heauen, saying: 50  
What shal we doe with these, & whither shal we carie them?  
† And thy holies are conculcated, and they are contaminated, 51  
and thy priests are brought into mourning, and into humilia-  
tion. † And behold the Nations are come together against vs, 52  
to destroy vs: thou knowest what things they intend against  
vs. † How shal we be able to stand before their face, vnles 53  
thou ô God doe helpe vs? † And with trumpets they cried out 54  
with a lowd voice. † And after these things Iudas appointed 55  
captaynes of the people, tribunes, and centurions, and 2 fear-  
gents, and decurions. † And he sayd to them, that built houses, 56  
and despoused wiues, and planted vyneyards, and to the fear-  
ful, that euerie one should returne into his house according  
to the law. † And they remoued the campe, and pitched at the 57  
South of Emmaum. † And Iudas sayd: Gird vp your selues, 58  
and be mightie sonnes, and be readie agaynst the morning,  
that you may fight against these nations, which are assembled  
against vs to destroy vs, and our holies: † because it is better 59  
for vs to dye in bartel, then to see the euils of our nation, and  
of the holies: † but ∴ as it shal be the wil in heauen, so be it 60  
done.

a pe  
son.  
chos

Dew

∴ This most  
godlie resolu-  
tion encreas-  
ed them-  
selues, & pro-  
cured Gods  
merciful pro-  
tection,

### CHAP. IIII.

Gorgias with six thousand souldiars wel appointed, intending suddenly to de-  
stroy the Israelites armie of three thousand not wel armed, 8. is defeated;  
halfe of his men slaine, the rest running away. 16. Iudas staying his men  
from spaying, til the enemies were out of sight, then they take rich prayes,  
and render thanks to God. 28. The next yeare, Lyfias with three score  
thousand foote, and six thousand horsemen innuading Iurie, Iudas with  
tenne thousand ( making his prayer to God ) killeth fife thousand: 35. the  
rest flying, Lyfias gathereth more souldiars. 36. Iudas with his bresheren,  
and others cleanse the temple, and renew holie things. 55. Offer Sacrifice,  
58. and institute a feast of the dedication of a new Altar.

AND



- 1 **A**Nd Gorgias tooke five thousand men, and a thousand  
 chosen horsemen: & they remoued the campe by night,  
 2 † that they might appoch to the campe of the Iewes, and  
 might strike them sodenly: and the children that were of the  
 3 castel, were their guides. † And Iudas: heard, and arose, he  
 and the mighties to strike the powre of the kings armie, that  
 4 were in Emmaum. † For as yet the armie was dispersed from  
 5 the campe. † And Gorgias came into the campe of Iudas by  
 night, and found no man, and he sought them in the moun-  
 6 taines: because he sayd: These flee from vs. † And when the  
 day was come, Iudas appeared in the fild with three thousand  
 men onlie, which had not harnes, and swords as they would:  
 7 † and they saw the campe of the Gentils strong, and the men  
 in brigantines, and horsemen round about them, and these  
 8 were skilful to battel. † And Iudas sayd to the men that were  
 with him: Feare not the multitude of them, & of their assault  
 9 be not afrayd. † Remember in what sort our fathers were  
 saued in the red sea, when Pharaos with a great armie folowed  
 10 them. † And now let vs crie towards heauen: and our Lord  
 wil haue mercie on vs, and wil be mindful of the testament of  
 our fathers, & wil destroy this armie, before our face this day:  
 11 † and al Nations shal know that there is one that redemeth  
 12 and deliuereth Israel. † And the aliens lifted vp their eyes,  
 13 and saw them coming against them. † And they went out of  
 the campe into battel, and these that were with Iudas, sounded  
 14 with the trumpet. † And they mette together: and the  
 15 Gentils were discomfited, and fled into the playne. † but  
 al the hinmost fel by the sword, and they pursued them as  
 far as Gezeron, and euen to the playnes of Idumea, and of  
 Azorus, and of Iamnia: and there fel of them euen to three  
 16 thousand men. † And Iudas returned, and his armie folowing  
 17 him. † And he sayd to the people: Couer not the spoiles:  
 18 because there is battel against vs, † and Gorgias and his armie  
 are neere vs in the mount: but stand ye now against our ene-  
 mies, and ouerthrow them, and you shal take the spoiles  
 19 afterwards secure. † And as Iudas was speaking these wordes,  
 loe a certaine part appeared looking forth from the montayne.  
 20 † And Gorgias saw that his men were turned to flight, & that  
 they burnt the campe: for the smoke that was sene declared  
 21 what was done. † Which thinges seene they feared exceedingly,  
 beholding withal both Iudas, & the armie in the playne readie  
 to battel.

∴ The third  
 battle made  
 by Iudas was  
 against this  
 Gorgias an o-  
 ther captaine  
 of Antiochus  
 Epiphanes.  
 ∴ Vigilancie in  
 rulers and pa-  
 stors prefer-  
 ueth from al  
 the diuels tra-  
 gements.

∴ Confidence  
 in God procu-  
 reth his assi-  
 stance.

to battell. † And they did al flee into the playne of the aliens: 22  
 † and Iudas returned to the spoiles of the campe, & they tooke 23  
 much gold, and siluer, and hiacynth, and purple of the sea, and  
 great riches. † And turning they sung an hymne, and blessed 24 P/4.11  
 God towards heauen, because he is good, because his mercie is  
 for euer. † And great saluation was made in Israel in that day. 25  
 † And whosoeuer escaped of the aliens, they came and told 26  
 Lysias al things that had chanced. † Which when he heard 27  
 being amased he saynted in mynd: that such thinges chanced  
 not in Israel, as he would, and such as the king commanded. \*

\* li. 2  
 8. v. 8  
 O

:: The fourth  
 great battle  
 of Iudas vvas  
 agaynst Lysias  
 sent by Antio-  
 chus into Iu-  
 ria.

† And the ycare folowing :: Lysias gathered of chofen men 28  
 three score thousand, and of horsemen siue thousand, to ouer-  
 throw them. † And they came into Iewrie, and pitched the 29  
 campe in Bethoron, and Iudas mette them with ten thousand  
 men. † And they saw the armie strong, and he prayed, and 30  
 sayd: Blessed art thou o sauiour of Israel, which brakest the  
 assault of the mightie by the hand of thy seruant Dauid, and  
 didst deliuer the campe of the aliens into the hand of Ionathas  
 Sauls sonne, and of his esqnyer. † shut vp this armie in the 31  
 hand of thy people Israel, and let them be confounded in their  
 armie and horsemen. † Geue them feare, and consume the 32  
 bouldnes of their strength, and let them be shaken with their  
 contrition, † cast them downe with the sword of them, that 33  
 loue thee: & let al that know thy name, prayse thee in hymnes.  
 † And they ioyned battell: and there fel of the armie of Lysias 34  
 siue thousand men. † And Lysias seing the flight of his men, 35  
 and the boldnes of the Iewes, and that they are readie either  
 to liue or to dye manfully, he went to Antioch, and chose  
 souldiars, that being multiplied they might come agayne into  
 Iewrie. † But Iudas, and his bretheren sayd: Behold our ene- 36  
 mies are discomfited: :: let vs goe vp now to clenfe the holie  
 places, and to renew them. † And al the armie assembled to- 37  
 gether, and they went vp into mount Sion. † And they saw 38  
 the sanctification deserr, and the altar prophaned, and the gates  
 burnt, and in the courts shrubbes growen vp as in a forest, or  
 on the mountaynes, & the chambers throwen downe. † And 39  
 they rent their garments, and lamented with a great lamenta-  
 tion, and layd ashes vpon their head: † and they fel on their 40  
 face vpon the earth, and cried out with trumpets of significa-  
 tions, and cried towards heauen. † Then Iudas ordayne men, 41  
 to fight against them that were in the castel, til they clenfed  
 the

I. R. 53  
 17.  
 I. R. 53  
 14.

:: As it vvas the  
 first and chiefe  
 intencion of  
 Iudas to de-  
 fend religion  
 & holie things  
 so hauing ex-  
 pugned their  
 enemies, his  
 chief care is  
 to purge the  
 temple, and to  
 restore al ho-  
 lie rites of  
 Gods true ser-  
 uice.

- 42 the holie places. † And he chose priests without spotte, ha-  
 43 uing their wil in the law of God: † and they clesed the holie  
 places, and tooke away :: the stones of contamination into an  
 44 vncleane place. † And he considered of the altar of holo-  
 45 causts, that was prophaned, what he should doe with it. † And  
 good counsel came to their mindes, to destroy it: lest perhaps  
 it might be a reproch to them, because the Gentils contami-  
 46 nated it, and they threw it downe. † And they layd vp the  
 stones in the mount of the house in a place conuenient, til  
 there should come a prophete, and geue answer concerning  
 47 them. † And they tooke whole stones according to the law, and  
 48 builded a new altar according to that which was before: † and  
 they built the holie places, and the thinges that were within  
 the temple inward: and the temple, and the courts they san-  
 49 ctified. † And they made the holie vessels new, and brought  
 in the candlestike, and the altar of incenses, and the table into  
 50 the temple. † And they put incense vpon the altar, and lighted  
 the lampes, that were vpon the candlesticke, and they gaue  
 51 light in the temple. † And they set loaves vpon the table, and  
 hung vp the veles, and finished al the workes, that they had  
 52 made. † And before the morning they arose the five and  
 twentieth day of the ninth moneth ( this is the moneth of  
 53 Casleu ) of :: the hundreth and eight and fourtith yeare: † and  
 they offered sacrifice according to the law vpon the new altar  
 54 of holocausts, which they made. † According to the time and  
 according to the day, wherein the heathen contaminated it, in  
 the same was it renewed in canticles, and harps, and lutes, and  
 55 in cynbals. † And al the people fel on their face, and they a-  
 dored toward heauen, and blessed him that prospered them.  
 56 † And :: they made the dedication of the altar eight dayes, and  
 they offered holocausts with ioy, and sacrifice of saluation, and  
 57 of prayse. † And they adorned the face of the temple with  
 golden crownes, & litle shields: and they dedicated the gares,  
 58 and the chambers, and hanged doores vpon them. † And there  
 was made exceeding great ioy in the people, and the reproch of  
 59 the Gentils was turned away. † And Iudas decreed, and his  
 bretheren, and al the church of Israel, that the day of the de-  
 dication of the altar be kept in the times therof from yeare to  
 yeare for eight dayes, from the five and twentieth day of the  
 60 moneth Casleu, with ioy and gladnes. † And they builded at  
 that time mount Sion, & round about high wallis, and strong

Altars, temple, & statues of false goddes made of stone, and set vp in the temple. ch. i. v. 50. vvere now destroyed.

The temple was purged two yeares & some thing more after the prophanation which was in the yeare 145. ch. i. v. 57. Our Saniour obserued this feast being instituted long after the Law of Moyses.

1042. 10. v. 124.

towres, lest sometime the Gentils should come, & conculcate it as they did before. † And he placed an armie there, to keepe 61 it, and he fensed it to keepe Bethsura, that the people might haue a munition against the face of Idumea. \*

\* li. 1  
10. v.

## CHAP. V.

*Iudas and his bretheren expugne their bordering enimies, 9. deliuer them that were distressed. 17. Simon prospereth in Galeley, 24. Iudas in Galaad, 45. taketh Ephron, and alreturne safe into Ierusalem. 55. Iosephus and Azarias attempting ambitiously without order to fight against their enemies, are defeated. 63. And Iudas hath more victories.*

¶ In this chapter is mention of tenne battles in which Iudas or his bretheren Ionathas and Simon were victors.

¶ The first against the Idumeans in Acrabathane.

¶ The second against the Beaites.

¶ The third against the Ammonites.

¶ The fourth against the Galadites.

**A**N D it came to passe, as ¶ the Gentils round about heard 1  
that the altar was builded vp, & the sanctuarie as before, 2  
they were exceding angrie : † and they thought to take away 3  
the stocke of Iacob, that were among them, & they began to 4  
kil of the people, and to persecute. † And Iudas fought against 5  
¶ the children of Esau in Idumea, and them that were in Acrabathane : because they beset the Israelites round about, and 6  
he stroke them with a great plague. † And he remembered the 7  
malice of the children ¶ of Bean, which were to the people a 8  
snare and a scandal, lying in waite for them in the way. † And 9  
they were shur vp by him in towres, & he came nere to them, 10  
& anathematized them, & burnt their towres with fyre, with 11  
al that were in them. † and he passed to the children ¶ of Ammon, 12  
and found a strong band, and a copious people, and Timothee 13  
their captaine : † & he made manie battels with them, 14  
and they were discomfited in their fight, and he stroke them :  
† and he tooke Gazer the citie, & her 6 daughters, and returned  
into Iewrie. † And the Gentils that are ¶ in Galaad, gathered  
together agaynst the Israelites, that were in their costs to dis-  
patch them : and they fled into the forresse of Batheman. † And  
they sent letters to Iudas, & his bretheren, saying : The heathen  
round about are gathered together against vs, to dispatch vs :  
† and they prepare to come, and to occupie the forresse into  
which we are fled : and Timothee is the captayne of their  
host. † Now therefore come, & deliuer vs, out of their handes,  
because a multitude of vs is fallen. † And al our bretheren, that  
were in the places of Tubin, are slaine : & they led away their  
wiues captiues, and the children, and the spoiles, and they haue  
slaine there almost a thousand men. † And the epistles were  
yet in reading, and loe other messengers came our of Galilee  
their

Q

a viii  
dist. 3  
ed.

b viii. 42

15 their coates rent reporting according to these wordes: † saying  
 that there were assembled against them from Ptolemais, and  
 Tyre, and Sidon, and al Galilee is replenished with alienes, to  
 16 consume vs. † And as Iudas and the people heard these wordes,  
 a great assemblie assembled together to consider what they  
 should doe for their bretheren, that were in tribulation, and  
 17 were expugned of them. † And Iudas sayd to Simon his bro-  
 ther: Choofe thee men, and goe, and deliuer thy bretheren in  
 :: Galilee: and I, and my brother Ionathas wil goe into the  
 18 countrie of Galaad. † And he left Ioseph the sonne of zacharie,  
 and Azarias captaynes of the people with the residue of the  
 19 armie in Iurie to keepe it: † and he commanded them, saying:  
 Be ye ouer this people: & make no battel against the heathen,  
 20 til we returne. † And there were parted to Simon three thou-  
 sand men, to goe into Galilee: but to Iudas eight thousand to  
 21 goe into the countrie of Galaad. † And Simon went into Gal-  
 ilee, and made manie battels with the heathen: & the heathen  
 were discomfited before his face, and he purlewed them euen  
 22 to the gate of Ptolemais. † And there fel of the heathen almost  
 23 three thousand men, & he tooke the spoiles of them, † and he  
 toke them that were in Galilee & in Arbatis with their wiues,  
 and children, & al thinges that they had, and he brought them  
 24 into Iurie with great ioy. † And Iudas Machabeus, and Iona-  
 thas his brother passed ouer Iordan, and went three dayes  
 25 iorney through the desert. † And the Nabutheians mette  
 them, and receiued them peaceably, and told them al thinges,  
 that had happened to their bretheren in the countrie of Ga-  
 26 laad, † and that manie of them were comprehended in Barasa,  
 and Bosor, and in Alimis, and in Calphor, and Mageth, and  
 27 Carnaim, al these cities fensed, and great. † Yea and in the rest  
 of the cities of Galaad they are held captiue, & on the morow  
 they appoynted to remoue the armie nere to these cities,  
 28 and to take them, & to dispatch them in one day. † And Iudas  
 turned, and his armie the way into Bosor sodenly, and tooke  
 the citie: and he slew euerie male in the edge of the sword,  
 29 and tooke al their spoiles, and burnt it with fire. † And they  
 30 arose thence by night, and went euen to the fortresse. † And  
 it came so passe early in the morning, when they had listred vp  
 their eyes, and behold much people, wherof there was no  
 number, carying ladders, and engins, to take the fortresse, and  
 31 they expugned them. † And Iudas saw that the battel began,

:: The fifth a-  
 gainst the Ga-  
 lileans of the  
 Gentiles.

and the crie of the battel ascended to heauen as a trumper, and  
 a great crie out of the citie: † and he sayd to his host: Fight ye 32  
 to day for your bretheren. † And he came with three rankes 33  
 behind them, and they cried out with trumpets, and cried in  
 prayer. † And the campe of Timothee vnderstood that it was 34  
 Machabeus, and they fled backe from his presence: and they  
 stroke them with a great plague: and there fel of them in that  
 day almost eight thousand men. † And Iudas turned aside into 35  
 Maspha, and expugned, and tooke it, and he slew euerie male  
 therof, and he tooke the spoiles therof, and burnt it with fyre.  
 † From thence he marched, and tooke Casbon, and Mageth, 36  
 and Bosor, and the rest of the cities of Galaad. † But after these 37  
 wordes Timothee gathered an other armie, & camped against  
 Raphon beyond the torrent. † And Iudas sent to vewe the 38  
 armie: and they reported vnto him, saying: That al the nations,  
 that are round about vs, are assembled against vs, an armie  
 exceding great: † and they haue hyred the Arabians to helpe 39  
 them, and they haue camped beyond the torrent, being readie  
 to come vnto thee into battel. And Iudas went to meete them.  
 † And Timothee sayd to the princes of his armie: When Iudas 40  
 shal approach, and his armie to the torrent of water: if he passe  
 ouer vnto vs first, we shal not be able to sustaine him: because  
 preuayling he wil preuaile against vs. † but if he be afraide 41  
 to passe ouer, and campe without the riuer, let vs passe ouer to  
 them, and we shal preuaile against him. † But as Iudas appro- 42  
 ched to the torrent of water, he set the scribes of the people  
 by the torrent, and commanded them, saying: Leauie not a  
 man: but let al come into the battel. † And he passed ouer to 43  
 them first, and al the people after him, and al the heathen were  
 discomfited at their presence, and they threw away their wea-  
 pons, and fled to the temple, that was in Carnaim. † And he 44  
 tooke :: the citie itself, and the temple he burnt with fire,  
 with al thinges that were therein: & Carnaim was subdued,  
 and could not stand against the face of Iudas. † And Iudas 45  
 gathered together al the Israelites, that were in the countrie  
 of Galaad, from the least euen to the greatest, and their wiues,  
 and children, and an armie exceding great, to come into the  
 land of Iuda. † And they came as far as :: Ephron, and this 46  
 citie was great situate in the entrance, fenced exceedingly, and  
 there was no meanes to decline from it on the right hand or  
 on the left, but the way was through the middes. † And 47  
 they

\* The sixth a-  
 gainst the Car-  
 naimites.

:: The seventh  
 against the E-  
 phronites.

they that were in the citie, shut in themselues, and stopped  
 the gates with stones: and Iudas sent to them in peaceable  
 48 wordes, saying: Let vs passe through your land, and goe into  
 our countie: and no man shal hurt you, onlie on foote we wil  
 49 passe. And they would not open vnto them. † And Iudas com-  
 manded proclamation to be made in the campe, that they  
 50 should approch euerie man in the place wherein he was, † and  
 the men of strength approached, and he assaulted that citie at  
 the day, and al the night, and the citie was deliuered into his  
 51 hand: and they slew euerie male in the edge of the sword,  
 and he rooted it vp, and tooke the spoiles therof, and passed  
 52 through al the citie vpon the slaine. † And they passed ouer  
 53 Jordan in the great playne, against the face of Bethsan. † And  
 Iudas gathered together: the hinmost, and he exhorted the  
 people throughout al the way, til they came into the land of  
 54 Iuda: † and they went vp into mount Sion with ioy, and  
 gladnes, & offered holocausts because none of them was fallen  
 55 til they returned in peace. † And in the dayes, that Iudas and  
 Ionathas were in the land of Galaad, and Simon his brother  
 56 in Galilee against the face of Ptolomais, † † Ioseph the sonne  
 of Zacharie heard, and Azarias, the princes of the band, the  
 57 thinges wel archeiued, and the battels that were made, † and  
 he sayd: Let vs also make vs a name, and let vs goe fight a-  
 58 gainst the heathen, that are round about vs. † And he com-  
 manded them that were in his armie, and they went to Iam-  
 59 nia. † And Gorgias went forth out of the citie, and his  
 60 men to meete them into battel. † And Ioseph and Azarias  
 were chased in flight euen vnto the borders of Iurie: and there  
 fel that day of the people of Israel about two thousand men,  
 61 and there was made a great tumult in the people: † because  
 they heard not Iudas, and his bretheren, thinking that they  
 62 should doe manfully. † But they were not of the seede of  
 63 those men by whom saluation was made in Israel. † And the  
 men of Iuda were magnified exceedingly in the sight of al Is-  
 64 rael, and of al nations where their name was heard. † And they  
 came together vnto them, with acclamations for their good  
 65 successe. † And Iudas went out, and his bretheren, and they  
 expugned the children of: Esau in the land, that is toward  
 the South, and they stroke Chebron, and her daughters: and  
 the walles therof and the towres he burnt with fyre round  
 66 about. † And he remoued the campe to goe into the land of

A good and  
 pious captaine  
 cheareth and  
 comforteth  
 the weake  
 souldiers:

and encou-  
 rageth al to shew  
 their forti-  
 tude.

Men that  
 presume of  
 their owne  
 strength with-  
 out commis-  
 sion from law-  
 ful auctoritie,  
 haue not gods  
 assistance, and  
 so faile in their  
 attempts, as  
 not called of  
 God amongst  
 those men, by  
 whom salua-  
 tion is made in  
 Israel. v. 62.

The eight a-  
 gainst the Idu-  
 means, in Che-  
 bron.

∴ The ninth  
against the Sa-  
maritanes.

∴ The tenth  
against the  
Philistines in  
Azotus,

the aliens, and he walked through ∴ Samaria. † In that day fel  
the priests in battel, whiles they wil doe manfully, whiles they  
goe forth without counsel into battel. † And Iudas declined  
to Azotus into the land of the aliens, and he threw downe  
their altars, and the sculptrils of their goddes he burnt with  
fyre: and he tooke the spoiles of the cities, and returned into  
the land of Iuda.

#### CHAP. VI.

*Antiochus repulſed from Elimais, 5. and hearing of the ouerthrow of his  
armie in Iurie, falleth vehemently ſick: 11. and acknowleging his cala-  
mities to haue happened, for the euils he haib done againſt the Iewes, dyeth.  
17. His young ſonne Antiochus Eupator ſuccedeth. 18. Iudas beſiegeth  
the Macedonians forteſſe. 21. Relapſed Iewes ſolicite the king, 28. and  
he cometh with a terrible huge armie. 32. Iudas therefore leauiſg the ſiege  
meeteth the enemy. 43. Eleazar going vnder an elephant killeth him and  
ſo himſelfe is alſo ſlaine. 47. The king taketh Bethſura by compoſition. 51.  
and bendeth his forces againſt Ieruſalem. 55. By Lyſias aduice the king ma-  
keth peace with the Iewes; 62. but breaking his othe deſtroyeth the wal  
of Sion; 63. and returning recouereth Antioch from Philippe.*

∴ The full hi-  
ſtorie of An-  
tiochus Epi-  
phanes his  
death is vvrit-  
ten in this  
chapter to the  
16. v. and in al  
the 9. of the  
ſecond booke.

∴ Finally he  
returned into  
the countrie  
of Babylon:  
∴ but before  
he arriued  
there he heard  
the bad newes  
of his armie  
in Iurie, & fel  
into intolerable  
and deſperate  
difeaſes,  
v. 8. and li. 2.  
ch. 9. v. 5.

**A**N D king Antiochus walked through the higher coun- 1  
tries, and he heard that there was a citie Elymais in Per-  
ſis moſt noble, and plentiful in ſiluer, and gold, † and a temple 2  
therin exceding rich: and couerings thereof gold, and brigan-  
tines, and ſhildes, which Alexander philips ſonne the king of  
Macedonia that reigned firſt in Grece left there. † And he 3  
came, and ſought to take the citie, and to ſpoile it, and he could  
not, becauſe the word was knowne to them that were in the  
citie. † And they roſe vp into battel, and he fled from thence, 4  
and departed with great ſorow, and returned into ∴ Babylon.  
† And there came one that told him in Perſis, that the camps 5  
that were in the land of Iuda, were put to flight: † and that 6  
Lyſias went with great powre with the firſt, and was put to  
flight before the face of the Iewes, and they grew ſtrong  
with armour, and force, and manie ſpoiles, which they tooke  
out of the camps, which they deſtroyed: † and that they 7  
threw downe the abomination which they had builded vpon  
the altar that was in Ieruſalem, and the ſanctification they  
compaſſed about as before with high walles, yea and Bethſura  
his citie. † And it came to paſſe as the king heard theſe wordes, 8  
he was ſore afraid, and was moued exceedingly: and he lay  
downe



- downe vpon his bed, and fel into sicknes for sorow, because  
 9 it was not chanced to him as he thought. † And he was there  
 for manie dayes: because there was renewed in him great so-  
 10 rowfulness, and he made account to dye. † And he called al his  
 freindes, and sayd to them: Sleepe is departed from mine eyes,  
 11 and I am fallen away, & my hart is gone for pensifenes: † and I  
 sayd in my hart: Into how great tribulation am I come, & into  
 what waues of sorow, wherein now I am: who was pleasant,  
 12 and beloued in my powre! † But :: now I remember the euils, :: Al this was  
 that I haue done in Ierusalem, from whence also I tooke away but feared re-  
 al the spoiles of gold, and of siluer, that were in it, and I sent to pentance. *li. 2.*  
 13 rake away the inhabitants of Iewrie, without cause. † I know *ch. 9. v. 19.*  
 therefore that for this cause haue these euils found me: and loe  
 14 I perish with great sorow in a strange countrie. † And he cal-  
 led philip, one of his frendes, and he made him chiefe ouer al  
 15 his kingdom. † And he gaue him the crowne, and his robe,  
 and ring, that he should bring Antiochus his sonne, & should  
 16 bring him vp to reigne. † And Antiochus the king died there  
 in the year :: an hundredth fourtie nine. \*  
 17 † And Lysias vnderstood that the king was dead, and he ap-  
 poynted Antiochus his sonne to reigne, whom he brought vp  
 a young man: and he called his name Eupator. \*  
 18 † And they that were in the castel, had inclosed Israel round  
 about the holie places: and they sought them euils alwayes,  
 19 and the strengthening of the Gentils, † And Iudas thought  
 to destroy them: and he called together al the people, to be-  
 20 siege them. † And they came together, and besieged them in  
 the year an hundredth fiftie, and they made balists and  
 21 engins. † And certaine of them that were besieged, went forth:  
 & some impious men of Israel ioyned them selues vnto them,  
 22 † and they went to the king, and sayd: How long doest thou  
 23 not iudgements, and reuengest our bretheren? † We decreed  
 to serue thy father, and to walke in his precepts, and obey his  
 24 edicts: † and the children of our people for this alienated  
 them selues from vs, and whosoever were found of vs, they  
 25 were slayne, and our inheritances were spoiled. † And not  
 to vs only haue they extended the hand, but also into al our  
 26 coasts. † and behold they haue approached this day to the castel  
 in Ierusalem to take it, and they haue fortified a fortresse in  
 27 Bethsura: † and vnles thou preuent them more spedely, they  
 wil doe greater things then these, and thou shalt not be able  
 to wine

\* li. 2. c.  
9. v. 1.

S

\* li. 2. c.  
10. v. 10.

V

:: Antiochus  
began to per-  
secute the  
Iewes in the  
year. 143. ch.

1. v. 21. and  
dying this  
year, 149 it  
appeareth  
that his per-  
secution du-  
red about six  
yeares, or  
some vwhat  
more agreeable  
to the answer  
of the Angel.

Dan. 8. v. 14.  
that it should  
indure. 2300.  
dayes, which  
make six yea-  
res, & almost  
four mone-  
thes: within  
which time  
Iudas by his  
valure obtey-  
ned & purged

the holie places, in the  
yeare 148. ch.  
6. v. 52. some  
monethes be-  
fore Antio-  
chus death.

22 *Bloud of the  
grape (v vine  
Dent. 32. v. 14.)  
and iuyce of  
mulberies do  
incite elephan-  
tes to fight.  
As some kinde  
of bloud or  
smell therof  
doth incite  
houndes to  
hunt. Vallesius  
c. 82. sacra  
Ephraim.*

to winne them. † And the king was angrie, as he heard these 18  
things: and he called together al his freinds, and the princes  
of his armie, and them that were ouer the horsemen. † Yea 29  
and of other realmes, and of the islands by the sea there came  
vnto him hyred armies. † And the number of his armie was 30  
an hundred thousand footemen, and twentie thousand horse-  
men, and elephants thirrie two, taught to battel. † And  
they came through Idumea, and approached to Bethsura, and 31  
fought manie dayes, and they made engins and came forth,  
and burnt them with fyre, and fought manfully. † And Iudas 32  
departed from the castel, and remoued the campe to Bethza-  
caram against the kings campe. † And the king arose before 33  
it was light, and stirred the bands into fiercenes against the  
way to Bethzacaram: and the armies made them selues readie  
to the battel, and they sounded with trumpets: † and to the 34  
elephants they shewed :: the bloud of the grape, and of the  
mulberie, to prouoke them to the battel. † And they diuided 35  
the beasts by the legions: and there stood by euerie elephant a  
thousand men in coates of maile, & helmets of brasse on their  
heads: and fise hundred horsemen set in order were chosen  
for euerie beast. † These before the time wherfoeuer the beast 36  
was, there were they: and whither soeuer it went, they went,  
and they departed not from it. † Yea & vpon them were strong 37  
woodden towres protecting euerie beast: & vpon them en-  
gins, and vpon euerie one thirrie two men of strength, which  
fought from aboue: & within the master of the beast. † And 38  
the residue of the horsemen he placed on this side and on that  
side into two parts, with trumpets to stir vp the armie, & to vrge  
them that stood thicketogether in the legions therof. † And 39  
as the sunne did shine vpon the bucklers of gold, and of  
brasse, the mountaynes glistered therewith, and they glistered  
as lampes of fire. † And part of the kings armie was scuered by 40  
the high montaynes, and an other part by the low places: and  
they marched warely and orderly. † And al the inhabitants of 41  
the land were moued at the voice of the multitude of them,  
and the marching of the troupe, & the ratling of the armour,  
for it was an armie exceding great and strong. † And Iudas 42  
approched, and his armie into battel: & there fel of the kings  
armie six hundred men. † And Eleazar the sonne of Sauta saw 43  
one of the beasts harnessed with the kings harnes: and it was  
eminent aboue the other beasts; and it semed to him that the  
king

44 king was on it: † and he gaue himself to deliuer his people,  
 45 and to get him self an euerlasting name. † And he ranne to it  
 boldly in the middes of the legion, killing on the right hand, &  
 on the left, and they were slaine of him on this side and that  
 46 side. † And he went vnder the feete of the elephant, and  
 put himself vnder him, and slew him: and it fel to the ground  
 47 vpon him, and he died there † And they seing the kinges  
 powre, and the fiercenes of his armie, turned them selues  
 48 aside from them. † But the kings campe went vp against them  
 vnto Ierusalem: and the kings campe approached to Iurie and  
 49 mount Sion. † And he made peace with them that were in  
 Bethsura: and they came forth out of the citie, because there  
 were no victuals for them there benig shut vp, because it was  
 50 the sabbaths of the land. † And the king tooke Bethsura: and  
 51 he placed there a garrison to kepe it. † And he turned the  
 place of the sanctification manie dayes: & he placed there ar-  
 ballists and engins, and instruments to cast fyre, and peeces to cast  
 stones, and arrowes, & scorpions to shoote arrowes, and slings.  
 52 † And they also made engins against their engins, and they  
 53 fought manie dayes. † But there were no victuals in the citie,  
 for that it was the seuenth yeare: and they that had remayned  
 in Iurie of the Gentils, had consumed their remaynes, that  
 54 had bene layd vp. † And there remayned in the holies few  
 men, because famine had preuailed ouer them: and they were  
 55 dispersted euerie man into his place. † And Lysias heard that  
 Philip, whom king Antiochus when he liued, had appointed  
 56 to bring vp his sonne to reigne, † was returned from Persis,  
 and Media, and the armie that went with him, and that he  
 57 sought to take vpon him the affayres of the kingdom: † and  
 he hastened to goe, and to say to the king, and to the princes of  
 the armie: We decay dayly, and there is litle victual for vs, and  
 the place that we besiege, is fensed, & it lyeth vpon vs to take  
 58 order for the kingdom. † Now therefore let vs geue the right  
 handes to these men, and make peace with them, and with al  
 59 their nation. † And let vs decree for them, that they walke in  
 their owne ordinances as before. For, because of their ordi-  
 nances which we dispersted, they haue bene wrath, and haue  
 60 done al these thinges. † And the word was liked in the sight  
 of the king, and of the princes: and he sent vnto them to make  
 61 peace: and they receiued it. † And the king and the princes  
 62 swaue to them: and they came out of the fortresse. † And the

:: S. Ambrose  
 li. i. c. 40. offic.  
 highly com-  
 mendeth the  
 fortitude of  
 this souldiar  
 putting him-  
 self in so pre-  
 sent danger of  
 death fighting  
 for religion.

king entred mount Sion, and saw the munition of the place: and he brake quickly the othe which he sware, and commanded to destroy the wal round about. † And he departed in hast, 63 and returned to Antioche, and found Philip ruling ouer the citie: and he fought against him and wanne the citie. \*

\* li. 2.  
13. v. 1.

## CHAP. VII.

*Demetrius commandeth to kil Antiochus and Lysias being captiues. 5. Alcimus and other wicked Iewes sollicite the king, 8. and he sendeth a great armie into Iurie: appointeth Bacchides general, and Alcimus highpriest. 10. Who falsly pretending peace, Iudas doth not credite them, but the Assidians are deceiued: 16. and manie are slayne. 23. Iudas resisting, the persecuters depart. 26. Whereupon Nicanor is sent with an other armie, fighteth, and loseth manie men; 33. parteth in great rage, 39. assaulteth Bethoron, 42. is slayne; and his armie flying is al destroyed. 48. They celebrate that day with ioy, and haue peace for a while.*

:: This Seleucus was brother to Antiochus Epiphanes: & so Antiochus Eupator was Demetrius his cosin german. :: Alcimus was now in place of the highpriest, as Menelaus had bene before him, set vp by Antiochus: & therefore is rightly here sayd: he would haue bene the chiefe priest, but in dede was not. For the true highpriesthood was amongst the Machabees :: This vsurper with his complices deuised

**I**N the yeare an hundreth fiftie first went forth Demetrius 1 the sonne :: of Seleucus from the citie of Rome, and he ascended with few men into a citie by the sea side, and reigned there. † And it came to passe, as he entered into the house 2 of the kingdom of his fathers, the armie tooke Antiochus, and Lysias, to bring them vnto him. † And the king was 3 knowne to him: and he sayd: Shew me not their face. † And 4 the armie slew them. And Demetrius sat vpon the seate of his kingdom: † and there came to him the wicked and impious 5 men of Israel: & Alcimus the captaine of them, who :: would be made the priest. † And :: they accused the people to the 6 king, saying: Iudas and his bretheren haue destroyed al thy freindes, and vs he hath destroyed out of our land. † Now 7 therefore send a man, whom thou doest credite, that he may goe, and see al the destruction, that he hath done to vs, and to the kings countries: and let him punish al his freinds, and their ayders. † And the king chose of his freinds Bacchides, that 8 ruled beyond the great riuer in the kingdom, and was saythful to the king: and he sent him, † to see the destruction that 9 Iudas hath made: and Alcimus the impious man he appointed to the priesthood, and gaue him in commandment to make reuenge vpon the children of Israel. † And they arose, and 10 came with a great armie into the land of Iuda: and they sent messengers, and spake to Iudas, & his brethren with peaceable wordes in guile. † And they attended not to their wordes: for 11 they

X

- 12 they saw that they came with a great armie. † And there assembled to Alcimus & Bacchides a congregation of the scribes  
 13 to require the thinges that are iust: † and first, the Assideans that were in the children of Israel, and they sought peace of  
 14 them. † for: they sayd: A man that is a priest of the seede of  
 15 Aaron is come, he wil not deceiue vs. † And he spake with them peaceable wordes: and he swaue to them, saying: We wil doe  
 16 you no harme, nor your freindes. † And they beleued him. And he tooke of them threescore men, and slew them in one  
 17 day according to the word, that is written: † The flesh of thy  
 18 Ierusalem, and there was none to burie them. † And there  
 19 † And Bacchides remoued the campe from Ierusalem, and  
 20 and threw them into a great pitte. † And he committed the  
 21 Bacchides went away to the king: † and Alcimus did what  
 22 he could for the principallitie of his priesthood: † and there  
 23 Israel. † And Iudas saw al the euils that Alcimus did, and they  
 24 the Gentils. † And he went out into al the coasts of Iurie  
 25 and they ceased to goe forth any more into the countrie. † But  
 26 † And the king sent: Nicanor, one of his nobler princes: that  
 27 destroy the people. † And Nicanor came into Ierusalem with  
 28 peaceable wordes with guile, † saying: Let there be no fighting  
 29 faces with peace. † And he came to Iudas, and they saluted  
 30 Iudas. † And the thing was knowne to Iudas that he was

false accusa-  
 tions against  
 Iudas, and the  
 rest to incense  
 the king a-  
 gainst them.  
 And by great  
 giftes gayned  
 the kings fa-  
 uour. *b. 2. c.*  
*14. v. 41.*  
 Among the  
 Scribes the As-  
 sideans were  
 first consulted  
 being as ter-  
 ned as the Pha-  
 rises, or anie  
 other, and in-  
 dede more sin-  
 cere, as we no-  
 ted, *ch. 2. v. 42.*  
 And so Alcimus  
 deceiuing  
 them in a mat-  
 ter of fact, to-  
 witte, that  
 himself meant  
 truly (as he did  
 not) cruelly  
 murdered  
 three score of  
 them.

: This Nica-  
 nor was the  
 most terrible  
 enimie against  
 Iudas, but was  
 at last slaine by  
 him. *v. 43. &*  
*li. 2. c. 15. v. 28.*

*Mal. 78.*

*b. 2. c.*

*v. 1.*

*Z*

come with guile: and he was sore afrayd of him, & would not see his face any more. † And Nicanor knew that his counsel was disclosed: and he went forth to Iudas into battel beside Capharsalama. † And there fel of Nicanors armie almost fūe thousand men, and they fled into the citie of Dauid. † And after these wordes Nicanor went vp into mount Sion: & there went forth of the priests of the people to salute him in peace, and to shew him the holocausts, that were offered for the king. † And scorning he contemned them, and polluted them: and he spake proudly, † and sware with anger, saying: Vnles Iudas be deliuered, and his armie into my handes, incontinent when I shal returne in peace, I wil burne this house. And he went out with great anger: † and the priests entered in, and stood before the face of the altar and the temple: and weeping they sayd: † Thou ô Lord hast chosen this house for thy name to be inuocated therein, that it might be a house of prayer, and obsecration for thy people. † Take vengeance vpon this man, and his armie, and let them fall by the sword: remember their blasphemies, and grant not vnto them to be permanent. \* † And :: Nicanor went out from Ierusalem, and moued the campe neere to Bethhoron: and the armie of Syria mette him. † And Iudas approched in Adarfa with three thousand men: and Iudas prayed, and sayd: † They that were sent by king Sennacherib, ô Lord, because they blasphemed thee, an angel came forth, and stroke of them an hundred eightie fūe thousand: † so destroy this armie in our sight to day, and let the rest know that he hath spoken il vpon the holy places: and iudge thou him according to his malice. † And the armies ioyned battel the thirteenth day of the moneth Adar: and the campe of Nicanor was discomfited, and himself was slaine first in the battel. † And as his armie saw that Nicanor was slaine, they threw away their weapons, & fled: † and they purlewed them one dayes iorney from Adazer, euen til ye come into Gazata, and with trumpets they sounded after them with significations. † And they went forth out of al the towne of Iurie round about, and they pushed them with the hornes, and they turned againe to them, and they were al slaine with the sword, and there was not left of them so much as one. † And they tooke the spoiles of them for a praye: and Nicanors head they cut of, and his right hand, which he had proudly stretched forth, and they brought it, and hung it vp against Ierusalem.

† And

\* This was the last conflict between Iudas and Nicanor vwritten more largely in the last chapter of the second booke.

\* li. 1.  
I 4. v. 11  
b

4. R 15  
12.

48 † And the people reioyced exceedingly, and they spent that day  
49 in great gladnes. † And he ordained that this day should be  
50 kept euerie yeare the thirteenth of the moneth Adar. † And  
the land of Iuda was quiet for :: a few dayes. \*

\* li. 2. c.  
15. v. 1.

## CHAP. VIII.

*Iudas knowing the Romanes to be a most renowned nation, reciting their  
worthie actes, 17. senderth Embassadors to enter league with them: 21.  
Wherto they a greining confirme a perpetual amitie with mutual condicions.*

:: VWhiles Iudas disposed things pertaining to religion, and the commonwealth: Demetrius prepared for warres ch. 9. v. 3.

d 1 **A**ND Iudas heard of :: the name of the Romanes, that  
they are mightie of power, and agree vnto al things  
that are requested of them: and whosoeuer haue come vnto  
2 them, they haue made amitie with them, and that they are  
mightie of powre. † And they heard of their battels, & goodlie  
3 acts, which they did in Galatia, that they ouercame them, and  
brought them vnder tribute: † & how great things they did in  
the countrie of Spaine, & that they brought into their powre  
the metalles of siluer and gold, that are there, and possessed  
4 euerie place by their counsel, & patience: † and destroyed :: the  
places that were very far of from them, & the kings that came  
vpon them from the ends of the earth, and stroke them with  
a greate plague: and the rest geue them tribute euerie yeare.  
5 † And Philip and Perses the king of the Ceteans, and the rest  
that had borne weapon against them, they discomfited in bat-  
6 tel, and ouercame them: † and that Antiochus the great king  
of Asia, who made battel against them, hauing :: an hundred  
and twentie elephants, & horfenien, & chariottes an armie ex-  
7 ceding great was discomfited by them: † & that they tooke him  
aliue, and appointed him, that himself and they that should  
reigne after him, should geue a great tribute, and he should  
8 geue hostages, and the thing appointed him. † and the region of  
the Indes, & the Medes, & the Lydiains of their best countries:  
and the same being taken of them, they gaue to Eumenes the  
9 king. † And that they which were in Hellada, would haue gone  
10 to dispatch them: and the word was known to them, † and  
they sent vnto them one captayne, and they fought against  
them, & manie of them were slaine, and they led away their  
wiues captiue, and their children, and spoiled them, and posses-  
11 sed their land, and destroyed their walles, and brought them  
into bondage euen yntil this day: † and the residue of king-  
doms, and isles that some time had resisted them, they spoyled,

:: Of the renowned actes of the Romanes, other Historiographers haue also vwritten largely: especially *Linus, Diodorus, Iustinus Florus Iauene Plutarchus*, and manie others. :: VWhat places these were Iosephus expresseth. *li. 12. c. 17.* :: Polybius *li. 5.* writeth that Antiochus had 102. elephants in his warre against Ptolemeus, & therefore it is not to be merueiled that he had 120. against the Romans.

3: Though Rome vvas then gouerned by two consuls. Yet one only ruled euerie day in their course, not both in one day, for so saith Liuius (*li. 2. hist.*) it should haue bene more terror of two rulers, then before it had bene of one king.

and brought vnder their powre. † But with their freinds, and those that rested in them, they kept amitie, and obteyned the kingdoms, that were next, and that were far of: that whosoeuer heard their name, feared them. † But such as they would helpe to reigne, those reigned: and whom they would, they depofed from the kingdom: and they were exalted exceedingly. † And in al these none bare a crowne, nor was clothed with purple, to be magnified therein. † And that they made them selues a court, and consulted dayly three hundred and twentie, that fate in counsel alwayes for the multitude, that they might doe the thinges that were conuenient: † and they committe their gouernment :: to one man euerie yeare to rule ouer al their land, & al they obey one, & there is no enuie, nor emulation amongst them. † And Iudas chose Eupolemus the sonne of Iohn, the sonne of Iacob, and Iason the sonne of Eleazar, & he sent them to Rome to make amitie and societie with them: † and that they should take from them the yoke of the Greeks, because they saw that they pressed the kingdom of Israel vnto bondage. † And they went to Rome, a way exceeding great, and they entered into the court, and sayd: † Iudas Machabeus, and his bretheren, and the people of the Iewes haue sent vs vnto you to make societie and peace with you, and to write vs your felowes and freindes. † And the word was liked in their sight. † And this is the rescript, that they wrote againe in tables of brasfe, and sent into Ierusalem, that it might be with them there a memorial of peace, & societie. † BE IT WELL TO THE ROMANES, and to the nation of the Iewes by sea, & by land for euer: and sword and enemie be far from them. † But and if warre be toward the Romanes first, or al their felowes in al their dominion: † the nation of the Iewes shal geue ayde, according as the time shal appoint, with ful hart: † and to them fighting, they shal not geue nor allow wheate, armour, money, shippes, as it hath pleased the Romanes: and they shal keepe their charge, taking nothing of them. † In like maner also and if warre shal happen first to the nation of the Iewes, the Romanes shal helpe with al their hart, according as the time shal permitte them: † and to them helping shal not be geuen wheate, armour, money, shippes, as it hath pleased the Romanes: and they shal keepe their charge without guile. † According to these wordes did the Romanes agree to the people of the Iewes. † And if after these wordes these or they

wil



will adde to these, or take away any thing, they shal doe it at their pleasure: and whatsoeuer they shal adde, or take away,  
 91 shal be ratified. † Yea and concerning the euils, that Demetrius the king hath done against them, we haue written to him, saying: Why hast thou aggrauated thy yoke vpon our freinds,  
 92 and selowes the Iewes? † If therefore they come againe vnto vs against thee, we wil doe iudgement for them, and wil fight with thee by sea and land.

## CHAP. IX.

*Bacchides and Alcimus returning into Iurie make great slaughter. 5. More then two partes of Iudas smal troupe flying away, he with eight hundred, setteth vpon the enemye, 14. ouerthroweth the strongest part of their armie: 16. but an other part coming at his back, with great slaughter on both parties, Iudas is slaine: 19. and most honorably buried. 23. Much euil encreaseth in Israel. 28. Ionathas is made captaine general. 36. The children of Iambrie kil his brother, which he reuengeth. 43. Being enuironed by Bacchides chaceth him away to his fenced places, killing manie. 54. Alcimus beginning to deface the temple, is striken with a palse, and dyeth miserably. 57. So they haue peace two yeares. 58. Bacchides coming with a new armie: 62. Ionathas and Simon retyre into Bethbessen. 65. there defend themselves, and annoy the enemye. 69. who blaming his counsellors, maketh peace, and departeth.*

1 **I**N :: the meane time as Demetrius heard that Nicanor was fallen and his armie in the battell, he added to send Bacchides and Alcimus againe into Iurie, and the right wing  
 2 with them. † And they went the way, that leadeth into Galgal, and camped in Masaloth, which is in Arbells: and they wanne  
 3 it, & slew of men manie foules. † In the first moneth of :: the yeare an hundredth and fiftie two they brought the armie nere  
 4 to Ierusalem: † and they arose, and went into Berza twentie  
 5 thousand men, and two thousand horsemen. † And Iudas had camped in Laifa, and three thousand chosen men with him:  
 6 † & they saw the multitude of the armie that they were manie, and they feared exceedingly: and manie withdrew themselves  
 7 out of the campe, and there remayned of them but eighr hundred men. † And Iudas saw that his armie shrunke away, and the battell pressed vpon him, and :: his hart was broken: because he had not time to gather them together, and he was  
 8 discouraged. † And he sayd to them that were remayning: Let vs rise, and goe to our aduersaries, if we may be able to fight  
 :: This happened about a yeare after the death of Nicanor, ch. 7. v. 50, li. 1. c. 15, 38.  
 :: Strongest men are not free from first motions of perturbation,

bat reflecting  
vpon their  
ovne infir-  
mitie, and con-  
fiding in Gods  
prouidence,  
take corage in  
a good cause,  
being assured  
either of tem-  
poral victorie,  
or of eternal  
glorie. As now  
it happened to  
this most glo-  
rious Cham-  
pion. v. 18.

:: The mightie  
may fal in the  
fight of men,  
but Iudas his  
fortitude pro-  
ued and confir-  
med by for-  
mer heroical  
actes, vvith  
prosperous  
successe, vvas  
now perfectly  
consummate  
by this most  
glorious end.  
*S. Ambr. li. i. c.  
41. Offici.*

:: Vvhere  
there is no  
Gouernour  
the people  
shall fal. *Pro. 11.  
9. 14.*

:: Ionathas  
the third ge-  
neral capitaine

fight against them. † And they dissuaded him, saying: We are 9  
not able, but let vs saue our liues now, and returne to our bre-  
thren, and then we wil fight against them: and we are few. 10  
† And Iudas sayd: God forbid we should doe this thing, to flee  
from them: and if our time be neere, let vs dye manfully for  
our bretheren, and let vs not stayne our glorie. † And the 11  
armie moued out of the campe, and they stood to meete them:  
and the horsemen were diuided into two parts, and the slin-  
gers, and the archers went before the armie, and of the fore-  
ward al mightie. † And Bacchides was in the right wing, and 12  
the legion approched on two sides, and they sounded with  
trumpets: † and they also cried out that were on Iudas side, 13  
euen they also, and the earth was moued at the voice of the  
armies: and the battel was fought from morning euen vntil  
the euening. † And Iudas saw that the stronger part of the 14  
armie was on the right hand, & al the stout of hart came toge-  
ther with him: † and the right side was discomfited of them, 15  
and he pursued them euen to the mount of Azotus. † And 16  
they that were in the left wing, saw that the right wing was  
discomfited, and they folowed after Iudas, and them that were  
with him at the backe: † and the battel grew sore, and there 17  
fel manie wounded of these and of them. † And Iudas was 18  
slaine, and the rest fled. † And Ionathas and Simon tooke 19  
Iudas their brother, and buried him in the sepulcher of their  
fathers in the citie Modin. † And al the people of Israel lamen- 20  
ted him with great lamentation, and they mourned manie  
dayes, † and sayd: :: How is the mightie fallen, that saued the 21  
people of Israel! † And the rest of the wordes of Iudas battels, 22  
and of the valient acts that he did, and of his greatnes are not  
described: for they were exceeding manie.

† And it came to passe: :: after the death of Iudas, there came 23  
forth the wicked men in al the costs of Israel, and there arose  
al that wrought iniquitie. † In those dayes was made an ex- 24  
ceeding great famine, and al their countrie with themselves  
yelded to Bacchides. † And Bacchides chose the impious men, 25  
and appointed them lords of the countrie: † and they fought 26  
out, and searched for the freindes of Iudas, and brought them  
to Bacchides, and he rooke reuenge on them, & scorned them.  
† And there was made great tribulation in Israel, such as was 27  
nor since the day, that there was no prophete seene in Israel.  
† And al the freinds of Iudas gathered, and sayd to :: Ionathas: 28  
† Since

- 29 † Since thy brother Iudas died, there is not a man like vnto him, to goe forth against the enemies, Bacchides, & them that  
 30 are the enemies of our nation. † Now therefore thee haue we chosen this day to be for him our prince, and captayne to wage  
 31 our battel. † And Ionathas tooke vpon him at that time the principedom, and arose in the place of Iudas his brother. † And  
 32 Bacchides vnderstood it, and sought to kil him. † And Ionathas vnderstood it, & Simon his brother, and al that were with  
 33 them: and they fled into the desert of Thecuu, and they pitched by the water of the lake Asphar. † And Bacchides vnderstood it, and in the day of the Sabbaths came him self, and al his  
 34 armie ouer Iordan. † And Ionathas sent his brother captayne of the people, to desire the Naburtheians his freindes, that they  
 35 would lend him their prouision, which was copious. † And the children of Iambri issued forth of Madaba, and  
 36 Iohn, and al thinges that he had, and went away hauing them. † They also killed him. 7.  
 27 † After these wordes, it was told Iōnathas, and Simon his brother, that the children of Iambri make a great mariage, and bring the bride out of Madaba, the daughter of one of the  
 38 great princes of Chanaan with great pompe. † And they remembred the bloud of Iohn their brother: and they went vp,  
 39 and hid them selues vnder the couert of the mountayne. † And they lifted vp their eyes, and saw: and loe a tumult, and great preparation: and the bridegrome came forth, and his freindes, and his bretheren to meete them with timbrils, and musical  
 40 instruments, and manie weapons. † And they rose vpon them out of the embushement, and slew them, and there fel manie wounded, & the rest fled into the mountaines, and they tooke  
 41 al the spoiles of them: † & the mariage was turned into mourning, and the voice of their musical instruments into lamentation. † And they  
 42 tooke reuenge of the bloud of their brother: & they returned to the banke of Iordan. † And Bacchides heard it, and he came on the day of the Sabbaths euen to the  
 43 brinke of Iordan with a great powre. † And Ionathas sayd to his companie: Let vs arise, and fight against our enemies: for  
 44 it is not to day as yesterday, and the day before. † For loe battel directly against vs, and the water of Iordan on this side and on that side, & bankes, and marrises, and forests: and there is  
 45 no place to turne aside. † Now therefore crie ye vnto heauen, that you may be deliuered out of the hand of your enemies.  
 46 And battel was ioyned. † And Ionathas stretched forth his hand  
 47

of the Machabees was also high priest after the death of Iudas. Though Alcimus by the kinges fauoure vniustly vsurped the office: (ch 7. v. 2.) vvhiles Iudas yet liued, and vntil this time. 7. 54.

38. 42. To reuenge or punish faultes in due measure, & other right circumstances is a special vertue, moderating mans defence of his person, honour, or right without crueltie, or remission: and so the children sometimes are temporally punished, for their parents finnes, and the communitie for their leaders, either for their consent before the fact or after; or to prevent that they doe not the like.

S. 7bo. 2. 2. 7j.

108

V u u u u

hand

∴ Ionathas  
and his men  
swame not to  
the other side,  
but to an other  
place on the  
same side: for  
otherwise the  
armies had  
bene parted by  
the river: and  
so there had  
bene no con-  
flict that time.  
∴ Iosephus li.  
12. c. 17. con-  
fesseth that  
Iudas was  
highpriest, but  
erreth in say-  
ing he succe-  
ded after Alci-  
mus: neither  
considering  
that Alcimus  
was not in  
deede high  
priest, but an  
usurper; nor  
that he liued  
after Iudas:  
vvhv was  
slaine a yeare  
before this  
time 73 & 18.  
VVherby, and  
by manie o-  
ther such er-  
rors, vve see  
that Iosephus  
is rather to be  
corrected by  
this booke  
then to disa-  
loue this  
booke be-  
cause it dif-  
fereth from  
Iosephus, or  
other like au-  
thors.

hand to strike Bacchides, and he turned aside from him back-  
wards. † And Ionathas leapt aside, and they that were with 48  
him into Iordan, and they swame ∴ ouer Iordan to them: † and 49  
there sel of Bacchides part that day a thousand men: and they  
returned into Ierusalem, † and built fensed cities in Iurie, the 50  
fortresse that was in Iericho, and in Ammaum, & in Bethoron,  
and in Bethel, and Thamnata, and Phara, and Thopo with high  
walles, and gates, and lockes. † And he placed a garrison in 51  
them, that they might exercise enmities against Israel: † and 52  
he fensed the citie Bethsura, and Gazara, and the castel, and set  
garisons in them, and prouision of victuals: † and he tooke the 53  
sonnes of the princes of the countrie for hostages, & put them  
in the castel in Ierusalem into ward. † And in ∴ the yeare an 54  
hundred fiftie three, the second moneth, Alcimus commanded  
the walles of the inner holie house to be destroyed, and the  
workes of the prophets to be destroyed: and he began to  
destroy. † In that time was Alcimus strooken: and his workes 55  
were stayed, and his mouth was stopped, and he was dissolued  
with the palsey, neither could he speake a word any more, and  
geue commandement touching his house. † And Alcimus 56  
died at that time with great torment. † And Bacchides saw 57  
that Alcimus was dead: and he returned to the king, and  
the land was quiet for two yeares. † And al the wicked 58  
thought saying: Behold Ionathas, and they that are with him,  
dwell in silence securely: now therefore let vs bring Bacchides,  
and he shal take them al in one night. † And they went, and 59  
gaue him counsel. † And he arose to come with a great armie: 60  
and he sent secretly Epistles to his felowes that were in Iurie,  
to take Ionathas, and them that were with him: but they  
could not, because their counsel was knowen to them.  
† And he apprehended of the men of the countrie, that were 61  
the principal of the mischife, fiftie men, and he slew them.  
† And Ionathas retyred aside, and Simon, and they that were 62  
with him into Bethbessen, which is in the desert: and he built  
vp the ruins therof, and they fortified it. † And Bacchides vn- 63  
derstood it, and gathered together al his multitude: and sent  
word to them that were of Iurie. † And he came, and camped 64  
about Bethbessen, and assaured it manie dayes, and made en-  
gins. † And Ionathas left Simon his brother in the citie, and 65  
went forth into the countrie, and came with a number, † and 66  
stroke Odares, and his bretheren, and the children of Phaeron  
in their

- in their tabernacles, & he began to slay, and to grow in forces.
- 67 † But Simon and they that were with him, went out of the  
 68 citie, and burnt the engins, † and they fought against Bac-  
 chides, and he was discomfited by them: and they afflicted him  
 exceedingly, because his counsell, and his conflict was in vayne.
- 69 † And being angrie against the wicked men, that had geuen  
 him counsell to come into their countrie, :: he slewe manie of Evil counsell  
howsoever it  
happeneth to  
them that fo-  
lovv it, is e-  
uer hurtful to  
them that geue  
it.  
 them: but himself thought with the rest to depart into their  
 70 countrie. † And Ionathas vnderstood it, and he sent vnto him  
 legates to make peace with him, and to render vnto him the  
 71 captiues. † And he tooke it gladly, and did according to his  
 wordes, & sware that he would doe him no harme al the dayes  
 72 of his life. † And he rendered vnto him the captiues, which  
 he before had taken for a praye, out of the land of Iuda: and  
 returning he departed into his owne countrie, and he added  
 73 no more to come into their coasts. † And the sword ceased out  
 of Israel: and Ionathas dwelt in Machmas, & Ionathas began  
 there to iudge the people, and he destroyed the impious out of  
 Israel.

## CHAP. X.

*Demetrius invaded by Alexander, 3. seeketh helpe of Ionathas: 15. but he  
 ioyneth with Alexander, a surer freind: 22. though Demetrius solicite  
 him againe, offering rewardes, with remission of tributes, 31. and great  
 priuilegies, 46. At which he suspecting to be feared, persisteth with A-  
 lexander: 48. who in battel killeth Demetrius: 52. espouseth the kings  
 daughter of Egypt: 59. calleth Ionathas to the marriage: 62. and hono-  
 reth him as a king. 67. Demetrius (the sonne) coming into Syria, sendeth  
 Apollonius against Ionathas: 70. prouoketh him, 74. and is ouerthrowen  
 (79 notwithstanding his ambushment of a thousand horsemen) 83. Iona-  
 thas burneth Asotus, with their idol Dagon. 86. so returneth by Ascalon  
 to Ierusalem with great glorie.*

- 1 **A**Nd in the yeare an hundreth threescore came vp Alex-  
 ander :: the sonne of Antiochus, that was surnamed  
 Noble: and he tooke Ptolemais, and they receiued him, and  
 2 he reigned there. † And Demetrius the king heard it, and he  
 gathered together an exceeding great armie, and went forth to  
 3 meete him into battel. † And Demetrius sent an epistle to  
 4 Ionathas in peaceable wordes, to magnifie him. † For he sayd:  
 Let vs preuent to make peace with him, before he make with  
 5 Alexander against vs: † for he wil remember al the euils, that
- :: He falsely  
auouched  
that he was  
the sonne of  
Antiochus E-  
piphanes: for  
he was in dede  
of very meane  
birth. Iustini,  
li. 35.

Vuuuu 2

we haue

we haue done against him, and against his brother, and against  
 his nation. † And he gaue him authoritie to gather an armie, 6  
 and to make weapons, and to be himself his fellow: and the  
 hostages that were in the castel, he commanded to be deliuered  
 to him. † And Ionathas came into Ierusalem, and read the epi- 7  
 stles in the hearing of al the people, and of them that were in  
 the castle. † And they feared with great feare, because they 8  
 heard that the king gaue him authoritie to gather an armie.  
 † And the hostages were deliuered to Ionathas, & he rendered 9  
 them to their parents. † And Ionathas dwelt in Ierusalem, and 10  
 began to build, and to renew the citie. † And he spake to them 11  
 that made the workes, that they should build the walles, and  
 mount Sion round about with square stones for munition:  
 and so they did. † And the Aliens fled that were in the holdes, 12  
 which Bacchides had built: † and euerie man left his place, and 13  
 departed into his owne countrie: † onlie in Bethsura there re- 14  
 mained some of them, that had forsaken the law, and the pre-  
 cepts of God: for this was for a refuge to them. † And Alexan- 15  
 der the king heard of the promises, that Demetrius had promi-  
 sed to Ionathas: and they told him the battels, and the worthie  
 acts that he did, and his bretheren, and the labours, that they  
 endured: † and he sayd: Why, shal we find any such man? and 16  
 now we wil make him a freind, & our fellow. † And he wrote 17  
 an epistle, & sent it to him according to these wordes, saying: 18  
 † K I N G Alexander to his brother. Ionathas greeting. † We 19  
 haue heard of thee, that thou art mightie of powre, and art  
 meete to be our freind: † & now :: we make thee this day high 20  
 priest of thy nation, that thou be called the kings freind ( and  
 he sent him purple, and a crowne of gold ) and in our affayres  
 thou be of one minde with vs, and keepe amitie towards vs.  
 † And Ionathas put on him the holie stole the seuenth mo- 21  
 neth, in the yeare an hundreth threescore in the solemne day of  
 Scenopogia: and he gathered an armie, and made very manie  
 weapons. † And Demetrius heard these wordes, and was exce- 22  
 ding sorie, and sayd: † What is this that we haue done, that 23  
 Alexander hath preuented vs to take the frendshippe of the  
 Iewes for his strength? † I also wil write to them wordes of 24  
 request, and dignities, and gifts: that they may be with me to  
 ayde me. † And he wrote to them in these wordes: K I N G 25  
 Demetrius to the nation of the Iewes greeting. † Because you 26  
 haue kept couenant towards vs, and haue continewd in our  
 amitie,

∴ It was not  
 in the kinges  
 powre to  
 make Iona-  
 thas high priest  
 but he being  
 so before, the  
 king from this  
 time did so ac-  
 count him.

amicie, and haue not ioyned to our enemies, :: we haue heard  
 27 of it, & are glad. † And now perseuere stil to keepe fidelitie to-  
 wards vs, & we wil reward you with good thinges, for that you  
 28 haue done with vs. † And we wil remitte you manie charges,  
 29 and wil geue you manie gifts. † And now I release you, and al  
 the Iewes from tributes, and I pardon you the prices of salt,  
 30 and remitte the crownes, and the thirds of the seede: † and  
 the halfe of the fruite of trees, which is my portion, I leaue to  
 you from this day forward, that it be not taken of the land of  
 Iuda, and of the three cities that are added therto of Samaria,  
 31 and Galilee from this day and for euer: † and let Ierusalem be  
 holie, and free with the coasts therof: and the tithes, & tributes  
 32 be they to it. † I release also the authoritie of the castel, that  
 is in Ierusalem, and I geue it to the high priest, to place therein  
 33 men whomsoeuer he shal choose, that may keepe it. † And  
 euerie soule of the Iewes, that is captiue from the land of Iuda  
 in al my kingdom, I dismisle free for nothing, that al may be  
 34 discharged also from tributes of their cattel. † And al the so-  
 lemne dayes, and the sabbaths, and the new moones, and the  
 dayes appointed, and three dayes before the solemne day, and  
 three dayes after the solemne day let them al be of immunitie  
 35 and remission, to al the Iewes that are in my kingdom: † and no  
 man shal haue powre to do any thing, and to make busineses  
 36 against any of them in any cause. † And let there be inrolled of  
 the Iewes in the kings armie to the number of thirtie thou-  
 sand men: and allowance shal be geuen them as behoueth to al  
 the kings bands, and of them there shal be ordayned certaine,  
 37 that shal be in the fortresses of the great king: † and of these  
 there shal be appoynted ouer the assayres of the kingdom,  
 that are done of trust, and let there be princes of them, and let  
 them walke in their owne lawes, as the king hath comman-  
 38 ded in the land of Iuda. † And the three cities that are added  
 to Iurie of the countrie of Samaria, let them be accounted  
 with Iurie: that they may be vnder one, and obey no other  
 39 powre, but the high priestes: † Ptolomais, and the confines  
 therof, which I haue geuen for a gift to the holies, that are in  
 40 Ierusalem, to the necessarie charges of the holie thinges. † And  
 I geue euerie yeare fiftene thousand sicles of siluer of the kings  
 41 accounts, that belong to me: † and al that is about which they  
 had not rendred, that were ouer the assayres the yeares before,  
 from this time they shal gene it to the workes of the house.

Vuuuu 3

† And

:: This king  
 Demetrius to  
 gette his desi-  
 red purpose,  
 stuck not to  
 vwrite a plaine  
 lye, for he had  
 heard that the  
 Iewes had re-  
 fused him and  
 made league  
 with his eni-  
 mie Alexander  
 7, 22, 23.

† And beside these five thousand sicles of siluer, which they 42  
 receiued of the account of the holies euerie yeare : and let  
 these perteyne to the priests, that execute the ministerie. † And 43  
 whosoever flee into the temple that is in Ierusalem, & in al the  
 coasts therof, in the kings danger for matter, let them be dis-  
 missed, & al thinges, that they haue in my kingdom, let them  
 haue it free. † And to build or repayre the workes of the holie 44  
 places, the charges shal be geuen of the kings account : † and 45  
 to build the walles in Ierusalem, and to fortifie them round  
 about, the charges shal be geuen of the kings account, and to  
 build the walles in Iurie. † But as Ionathas, and the people 46  
 heard these wordes, :: they beleued them not, nor receiued  
 them : because they remembred the great mischife, that he had  
 done in Israel, and had afflicted them exceedingly. † And their 47  
 liking was toward Alexander, because he had bene the first  
 mouer of the wordes of peace vnto them, and him they ayded  
 al dayes. † And king Alexander gathered a great armie, and 48  
 moued the campe nere to Demetrius. † And the two kings 49  
 ioyned battel, and the armie of Demetrius fled, and Alexander  
 pursuwed him, and vrged them sore. † And the battel grew 50  
 very sore, til the sunne went downe: and Demetrius was slaine  
 in that day. † And Alexander sent legates to :: Ptolomee king 51  
 of Ægypt according to these wordes, saying: † BECAUSE I am 52  
 returned into my kingdom, and am set in the seate of my fa-  
 thers, and haue obteyned the principedom, and haue destroyed  
 Demetrius, and possessed our countrie, † and haue ioyned bat- 53  
 tel with him, and he is destroyed him self, & his campe by vs,  
 and we sit in the seate of his kingdom: † and now let vs make 54  
 amitie one with an other : and geue me thy daughter to wife,  
 and I wil be thy sonne in law, and I wil geue thee gifts, and to  
 her, dignitie. † And king Ptolomee answered, saying : HAPPY 55  
 is the day wherein thou art returned to the land of thy fathers,  
 and art set in the seate of their kingdom. † And now I wil doe 56  
 to thee that which thou hast writen : but meete me at Ptole-  
 mais, that we may see one an other, and I may despouse her to  
 thee as thou hast sayd. † And Ptolomee went out of Ægypt, 57  
 he and Cleopatra his daughter, and he came to Ptolomais in  
 the yeare an hundred threescore and two. † And Alexander 58  
 the king mette him, and he gaue him Cleopatra his daughter :  
 and he made her mariage at Ptolomais, as kinges in great  
 glorie. † And king Alexander wrote to Ionathas, that he 59  
 should

∴ Notwith-  
 standing the  
 great offers  
 of euil dispo-  
 sed men, Io-  
 nathas and al  
 prudent men  
 considering  
 their former  
 vicked dedes  
 do not geue  
 credite to glo-  
 rious wordes.

∴ This Ptole-  
 meus Philome-  
 tor decided a  
 controuersie  
 that the Iewes  
 had the true  
 temple in Ie-  
 rusalem, and  
 that the Sama-  
 ritanes temple  
 in Garizim  
 was schisma-  
 tical: vvhich  
 he iudged be-  
 cause albeit  
 both pleaded  
 antiquitie, yet  
 only the Ie-  
 wes proved  
 by continual  
 succession of  
 high priestes  
 from Aaron,  
 and shewed

ch. 7. 1  
11.



- 60 should come to meete him. † And he went with glorie to Prolomais, and he mette there the two kinges, and he gaue them much siluer, and gold, and gifts: and he found grace in  
 61 their sight. † And there assembled against him pestilent men of Israel, wicked men soliciting against him: and the king at-  
 62 tended not to them. † And he commanded Ionathas to be changed of his garments, and that he should be clothed with purple: and so they did. And the king placed him to sit with  
 63 him self. † And he sayd to his princes: Goe ye out with him into the middes of the citie, & proclame, that no man sollicite  
 64 vnto him for any cause. † And it came to passe, as they that solicited, :: saw his glorie that was published, & him couered  
 65 with purple, they al fled: † and the king magnified him, and wrote him amongst his chiefe freindes, and made him Duke,  
 66 and partaker of the principedom. † And Ionathas returned into  
 67 Ierusalem with peace, and ioy. † In the yeare an hundredth sixtie siue came Demetrius the sonne of Denetrius from Crete  
 68 into the land of his fathers. † And Alexander the king heard  
 69 it, and he was verie sorie, and returned to Antioche. † And Demetrius the king made Apollonius general, who was ruler  
 of Cœlesiria: & he gathered a great armie, & came to Iamnia:  
 70 and he sent to Ionathas the high priest, † saying: Thou onlie resistest vs, and I am brought into derision, and into reproch,  
 because thou doest exercise powre against vs in the moun-  
 71 tains. † Now therfore if thou trust in thy forces, come downe to vs into the plaine, let vs compare there one with an other:  
 72 because with me is the force of battels. † Aske, and learne who I am, and the rest, that ayde me, who also say that your  
 foote can not stand before our face, because twise haue thy  
 73 fathers bene put to flight in their owne land: † and now how wilt thou be able to abide the horsemen, & so great an armie in  
 74 the plaine, where is no stone, nor rocke, nor place to flee? † But as Ionathas heard the wordes of Apollonius, he was moued in  
 minde: and he chose renne thousand men, and went forth from Ierusalem, & Simon his brother mette him to ayde him.  
 75 † And they moued the campe to Ioppe, and it shut him out of the citie: because the garison of Apollonius was in Ioppe,  
 76 and he assaulted it. † And they that were in the citie being put in great feare, opened to him, and Ionathas obreynd Ioppe.  
 77 † And Apollonius heard it, & he tooke three thousand horsemen,

that the other departed from them, first in the time of Ieroboam, and afterwards, built that temple in Gari-  
 zim, vhen some were returned from captiuitie: vherof Iosephus writeth.  
*1. 13. c. 6. Antigone.* Our Saviour also iudged that the cause of the Iewes was better. *Iohn. 4. 7. 22.*  
 :: Vhen calumniators see that the innocent is iustified and honored, they faile in their hart to procede against him.

∴ Ionathas set his armie in that maner as on euerie side his men stood in front readie to resist the force of the enemie coming towards them, al their backs so turned vwithin their owne squadron, that the enemie could no vvay enter without present resistance: and so those of the embushment could only cast darteres, but could not breake the aray of Ionathas campe, nor make anie entrance wthout their owne present death.

men, and a great armie. † And he went to Azotus as making iorney, and immediatly he went forth into the plaine : because he had a multitude of horsemen, and he trusted in them. And Ionathas pursued him vnto Azotus, and they ioyned battel. † And Apollonius left in the campe a thousand horsemen behinde them secretly. † And Ionathas vnderstood that there was an embushment behind him, and they compassed his campe, and they threw darteres vpon the people from morning euen vnto euening. † But ∴ the people stood, as Ionathas had commanded : and their horses laboured. † And Simon put forth his armie, and ioyned it against the legion : for the horsemen were wearied : and they were discomfited by him, and fled. † And they that were scattered by the playne, fled into Azotus, and entered into Bethdagon their idol house, there to saue them selues. † And Ionathas burnt Azotus, and the cities that were round about it, and he tooke the spoiles of them, and the temple of Dagon : and al that fled into it, he burnt with fire. † And there were that were slayne by the sword, with these that were burnt, almost eight thousand men. † And Ionathas remoued the campe from thence, and brought it to Ascalon : and they went out of the citie to meete him in great glorie. † And Ionathas returned into Ierusalem with his companie, hauing manie spoiles. † And it came to passe : as Alexander the king heard these wordes, he added yet to glorifie Ionathas. † And he sent him a cheyne of gold, as the custome is to be geuen to the cosins of kings. And he gaue him Accaron and al the borders therof in possession.

## CHAP. XI.

*Ptolomeus king of Egypt deceitfully coming into Syria, 8. surpriseth certaine cities, & taking his daughter from Alexander geueth her to Demetrius. 15. Alexander flying away, 17. is treacherously slaine. 18. Ptolomeus dyeth the third day, and Demetrius reigneth. 20. Ionathas besiegeth the forresse which resisted him in Ierusalem. 24. obtayneth of Demetrius remission of tributes, and other priuilegies. 38 Demetrius dismissing his armie, the souldiars conspire with Tryphon against him. 43. Ionathas aydeth him with three thousand men, who kil an hundred thousand mutiners. 53. Demetrius breaking league with Ionathas, is overthrowen by Tryphon. 57, Young Antiochus reneweth league with Ionathas : and he ( 65. as likewise his brother Simon ) prospereth : 67. in great danger prayeth and preuaileth.*

AND

- 1 **A**Nd the king of Egypt gathered an armie, as the land that is about the sea shore, and manie shippes: and he sought to winne the kingdom of Alexander by guile, and to adde it to his owne kingdom. † And he went out into Syria with peaceable wordes, and they opened to him the cities, and mette him: because Alexander the king had commanded them to goe forth to meete him, for that he was his father in law.
- 3 † But when Ptolomee entered the cities, he put garrisons of souldiars in euerie citie. † And as he approached to Azotus, they shewed him the temple of dagon burnt with fyre, and Azotus, and the rest therof: thrown downe, and the bodies cast forth, and the graues of them that were slaine in the battel, which they had made neere the way. † And they told the king that Ionathas did these things: to raise enpie against him; and the king held his peace. † And Ionathas came to meete the king into Ioppe with glorie, and they saluted one another, and they slept there. † And Ionathas went with the king euen to the riuer, that was called Eleutherus: and he returned into Ierusalem. † And king Ptolomee obeyned the dominion of the cities euen to Seleucia by the sea side, and he purposed euil purposes against Alexander. † And sent legates to Demetrius, saying: Come, let vs make a league between vs, and I wil geue thee my daughter that Alexander hath, & thou shalt reigne in the kingdom of thy father. † For it repenteth me that I haue geuen him my daughter: for he hath sought to kil me. † And he dispraised him, for that he coueted his kingdom, † and he tooke away his daughter, & gaue her to Demetrius, and alienated him self from Alexander, and his enmities were made manifest. † And Ptolomee entered into Antioch, & he put two crownes vpon his head, of Egypt, & of Asia. † But Alexander the king was in Cilicia at that time: because they rebelled that were in these places. † And Alexander heard it, and came to him into battel: and Ptolomee the king brought forth an armie, and mette him with a strong power, and put him to flight. † And Alexander fled into Arabia, there to be protected: and king Ptolomee was exalted. † And Zabdian Arabian tooke of Alexanders head, & sent it to Ptolomee. † And king Ptolomee died the third day: and they that were in the fortresses, perished by them that were within the campe. † And Demetrius reigned the yeare an hundredth sixtie seuen. † In those dayes Ionathas gathered together them, that were in

By this hyperbolical description (very frequent in holic scripture) is signified that Ptolomeus armie was exceeding great, yea greater then can be easily conceived, & therefore is described by excessive termes.

:: VVhen pa-  
 stors ende-  
 uour to extir-  
 pare sinne out  
 of the mindes  
 of the people,  
 those that  
 hate godlines,  
 suggest to tem-  
 poral princes  
 that such spi-  
 ritual prea-  
 ching is dan-  
 gerous to  
 their state.  
 :: But zelous  
 men cease not  
 from so neces-  
 sarie a worke,  
*because Gods*  
*word is not*  
*tyed 2. Tim. 2.*  
 :: And vvise  
 kinges vvill  
 most esteeme  
 of such men,  
 knowing that  
 their fidelitie  
 towards God,  
 is an assurance  
 that they vvill  
 also be faith-  
 ful to princes.  
 :: The king  
 had before ad-  
 ioyned princi-  
 pal places to  
 Iudea, vvhich  
 were called ro-  
 pachie that is  
 places of prin-  
 cipalitie, or  
 principal go-  
 uernments:  
 now he gran-  
 ted also immu-  
 nities to them  
 as to al Iudea  
 and Samaria.

Iurie, to winne the castel in Ierusalem: and they made engine  
 against it. † And certaine :: that hated their owne nation 11  
 wicked men, went to king Demetrius, and told him that Io-  
 nathas besieged the castel. † And as he heard it, he was wrath: 22  
 and forthvvith he came to Ptolemais, and wrote to Ionathas,  
 that he should not besiege the castel, but should meete him to  
 talke together in hast. † But as Ionathas heard it, :: he bade 23  
 them besiege it: and he chose of the ancients of Irael, and of  
 the priests, and put himself in hazard. † And he tooke gold, 24  
 and siluer and rayments, and manie other presents, and went  
 to the king to Ptolomais, and he found grace in his sight.  
 † And certaine wicked men of his nation solicited against him. 25  
 † And :: the king did to him; as they had done to him vvhich 26  
 had bene before him: and he exalted him in the sight of al his  
 freinds, † and he established to him the chiefe priesthood, 27  
 and whatsoeuer other thinges he had before precious, and he  
 made him the chiefe of his freindes. † And Ionathas requested 28  
 of the king that he would make Iurie free, and the three :: to-  
 parchies, & Samaria, & the confines therof: and he promised  
 him three hundred talents. † And the king consented: and he 29  
 wrote to Ionathas epistles of al these thinges, conteyning this  
 tenure. † K I N G Demetrius to his brother Ionathas greeting, 30  
 & to the nation of the Iewes. † A copie of the epistle, vvhich 31  
 we haue writen to Lasthenes our parent concerning you, we  
 haue sent to you that you might know it. † K I N G Demetrius 32  
 to Lasthenes his parent greeting. † We haue determined to do 33  
 good to the nation of the Iewes our freinds, & that keepe the  
 thinges that are iust vvith vs, for their gentlenes vvhich they  
 beare towards vs. † We haue ordayned therfore vnto them al 34  
 the coasts of Iurie, & the three cities, Apherema, Lyda, & Rama-  
 tha, vvhich are added to Iurie of Samaria, & al their confines,  
 to be sequestred to al them that sacrifice in Ierusalem, for these  
 thinges, vvhich the king receiued of them euerie yeare, and for  
 the fruits of the land, and of the trees. † And other thinges, 35  
 that pertained to vs of the tithes, and of the tributes, from this  
 time we remitte to them: and the salt floores, and the crownes,  
 that were presented to vs, † we grant al to them, and nothing 36  
 of these shal be broken from this time, and for euer. † Now 37  
 therfore prouide to make a copie of these, and let it be geuen  
 to Ionathas, and let it be layd in the holie mount, and in a so-  
 lemne place. † And Demetrius the king seing that the land 38  
 was

was quiet in his sight, and nothing resisted him, he dismissed  
 al his armie, euerie man to his place, except the forren armie,  
 which he brought from the isles of the Gentils: and al the  
 39 bandes of his fathers were enemies to him. † And there was  
 one Tryphon of Alexanders part before: and he saw that al the  
 armie murmured against Demetrius, & he went to Eualchuel  
 the Arabian, that brought vp Antiochus the sonne of Alexan-  
 40 der: † And he lay vpon him, to deliuer this Antiochus vnto  
 him, to reigne in his fathers place: and he declared vnto him  
 what great things Demetrius did, & the enmitics of his hosts  
 41 against him. And he taried there manie dayes. † And Ionathas  
 sent to Demetrius the king, that he would cast out them, that  
 were in the castel in Ierusalem, and that were in the holdes:  
 42 because they impugned Israel. † And Demetrius sent to Iona-  
 thas, saying: I wil not onlie doe these things for thee, and for  
 thy nation, but with glorie I wil honour thee, and thy nation,  
 43 when it shal be time conuenient. † Now therefore thou shalt  
 doe wel if thou wilt send men to helpe me: because al mine  
 44 armie is departed. † And Ionathas sent him :: three thousand  
 valient men to Antioch: and they came to the king, and the  
 45 king was delighted at their coming. † And there assembled  
 they that were of the citie, an hundred twentie thousand men,  
 46 and they would haue slaine the king. † And the king fled into  
 the court: and they that were of the citie kept the wayes of the  
 47 citie, and began to fight. † And the king called the Iewes for  
 ayde: and they came together to him al at once, and they were  
 48 al disperfed through the citie. † And they slew in that day an  
 hundred thousand men, and they burnt the citie, and tooke  
 49 manie spoiles in that day, and deliuered the king. † And they  
 that were of the citie saw, that the Iewes had obteyned the  
 citie as they would: and they were discomfited in their minde,  
 50 and cried to the king with petitions, saying: † Geue vs the  
 right hand, and let the Iewes cease to oppugne vs, and the citie.  
 51 † And they threw away their weapons, & made peace, and the  
 Iewes were glorified in the kings sight, & were renowned in  
 the sight of al that were in his kingdom, & returned into Ieru-  
 52 salem with manie spoiles. † And king Demetrius sate in the seat  
 53 of his kingdom: & the land was at rest in his sight. † And he fea-  
 ned al things whatsoeuer he sayd, and alienated himself from  
 Ionathas, and he requited him not according to the benefites,  
 54 that he had geuen him, and he vexed him exceedingly. † And

:: Three thou-  
 sand faithful  
 encountering  
 vvith an hun-  
 dred & twen-  
 tie thousand  
 infidels, killed  
 of them in one  
 day an hun-  
 dred thousand.

after these things Tryphon returned, and with him Antiochus the yong boy, who reigned, and put the crowne vpon him. † And there gathered vnto him al the bandes, which Demetrius had disperfed, and they fought agaynst him: and he fled, and turned the backe. † And Tryphon tooke the beastes, and wanne Antioch. † And Antiochus the yong man wrote to Ionathas, saying: I appoynt to thee the priesthood, and I place thee ouer the four cities, that thou mayst be of the kings freinds. † And he sent him vessels of gold for his seruice,

∴ As to vveare purple, and to bare a crowne so to drinke in gold cuppes and to vveare a gold cheyne, vvas proper to kinges, and to vvhom they gaue licence.

and he gaue him leaue: to drinke in gold, and to be in purple, and to haue a cheyne of gold: † And he appointed Simon his brother gouernor from the borders of Tyre euen to the coasts of Egypt. † And Ionathas went forth, and walked through the cities beyond the riuer: and al the band of Syria gathered vnto him to helpe him, and he came to Ascalon, & they mette him honorably out of the citie. † And he went from thence to Gaza: and they that were in Gaza, shut in them selues: and he besieged it, & burnt the thinges that were round about the citie, and he spoiled it. † And the men of Gaza besought Ionathas, and he gaue them the right hand: and he tooke their sonnes for hostages, and sent them into Ierusalem: and he walked through the countrie euen to Damascus. † And Ionathas heard that the princes of Demetrius preuaticated in Cades, which is in Galilee, with a great armie meaning to remoue him from the affayres of the kingdom: † and he went against them: but his brother Simon he left within the prouince. † And Simon approached to Bethsura, and expugned it manie dayes, and inclosed them. † And they requested of him: to take the right handes, and he gaue it them: and he cast them out from thence, and tooke the citie, and placed therein a garrison. † And Ionathas, and his campe approached to the water of Genesar, and before it was light they watched in the plaine Asor. † And toe the campe of the aliens mette him in the playne, & they layd embushments for him in the mountaines: but he went against them. † And the embushments rose out of their places, and they ioyned battel. † And al fled that were on Ionathas part, and none was left of them, but Mathathias the sonne of Absolon, and Iudas the sonne of Calphi, chiefe caprayne of the chiuallrie of the host. † And Ionathas rent his garments, and put earth vpon his head, and prayed. † And Ionathas returned to them into battel, & he put them to flight,

∴ It is an ancient ceremony in al nations, often mentioned in these bookes, to confirme peace by geuing ech other the right hand. ∴ Only two captaines remained, and vwith them some souldiars (as Iosephus writeth, about so) for it is not to be thought that Ionathas would haue

and

- 73 and they fought. † And they of his part that fled, saw, and returned to him, and Pursued with him euen to Cades to their battel. v 72. being but three men in  
74 campe, and they came euen thither. † And there sel of the three men in  
aliens in that day three thousand men: and Ionathas returned al to beginne  
into Ierusalem. a new assault.

## CHAP. XII.

*Ionathas confirmeth league with the Romanes, and Spartiates, by letters :*

19. *with mention of letters receiued before. 24. By diligent guard he defendeth the countrie from the enimies invasion, putting them to flight.*  
31. *subdueth the Arabians, and returneth by Damascus. (31. Simon prospering in other places.) fortifieth Ierusalem, 39. Finally is deceiued by Tryphon. 48. and al his men are slaine.*

- 1 **A**ND Ionathas saw that the time helped him, he chose  
men and sent them to Rome, to establish and to renew  
2 amitie with them : † and to :: the Spartiats, and to other places :: Sparta the  
3 he sent epistles according to the same tenure. † And they went chief cite of  
to Rome, and entered into the court, and sayd :: Lacedemonia  
the high priest, and the nation of the Iewes haue sent vs to renew called also La  
4 the amitie, and societie according as before. † And they gaue cedemon, and  
them epistles vnto them by place and place, to conduct them Therambe  
5 into the land of Iuda with peace. † And this is a copie of the  
6 epistles which Ionathas wrote to the Spartiats : † IONATHAS  
the high priest, and the ancients of the nation, and the priests,  
and the rest of the people of the Iewes, to the Spartiats :: their  
7 bretheren greeting. † Long agoe were epistles sent to Onias otherwise cal  
the high priest from Arius who reigned with you, that you are led Lacedemo  
our bretheren, as the writing conteyneth, that here beneath nians (by Io  
8 soloweth. † And Onias receiued the man, that was sent, with sephus and o  
honour : and he receiued the epistles, where in there was sig ther writers)  
9 nification of the societie, and amitie. † We wheras we neded descended  
none of these hauing for our comfort the holie bookes, that from Abra  
10 are in our handes, † chose rather to send vnto you to renew ham, v 21. and  
the fraternitie, lest perhaps we be made aliens from you : for were in great  
11 much time is passed, since you sent to vs. † We therefore at al league with  
time without intermission in the solenne dayes, and the rest the Iewes.  
where in we should, are mindful of you in the sacrifices, that  
we offer, and in the obseruances, as it is mete, and becometh.  
12 to remember bretheren. † We reioyce therefore of your glorie.  
13 † But manie tribulations haue compassed vs, and manie bat  
tels, and the kinges that are round about vs, haue inppugned

vs. † We therefore would not be troublesome to you, nor to the  
 rest our felowes and freindes in these battels. † For we haue  
 had ayde from heauen, and we are deliuered, and our enemies  
 are humbled. † We haue chosen therefore Numenius the  
 sonne of Antiochus, and Autipater the sonne of Iason, and  
 haue sent to the Romanes to renew with them the old amitie  
 and Societie. † We therefore haue commanded them that they  
 come vnto you also, & salute you, and deliuer you our epistles,  
 concerning the renewing of our fraternitie. † And now you  
 shal doe wel in answering vs to these thinges. † And this is  
 the rescript of the epistles, which he had sent to Onias :  
 † A R I vs the king of the Spartians to Onias the grandprieſt  
 greeting. † It is found in scripture of the Spartians, and the  
 Iewes that they are bretheren, & that they are of the stocke of  
 Abraham. † And now since we vnderstood these thinges, you  
 doe wel in writing to vs of your peace. † Yea and we haue  
 writen agayne to you, Our cattel, & our possessions, are yours :  
 and yours, ours. We therefore haue commanded that these  
 thinges be told you. † And Ionathas heard that the princes of  
 Demetrius were come agayne with a great armie more then  
 before to fight against him. † And he went out from Ierusa-  
 lem, and mette them in the countrie of Amathis : for he gaue  
 them not space to enter into his countrie. † And he sent spies  
 into their campe, & they returning reported that they appoin-  
 ted to come vpon them in the night. † And when the sunne was  
 set, Ionathas cammanded his men to watch, and to be in ar-  
 mour readie to fight al night, & he set watchmen round about  
 the campe. † And the aduersaries heard that Ionathas with  
 his companie was prepared to battel : & they feared, and were  
 afrayd in their hart : and they kindled fyres in their campe.  
 † But Ionathas, and they that were with him, knew it not til  
 the morning : and they saw light burning, † and Ionathas fo-  
 lowed them, and ouertooke them not : for they had passed  
 the riuer Eleutherus. † And Ionathas turned aside to the A-  
 rabians, that were called Zabadeans : and he stroke them, and  
 tooke the spoiles of them. † And he ioyned, and came to  
 Damascus, and walked through al that countrie. † But Si-  
 mon went forth, and came euen to Ascalon, and to the next  
 holdes, and he declined into Ioppe, and tooke it. ( † For he  
 heard that they would deliuer the hold to Demetrius part) and  
 he put a garrison there to keepe it. † And Ionathas returned, &  
 called

¶ The Spar-  
 tianes had  
 written this  
 epistle before  
 Onias writte  
 to the, though  
 it be here pla-  
 ced after.

¶ There re-  
 mained with  
 the Spartians  
 old vvrites of  
 genealogies,  
 as Iosephus  
 supposeth. li.  
 12. c. 5. & li. 13.  
 c. 9.



called together the ancients of the people, and he consulted  
 36 with them to build fortresses in Iurie, † and to build the walles  
 in Ierusalem, and to reare a mount of a great height between  
 the castel and the citie, to separate it from the citie, that it might  
 37 be alone, and they might neither bye nor sel: † And they  
 came together to build the citie: and the wal sel that was vpon  
 the torrent toward the rising of the sunne, and he repayed it,  
 38 which is called Capheretha: † and Simon built Adiada in  
 39 Sephela, and fortified it, & hanged on gates and lockes. † And  
 when Tryphon had purposed to reigne ouer Asia, and to take  
 the crowne, & to extend his hand against Antiochus the king:  
 40 † feareing lest perhaps Ionathas would not permit him, but  
 would fight against him: he sought to take him: & to kil him.  
 41 And rising vp he went into Bethsan. † And Ionathas went  
 forth to meete him with fourtie thousand chosen men into  
 42 battel, and came to Bethsan. † And Tryphon saw that Iona-  
 thas came with a great armie, to extend his handes vpon him:  
 43 and he feared: † and receiued him with honour, and com-  
 mended him to al his freindes, and gaue him gifts: and he  
 44 commanded his hosts to obey him, as him self. † And he  
 sayd to Ionathas: Why hast thou troubled al the people: whereas  
 45 we haue no warre? † And now send them backe to their  
 houses, but choose thee a few men, that may be with thee, and  
 come with me to Ptolemais, and I wil deliuer it to thee, and  
 the other holdes, and the armie, and al the ouerseers, of the  
 affayres, and returning I wil depart: for therefore I came.  
 46 † And Ionathas beleued him, and did as he sayd: and dismissed  
 47 his armie, and they departed into the land of Iuda: † but he  
 reteyned with him three thousand men: of whom he sent  
 backe two thousand into Galilee, and a thousand came with  
 48 him. † But as Ionathas entered into Ptolemais, they of Pto-  
 lemais shut the gates of the citie: and they tooke him, and al  
 49 that had entered with him they slew with the sword. † And  
 Tryphon sent an armie and horsemen into Galilee, and into  
 50 the great playne to destroy al Ionathas seloues. † But they  
 when they vnderstood that Ionathas was taken, and was peris-  
 shed, and al that were with him, they encouraged them selues,  
 51 & went forth readie to battel. † And these that had pursued,  
 52 seeing that the matter stood vpon their life, they returned. † But  
 they came al with peace into the land of Iuda. And they la-  
 mented Ionathas, and them that were with him exceedingly:  
 and

38. Morally in  
 Tryphon is no-  
 ted the pra-  
 ctise of the di-  
 uel: vvhoe in-  
 tending to o-  
 uerthrow a  
 king or a king-  
 dom first see-  
 keth to de-  
 ceiue the pa-  
 stors, and to  
 destroy them:  
 especially by  
 error or other  
 sinne. For (as  
 S. Gregorie  
 teacheth. ho.  
 38.) if the pa-  
 stors life be  
 corrupted, his  
 doctrine vvil  
 be contem-  
 ned.

and Israel mourned with great mourning. † And al the hea- 53  
then that were round about them, sought to destroy them. for  
they sayd: † They haue no prince, and helper: now therefore 54  
let vs expugne them, and take away from men the memorie  
of them

## CHAP. XIII.

*Simon exhorteth the people to defend themselves, and religion: 7. is made  
general captaine. 14. Tryphon demandeth an hundred talents of silver,  
and hostages for Ionathas. 17. which are sent (to satisfie the people) Try-  
phon receiueth the ransom, 23. killeth Ionathas, and his sonnes. 25. Simon  
erecteth a memorie to his parentes and bretheren. 31. Tryphon murdereth  
his young king. 33. Simon fortifieth the countrie, obteyneth peace, and li-  
berties of Demetrius: 42. subdueth the citie Gaza, and the rebellious  
castle within Ierusalem.*

¶ Simon the  
fourth gene-  
ral captaine of  
the Macha-  
bees, & high-  
priest excelled  
his bretheren  
in wysdome,  
by the testi-  
monie of his  
father. 1. 2.  
¶ He vnder-  
tooke by al  
his endeavour  
to defend and  
deliuer his na-  
tion from dan-  
ger, and to re-  
store their for-  
mer libertie.

**A**ND ¶ Simon heard that Tryphon gathered a very great 1  
armie, to come into the land of Iuda, and to destroy it.  
† Seing that the people was in dread, and in feare, he went vp 2  
to Ierusalem, and assembled the people: † and exhorting he 3  
sayd: You know what great bartels I and my bretheren, and  
the house of my father, haue made for the lawes, & the holies,  
and the distresses that we haue sene: † by reason of these are al 4  
my bretheren perished for Israel, and I onlie am left. † And 5  
now let it not fal to me to spare my life in al time of tribulation:  
for I am not better then my bretheren. † I wil: auenge ther- 6  
fore my nation and the holies, our children also, & wiues: be-  
cause al the heathen are gathered together to destroy vs of em-  
nicie. † And the spirit of the people was kindled as loone as 7  
they heard these wordes: † and they answered with a lowd 8  
voice, saying: Thou art our captayne in the place of Iudas, and  
Ionathas thy brother: † fight thou our battel, & we wil doe 9  
al thinges whatsoeuer thou shalt say to vs. † And gathering 10  
together al the men of watre, he hastened to finish al the  
walles of Ierusalem, and fortified it round about. † And he 11  
sent Ionathas the sonne of Absalom, & with him a new armie  
into Ioppe, and they that were in the castel being cast out, he  
remained there. † And Tryphon remoued from Ptolemais 12  
with a great armie, to come into the land of Iuda, & Ionathas  
with him in ward. † But Simon pitched in Addus against the 13  
face of the playne. † And as Tryphon vnderstood that Simon 14  
was risen in the place of his brother Ionathas: and that he  
would

- 15 would ioyne battel with him, he sent legats to him, † saying:  
For the siluer, that thy brother Ionathas owed in the kings account, for the affayres which he had, we haue stayed him.
- 16 † And now send an hundred talents of siluer, and his two sonnes for hostages, that being dismissed he flee not from vs, and we wil release him. † And Simon knew that with guile he spake with him, :: neuertheles he commanded the siluer, and the children to be geuen: lest he should get great emnitie with the people of Israel, saying: † Because he sent not the siluer, & the children, therefore is he perished. † And he sent the children, and the hundred talents: and helyed, and dismissed not Ionathas. † And after these thinges came Tryphon within the countrie, to destroy it, and they compassed by the way that leadeth to Addar, & Simon, and his campe marched into euerie place whither soeuer they went. † And they that were in the castel, sent legats to Tryphon, that he should hasten to come through the desert, and should send them victuals. † And Tryphon prepared al the horsemen, to come that night: but there was an exceding great snow, and he came not into the countrie of Galaad. † And when he had approched to Bascama, he slew Ionathas and his sonnes there. † And Tryphon returned, & went into his countrie. † And Simon sent, and tooke the bones of Ionathas his brother, and buried them in Modin the citie of his fathers. † And al Israel lamented him with great lamentation: & they mourned for him manie dayes.
- 27 † And Simon :: built ouer the sepulcher of his father and of his bretheren, a building high to behold, of stone polished behind and before: † and he erected seuen spyres one against one, to his father and mother, and to his foure bretheren: † and about these he set great pillers: and vpon the pillers armour for an eternal memorie: and by the armour shippes grauen, which might be sene of al that sayled the sea. † This is the sepulcher, that he made in Modin euen vntil this day. † But Tryphon whē he iourneyed with Antiochus the king being but a yong man, by guile he slew him. † And he reigned in his place, and put the crowne of Asia vpon him self, and made a great plague in the land. † And Simon built the fortresses of Iurie, fortifying them with high towres, and great walles, and gates, and lockes: and he put victuals in the fortresses. † And Simon chose men & sent to Demetrius the king, that he would make a release to the countrie: because al Tryphons actes had bene

Simon being wise chose the lesse euil, and lesse danger. For if he had not sent that was demanded it was very like and almost certaine, that Ionathas should be slaine, and it would haue bene imputed to Simon, that he had not taken iust care of his brothers life, vherby the people would haue bene alienated from him, and perhaps haue reuolted from him, and also from religion.

*S. Tho. in hunc locum.*

:: This was not vaine glory, but true glorie to kepe memorie of so great vertue: therby to stir vp others to imitation. He that loveth honour (saith S. Augustin. li. cont. Secundum. c. 17.) imitateth God, but humble soules desire honour in

XXXXX

done

*God, proud men  
will be honoured  
more then God,  
or without  
God. O how  
manie Epira-  
phes are of  
vicked men,  
nothing els  
but perpetual  
monuments  
of their ambi-  
tion, vanitie,  
iniustice, cru-  
eltie, & other  
vices: but  
those that are  
of true ver-  
tues are to  
Gods more  
honour: the  
author of al  
vertues.*

*∴ By how  
much more,  
that mercie is  
admired with  
iustice, so that  
iustice be not  
destroyed, and  
that religion  
be aduanced,  
the better it  
pleaseth God,  
and edifieth  
the vvel dispo-  
sed.*

done by spoile. † And Demetrius the king according to these 35  
wordes answered him, and wrote an epistle in this maner:  
† KING demetrius to Simon the high priest, and the freind of 36  
kings, and to the ancients, and to the nation of the Iewes,  
greeting. † The crowne of gold, and \* the bahem, which you 37  
sent, we haue receiued: and we are readie to make with you  
great peace, and to write to the kings chiefe officers to releafe  
you the thinges that we haue released. † For what soeuer 38  
thinges we haue decreed vnto you, stand in force. The holdes  
that you haue built, let them be to you. † We remitte also the 39  
ignorances, and offences euen vntil this day, and the crowne  
which you owed: and if any other thing was tributarie in  
Ierusalem, now let it not be tributarie. † And if anie of you be 40  
fitte to be inrolled among ours, let them be inrolled, and let  
there be peace betwen vs. † In the yeare an hundreth seuentie 41  
was the yoke of the Gentils taken away from Israel. † And the 42  
people of Israel began to write in the tables, and publike in-  
struments. The first yeare vnder Simon the high priest, the  
great duke, and the prince of the Iewes. † In these dayes Simon 43  
approched to Gaza, and compassed it with campes, and he  
made engins, & set them to the citie, and he stroke one towre,  
and tooke it. † And they that were within the engin, brake 44  
out into the citie: and there was made a great sturre in the citie.  
† And they that were in the citie went vp with their wiues, & 45  
children vpon the wal their coates rent, and they cried with a  
lowd voice, desyring of Simon that the right handes might be  
geuen them, † and they sayd: Requite vs not according to our 46  
malices, but according to thy mercies. † And Simon yelding 47  
destroyed them not: but yet he cast them out of the citie, and  
clensed the houses, wherein there had bene idols, and then he  
entered into it with hymes blessing our Lord: † and al filthines 48  
being cast out of it, he placed in it men that should doe the law:  
and he fortified it, and made it his habitation. † But they that 49  
were in the castel of Ierusalem, were prohibited to goe out and  
to come in to the countrie, & to bye, and sel: and they were ex-  
ceeding hungrie, and manie of them perished for famine, † and 50  
they cried to Simon to receiue the right handes, and he gaue it  
them: and he cast them out from thence, and clensed the castel  
from the contaminations: † and they entered into it the three 51  
and twentieth day of the second moneth, the yeare an hundreth  
seuentie one, with prayse, and boughes of palme trees, and  
harpes,

*\* a pre-  
cious  
chaunc.*

harpes, and cymbals, & nables, and hymnes, and canticles, be-  
 52 cause the great enemy was destroyed out of Israel. † And he or-  
 dayned that euery yeare these dayes should be kept with glad-  
 53 nes. † And he fortified the mount of the temple, that was by  
 the castel, and he dwelt there him self, and they that were  
 54 with him. † And Simon saw :: Iohn his sonne, that he was a  
 valient man of warre: & he made him captayne of al the hostes:  
 and he dwelt in Gazara.

:: This Iohn  
 Hyrcanus de-  
 fended the  
 countie a-  
 gainst inua-  
 ders. ch. 16.

## CHAP. XIII.

*Demetrius inuading Media is taken captiue: 4. and Iurie is in peace. 14.*

*Simon cherisheth the godlie, and punisheth the wicked: 16. receiueth  
 freindlie letters from the Romanes, and Spartiates: 20. Wherof the copie  
 is recited: 24. sendeth a legate to Rome with a present. 25. And is esta-  
 blished highpriest, and gouernour by publique consent.*

1 **I**N THE yeare an hundreth seuentie two, king Demetrius :: Simon had  
 gathered his arme, and went into Media to get him aydes  
 2 to expugne Tryphon. † And Arsaces the king of Persia, and  
 Media heard, that Demetrius was entered his confines, and he  
 3 sent one of his princes to take him aliue. † And he went, and  
 stroke the campe of Demetrius: and tooke him, and brought  
 4 him to Arsaces, and he put him into ward. † And :: al the land  
 of Iuda was at rest al the dayes of Simon, and he sought good  
 to his nation: and his powre, and his glorie pleased them al  
 5 dayes. † And with al his glorie he tooke Ioppe for an haven,  
 and made it an entrance vnto the ites of the sea. † And he en-  
 6 larged the borders of his nation, and obteyned the countie.  
 7 † And he gathered a great :: captiuitie, and had the dominion  
 of Gazara, and of Bethsura, and of the castle: and tooke away  
 the vncleanes out of it, and there was none that resisted him.  
 8 † And euery man tilled his land with peace: & the land of Iuda  
 yielded her fruites, and the trees of the fildes their fruit. † The  
 9 ancients sate al in the streetes, and treated of the good thinges  
 of the land, & the yongmen did on them glorie, and the stoles  
 10 of warre. † And he gaue victuals to the cities, and he appoin-  
 ted them that they should be vessels of munition, til the name  
 of his glorie was renomed euen to the end of the earth.  
 11 † He made peace vpon the land, & Israel reioyced with great  
 12 ioy. † And euertie man sate vnder his vine, and vnder his fig-  
 13 tree: and there was none to make them afraid. † There was  
 none left that impugned them vpon the earth: kings were

novv gouer-  
 ned the peo-  
 ple two yeares  
 beginning  
 with great dif-  
 ficulties, but  
 henceforth en-  
 ioyed peace til  
 Antiochus Se-  
 detes brake  
 the league, &  
 inuaded Iurie.  
 ch. 15. v. 27. &  
 39. :: He reduced  
 manie lewes  
 from capti-  
 uitie.

X x x x x 2

discom-

discomfited in those dayes. † And he confirmed al the humble  
 of his people, and sought the law, and tooke away euery  
 wicked and euil man: † he glorified the holies, and multiplied  
 the vessels of the holie places. † And it was heard at Rome  
 that Ionathas was dead, and euen vnto the Spartians: and they  
 were very sorie. † But as they heard that Simon his brother  
 was made the high priest in his place, and he obteyned al the  
 countrie, and the cities therein; † they wrote to him in bra-  
 sen tables, to renew the amities and societie, which they had  
 made with Iudas, & with Ionathas his bretheren. † And they  
 were read in the sight of the church in Ierusalem. And this is a

∴ Sparta being  
 the chief citie  
 of Lacedemo-  
 nia, had manie  
 cities subiect  
 & depending  
 as vpon their  
 Metropoli-  
 tane.

copie of the epistles, that the Spartiates sent. † THE PRINCES  
 and ∴ the cities of the Spartians to Simon the grand priest, and  
 to the ancients, and the priests, and the rest of the people of  
 the Iewes their bretheren, greeting. † The legates, that were  
 sent to our people, haue told vs of your glorie, and honour,  
 and ioy: and we reioyced at their entraunce. † And we wrote  
 that, which was sayd of them in the counsels of the people,  
 thus: Numenius the sonne of Antiochus, and Antipater the  
 sonne of Iason legates of the Iewes, came to vs, renewing  
 with vs old amitie. † And it pleased the people to receiue the  
 men gloriously, and to put a copie of their wordes in the seue-  
 red booke of the people, to be for a memorie to the people of  
 the Spartians. And a copie of these we haue written to Simon  
 the grand priest. † And after these things Simon sent Nume-  
 nius to Rome, hauing a great buckler of gold, of the weight

∴ When peace  
 was established  
 in al Iurie, and  
 freindshippe  
 confirmed  
 vvith the Ro-  
 manes, & La-  
 cedemonians,  
 the vvhole na-  
 tion of the Ie-  
 uues in grati-  
 tude tovvards  
 Simon, vvho  
 onlie novv re-  
 mained of Ma-  
 thathias son-  
 nes, confirmed

the people of Rome had heard † these wordes, they sayd:  
 What thanks geuing shal we render to Simon, and his chil-  
 dren? † For he hath restored his bretheren, and hath expugned  
 the enemies of Israel from them: & they decreed him libertie,  
 and registred it in tables of brasse, and put it in titles in mount  
 Sion. † And this is a copie of the writing. THE EIGHTEENTH  
 day of the moneth Elul, in the yeare an hundreth seuentie two,  
 the third yeare vnder Simon the grand priest in Asaramel, † in  
 a great assemblie of the priests, & of the people and the princes  
 of the nation, and the ancients of the countrie, these thinges  
 were notified: that there haue often bene battels made in our  
 countrie. † But Simon the sonne of Mathathias of the chil-  
 dren of Iarib, and his bretheren put themselues in danger, and  
 resisted the aduersaries of their nation, that their holies, and  
 law

- law might stand: & with great glorie haue they glorified their  
 30 nation. † And Ionathas gathered together his nation, and was  
 31 made their grand priest, and he was layd to his people. † And  
 their enemies would conculcate, and destroy their countrie,  
 32 and extend their handes against the holies. † Then Simon, re-  
 sisted and fought for his nation, and bestowed much money,  
 and armed the valient men of his nation, & gaue them wages:  
 33 † and he fortified the cities of Iurie, and Bethsura, that was in  
 the borders of Iurie, where the armour of the enemies was be-  
 34 fore: and he placed there Iewes for a garrison. † And he forti-  
 fied Ioppe, which was by the sea: and Gazara, which is in the  
 borders of Azotus, wherein the enemies dwelt before, and he  
 placed Iewes there: and whatsoeuer was fitte for their correption,  
 35 he put in them. † And the people saw the fact of Simon,  
 and the glorie that he meant to doe to his nation, & they made  
 him their duke, and grand priest, for that he had done al these  
 thinges, and for the iustice, and sayth, which he kept to his na-  
 tion, & for that he sought by al meanes to aduance his people.  
 36 † And in his dayes it prospered in his hands, so that the heathen  
 were taken away out of their countrie, and they that were in  
 the citie of of Dauid in Ierusalem in the castel, out of which  
 they came forth, and contaminated al thinges that were round  
 about the holies, & they brought great plague vpon chastitie:  
 37 † & he placed in it men of Iurie to the defence of the countrie,  
 38 & of the citie, & he raysed the walles of Ierusalem. † And king  
 39 Demetrius appointed him the high priesthood. † According to  
 these thinges he made him his freind, and glorified him with  
 40 great glorie. † For he heard that the Iewes were called of the  
 Romanes, freinds, and felowes, and bretheren, and that they  
 41 receiued Simons legates gloriously: † and that the Iewes, and  
 their priests consented that he should be their duke, and high  
 42 priest: for euer, til there rise the faithfull prophere: † and  
 that he be duke ouer them, and that he should haue the care  
 of the holies, and that he should appoint rulers ouer their  
 workes, and ouer the countrie, and ouer the armour, and ouer  
 43 the holdes. † And that he haue care of the holies: and that  
 he be heard of al, and that al writings in the countrie be wri-  
 ten in his name: and that he be clothed with purple, and gold:  
 44 † and that it be not lawfull for any of the people, and of the  
 priests to disanulanie of these, and to gainsay those thinges,  
 that are sayd of him, or to cal together an assemblie in the  
 countrie

him in the of-  
 fice of high-  
 priest perpetu-  
 ally or for euer,  
 7. 41 that is,  
 during his life,  
 & to his pro-  
 genie, 7. 49.

∴ The high-  
 priesthood  
 continued  
 in this familie  
 of the Macha-  
 bees vntil He-  
 rod tooke it  
 from them sel-  
 ling it for mo-  
 ney, and then  
 shortly came  
 Christ the faith-  
 ful prophes.

countrie without him: and to be clothed with purple, and to weare a cheyne of gold. † But he that shal doe beside these 45 thinges, or shal make frustrate any of these he shal be guiltie. † And it pleased al the people to appoiut Simon, and to doe 46 according to these wordes. † And Simon tooke it vpon him, 47 and it pleased him to execute high priesthood, and to be duke, and prince of the nation of the Iewes, and of the priests, and to be chiefe ouer al. † And this writing they bad them put in 78 tables of brasle, and to set them in the circuite of the holies, in a famous place: † and to put a copie therof in the treasure, 49 that Simon may haue it, and his children.

## CHAP. XV.

*Antiochus by his letters granteth great priuilegies to Simon: 10. pursueth Tryphon, and inuironeth him. 15. The Romanes commend the Iewes to eiber nations. 25. Antiochus refusing ayde sent by Simon, breaketh league, 30. and exacteth certaine cities, and tribute. 37. Tryphon escapeth, and other of the kings forces innade and spoile Iurie.*

¶ This Antiochus Sedetes sonne of Demetrius Soter, was brother to Demetrius the second, who was now captiue in Persia. *ch. 14. v. 3.*

**A**ND king Antiochus: the sonne of Demetrius sent epistles 1 from the isles of the sea to Simon the priest, and prince of the nation of the Iewes, and to al the nation: † and they con- 2 teyned this renure: KING Antiochus to Simon the grand priest, and to the nation of the Iewes greeting. † Because certaine 3 pestilent men haue obteyned the kingdom of our fathers, and I meane to challenge the kingdom, and to restore it as it was before: and I haue chosen a great armie, & haue made shippes of warre. † And I wil march through the countrie, that I may 4 take reuenge of them, that haue destroyed our countrie, and that haue made manie cities desolate in my realme. † Now 5 therfore I establish vnto thee al the oblations, which al the kinges before me remitted vnto thee, and what other gifts fouer they remitted thee: † and I permitte thee to make a 6 coyne of thy owne money in thy countrie: † and Ierusalem to be holie and free, and al the armour that is made, and the for- 7 tresses which thou hast built, and which thou dost hold, let them remayne to thee. † And al that is dew to the king, and 8 the thinges that are to be the kings hereafter, from this present and for al time, they are remitted to thee. † And when we shal 9 haue obteyned our kingdom, we wil glorifie thee, and thy nation, and the temple with great glorie, so that your glorie shal be made manifest in al the earth. † In the yeare an hundreth 10 seuentie



- seuentic foure went forth Antiochus into the land of his fathers, and al the hosts assembled vnto him, so that there were  
 11 few left with Tryphon. † And Antiochus the king pursued  
 12 him, and he came to Dora flying by the seacoast. † For he knew  
 that euils were heaped vpon him, and the armie forsooke him.  
 13 † And Antiochus camped vpon Dora with an hundred twen-  
 tie thousand men of warre, and eight thousand horsemen:  
 14 † and he compassed the citie, and the shippes approached to the  
 sea: and they vexed the citie by land, and by sea, and suffered  
 15 none to come in, or to goe out. † And :: Numenius came,  
 and they that had bene with him, from the citie of Rome, ha-  
 uing epistles written to kinges, and countries, wherein were  
 46 conteyned these wordes: † L V C I V S the consul of the Ro-  
 17 manes, to Ptolomee the king greeting. † The ambassadours  
 of the Iewes our freindes came to vs, renewing the old amitie,  
 ' and societie, being sent from Simon the prince of the priests,  
 18 and the people of the Iewes. † And they brought also a buckler  
 19 of gold of a thousand powndes. † It hath pleased vs therfore  
 to write to the kinges, and countries, that they doe them no  
 harme, nor impugne them, and their cities, and their countries:  
 and that they geue no ayde to them that fight against them.  
 20 † And it hath semed good vnto vs to take the buckler of them.  
 21 † If therfore anie pestilent men are fled out of their countrie  
 to you, deliuer them to Simon the prince of the priests, that he  
 22 may punish them according to their law. † These self same  
 thinges were written to Demetrius the king, & to Attalus, and  
 23 to Ariarathes, and to Arsaces, † and into al countries: and to  
 Lampfaces, and to the Spartiats, and to Delus, and to Myndus,  
 and to Sicyon, and to Caria, and to Samus, & Pamphilia, and  
 Lycia, and Alicarnassus, and Coo, and Siden, and Aradon, and  
 Rhodes, & Phafelis, and Gortyna, and Gnidus, and Cypres, and  
 24 Cyrene. † And a copie therof they wrote to Simon the prince  
 25 of the priests & people of the Iewes. † But king Antiochus mo-  
 ued his campe vnto Dora the second time, setting handes al-  
 wayes vpon it, & making engins: & he shut vp Tryphon, that  
 26 he could not goe forth. † And Simon sent vnto him two thou-  
 sand chossen men for ayde, and siluer, and gold, and abundance  
 27 of furniture. † And he would not take them, but brake al thin-  
 ges that he couenanted with him before, & alienated him self  
 28 from him. † And he sent to him Athenobius one of his freindes,  
 to treat with him, saying: You hold Ioppe, and Gazara, and  
 the

:: This legate  
 vvas sent al-  
 most two yea-  
 res before to  
 Rome. *ch. 14.*  
*v. 24.* and now  
 brought let-  
 ters not only  
 to the Iewes  
 but also to  
 sundrie kinges  
 and peoples in  
 their behalf.

the castel, that is in Ierusalem, cities of my kingdom : † their 29  
 borders you haue made desolate, and you haue made a great  
 plague in the land, and haue ruled in manie places in my king-  
 dom. † Now therefore deliuer the cities, that you haue taken, 30  
 and the tributes of the places, wherein you haue ruled without  
 the borders of Iurie. † But if not, geue you for them siue hun-  
 dred talents of siluer, and for the destruction, that you haue  
 made, and the tributes of cities other siue hundred talents: but  
 if not, we wil come and expugne you. † And Athenobius the 31  
 kings freind came into Ierusalem, & saw the glorie of Simon,  
 and his magnificence in gold, & siluer, and furniture abundant,  
 and he was astonied, and told him the kings wordes. † And Si- 32  
 mon answered him, and sayd to him : Neither haue we taken  
 other mens land, neither do we hold that is other mens : but  
 the inheritance of our fathers, which was a certaine season vn-  
 iustly possessed of our enemies. † But we hauing oportunitie 34  
 challenge the inheritance of our fathers. † For concerning 35  
 Ioppe, and Gazara, that thou complaynest :: they made a great  
 plague among the people, and in our countrie : for these :: we  
 geue an hundred talents. And Athenobius answered him not a  
 word. † But with anger returning to the king, he reported 36  
 vnto him these wordes, and the glorie of Simon, & al thinges  
 that he saw, and the king was wrath with great anger. † And 37  
 Tryphon fled by shippe to Orthosias. † And the king appoin- 38  
 ted Cendebæus capitaine by the sea coast, and gaue him an armie  
 of foote men and horsemen. † And he commanded him to 39  
 moue the campe against the face of Iurie : and he commanded  
 him to build :: Cedron, and to fortifie the gates of the citie,  
 and to conquer the people. But the king pursued Tryphon.  
 † And Cendebæus came to Iamnia, and began to prouoke 40  
 the people, & to conculcate Iurie, and to take the people cap-  
 riue, and to kil, and to build Cedron. † And he placed there 41  
 horsemen, and an host : that going forth they might walke by  
 the way of Iurie, as the king appointed them.

## CHAP. XVI.

*Simon sendeth two of his sonnes to fight against Cendebæus, 8. whom they  
 ouerhrow. 11. Ptolemee Simons sonne in law, inuiting him to a feast trea-  
 cherously killeth him, and his sonnes Iudas and Mathathias : 19. sendeth  
 also men to kil Iohn, but he being warned of the treason, killeth them : 23.  
 and succeedeth to his father in the gouernment.*

xx Simon sub-  
 dued these  
 tyro tovvnes  
 because they  
 annoyed the se-  
 vres: but be-  
 cause they o-  
 thervvise per-  
 reyned not to  
 Iurie he payed  
 for them an  
 hundred ta-  
 lentes.

xx By the riuer  
 of Cedron (o-  
 uer which Da-  
 uid passed 2.  
 Reg. 15 v. 23.  
 and our Sa-  
 uiour. Ios. 18.)  
 a citie vvas  
 now built, or  
 rather repared  
 being decayed  
 before.

- 1: **A**Nd :: Iohn went vp from Gazara, and told Simon, his  
 2: father what Cendebæus did amongst their people. † And  
 Simon called his two elder sonnes, Iudas & Iohn, and he sayd  
 to them: I and my bretheren, and the house of my father, haue  
 expugned the enenies, of Israel from our youth euen to this  
 day: and it hath prospered in our handes to deliuer Israel  
 3: oftentimes. † And now I am old, but be you in place of me, and  
 my bretheren, & going forth fight for our nation: & the helpe  
 4: from heauen be with you. † And he chose out of the countrie  
 twentie thousand fighting men, and horsemen, and they went  
 5: forth to Cendebæus: and they slept in Modin. † And they  
 arose in the morning, and went into the plaine filde: and loe  
 a mightie great armie coming to meete them off foote men, and  
 6: horsemen, & there was a running riuer betwen them. † And  
 he camped: gaynst the face of them, him self and his people,  
 and he saw the people fearful to passe through the torrent, and  
 he passed through first: and the men saw him, and they passed  
 7: ouer after him. † And he diuided the people, and the horse-  
 men in the middes of the foote men: and the horsemen of  
 8: the aduersaries were exceding manie. † And they sounded  
 with the holic trompeters: and Cendebæus was put to flight,  
 and his campe: and there fel manie of them wounded, and  
 9: the rest fled into the hold. † Then was Iudas Iohns brother  
 wounded: But Iohn pursewed them, til he came to Cedron.  
 10: which he built: † and they fled euen to the towres, that were  
 in the fildes of Azotus, and he burnt them with fyre. And there  
 fel of them two thousand men, and he returned into Iurie in  
 11: peace. † And Ptolomee the sonne of Abobus was appointed  
 captayne in the plaine of Iericho, and he had much siluer, and  
 12: gold. † For he was the sonne in law of the high priest. † And  
 13: his hart was exalted, and he would gayne the countrie, and he  
 purposed treacherie against Simon, and his sonnes to dispatch  
 14: them. † And Simon walking through the cities, that were in  
 in the countrie of Iurie, and being careful of them, went  
 downe into Iericho, he and Mathathias his sonne, and Iudas  
 :: the yeare an hundreth seuentie seuen, the eleuenth moneth:  
 15: this is the moneth Sabbath. † And the sonne of Abobus receiued  
 them with guile into a litle fortresse, that is called Doch which  
 he built: and he made them a great feast, and hid men there.  
 16: † And when Simon was :: inebriated and his sonnes, Ptolomee  
 arose with his companie, and they tooke their weapons, and

After Simons death, his eldest sonne Iohn surnamed Hyrcanus succeeded him in gouernment spiritual and temporal.

7. 24.

:: He beginning to gouerne in the yeare. 170. ch. 13. v. 41. 42. had difficulties the first & last yeares, in the rest they had peace.

To be inebriated signifieth no more but

Y y y y y

entered

to be replenished vvith drinke com-  
petently, or  
abundantly,  
vvithout ex-  
cesse. As Psal.  
64. v. 10 the  
earth inebria-  
ted, and v. 11.  
rivers inebria-  
ted. That is,  
abundantly  
replenished  
vvithout ex-  
cesse. s. August.  
9. 144. in Gen.  
:: Out of the  
booke here  
mentioned  
some thinke  
the fourth  
booke of Ma-  
chabees vv as  
translated. See  
Sixtus Senen, li.  
1. Biblioth pag.  
37.

entered into the feast, and slew him, and his two sonnes, and  
certain of his seruants. † And he did great deceite in Israel, & 17  
rendered euil for good. † And Prolomee wrote these things, 18  
and sent to the king that he should send him an armie for ayde,  
and he would deliuer him the countrie, and their cities, and  
tributes. † And he sent others into Gazara to dispatch Iohn: 19  
and to the tribunes he sent epistles, that they should come to  
him, & he would geue them siluer, & gold, and gifts. † And 20  
he sent others to take Ierusalem, & the mount of the temple.  
† And one running before, told Iohn in Gazara, that his father 21  
was perished, and his bretheren, & that he hath sent that thou  
also mayst be slayne. † But as he heard it, he was exceedingly 22  
afrayd: and he apprehended the men, that came to destroy him,  
& he slew them: for he knew that they sought to destroy him.  
† And the rest concerning the wordes of Iohn, & his battels, 23  
and the valient actes, which he did manfully, and the building  
of the walles, which he build, & the things that he did: † Ioe 24  
these are written in :: the booke of the dayes of his priesthood,  
from the time that he was made prince of the priests after his  
father. \*

\* li.  
1. v.

## THE SECOND BOOKE OF MACHABEES.

### CHAP. I.

*The Iewes in Ierusalem write to the Iewes in Egypt, 7. signifying that they  
had writte before of manie afflictions past: 9. and now writte againe,  
rendering thanks to God for their deliuerie from Antiochus: 18. exhor-  
ting their bretheren to kepe the feast of Scenopegia: reciting the miracle  
of water returning into fire: 24. when Nehemias prayed: 33. and that  
the king built a temple in memorie therof.*

This Appen-  
dix concerning  
two epistles  
of the Iewes  
vv as ad led to  
the historie,  
of the first  
booke by him  
that vvritte  
this second.



O THE bretheren, the Iewes that are through 1  
out Egypt, the bretheren, the Iewes that are in  
Ierusalem, and that are in the countrie of Iurie,  
send health, and good peace. † God doe good to 2  
you, and remember his testament, that he spake to Abraham,  
and Isaac, and Iacob, his faithfull seruantes: † and geue he 3  
vnto

C

- vnto you al an hart to worshippe him, and to doe his wil  
 4 with a great hart, and a willing minde. † Open he your hart  
 5 in his law, and in his precepts, and make peace. † Hoare he  
 your prayers, and be he reconciled vnto you, neither forsake  
 6 he you in the euil time. † And now here we are praying for  
 7 you. † When Demetrius reigned, in the yeare one hundreth  
 sixtie nine, :: we Iewes wrote vnto you in the tribulation, and  
 8 violence, that came vpon vs in these yeares, since Iason reuol-  
 ted from the holie land, and from the kingdom. † They burnt  
 the gate, and shed innocent bloud: and we prayd to our Lord,  
 and were heard, and we offered sacrifice, and fine floore, and  
 9 lighted the lampes, and set forth there breades. † And now  
 celebrate ye the dayes of Scenopegia of the moneth Cesseu.  
 10 † In the yease one hundreth eightie eight, the people that is  
 at Ierusalem, and in Iurie, and the senate, and :: Judas, to Ari-  
 stobolus the maister of Ptolomee the king, who is of the  
 stocke of the annointed priestes, and to those Iewes, that are in  
 11 Egypt health, and welfare. † Being deliuered by God out of  
 great dangers, we geue him thanks magnifically, as who haue  
 12 fought against such a king. † For he made them swarme out of  
 13 Persis, that haue fought against vs, and the holie citie. † For  
 when he was captaine in Persis, & with him a very great armie,  
 he fel in the temple of Nania, being deceiued by the counsel of  
 14 Nanaes priestes. † For Antiochus, & his freindes came to the  
 place as to dwell with her, & that he might receiue much mo-  
 15 ney vnder the title of a dowrie. † And when Nanaes priestes  
 had layde it forth, and he with a few was entered within the  
 16 compasse of the temple; they shut the temple, † when Antio-  
 chus was entered in: & a secrete entrance of the temple being  
 opened, casting stones they stroke the duke, and them that  
 were with him, and diuided them in peeces, and cutting of  
 17 their heades they threw them forth. † Blessed be the God in al  
 18 things, who hath deliuered vp the impious. † We therefore  
 meaning to keepe the purification of the temple the fise and  
 twentieth day of the monerh Cesseu, thought it necessary to sig-  
 nifie vnto you: that you also may kepe the day of Scenopegia,  
 and the day of the fire, that was geuen when Nehemias, after  
 19 the temple was built and the altar, offered sacrifice. † For  
 when our fathers were caryed :: into Persis, the priestes that  
 then were the worshippers of God, raking the fire from the  
 altar, hid it secretly in a valley where there was a pitte deepe,  
 Y y y y 2 and

:: As they had  
 written be-  
 fore in their  
 afflictions, so  
 now they ex-  
 horte their  
 bretheren to  
 be thankful to  
 God, and a-  
 mongst other  
 meanes to  
 shew their  
 grateful minde  
 by celebrating  
 the feast of de-  
 dication of the  
 new altar.  
 :: It semeth  
 that either this  
 Judas was the  
 first sonne of  
 Iohn Hyrcan-  
 us (other-  
 wise called A-  
 ristobolus) or  
 rather Judas  
 Essenus of  
 vvhom, ch. 2.  
 v. 14. and of  
 vvhom Ioseph  
 writeth,  
 li. 13. c. 19.

:: Chaldea be-  
 ing nere to  
 Persis, is some-  
 times compre-  
 headed vnder

the same name  
 so Mamertini-  
 nus, in *Pana-*  
*gerica ad Iulia*.  
*reciteth rigis*  
*and Euphrates*  
 amongst the  
 riuers of Per-  
 si. & S. Chry-  
 sostom. *ho. 6.*  
*in Math.* saith  
 the leues  
 were deliue-  
 red from capti-  
 uitie of Persis,  
 meaning Ba-  
 bylon.  
 :: In this fire  
 were foure  
 miracles: First  
 it was not  
 changed into  
 ayre but into  
 water. v. 20.  
 :: Secondly  
 this water be-  
 ing cast on the  
 hoiles of sa-  
 crifice was  
 kindled as fire.  
 v. 22.  
 :: Thirdly, it  
 burned also  
 being cast  
 vpon stones.  
 v. 32.  
 :: Fourth, it  
 was extin-  
 guished by  
 the light that  
 came from the  
 altar. v. 32.  
 :: *Nephtar*, sig-  
 nifieth *deliue-*  
*rie*, which is  
 the effect of  
 purification,  
 for the temple  
 & other holie  
 thinges being  
 purified, were  
 deliuered from  
 prophane vse.

and dry, and therein they saued it, so that the place was vn-  
 knowne to al men. † But when manie yeares had passed, and it  
 pleased God that Nehemias should be sent of the king of  
 Persis: he sent the nephewes of those priestes, that had hid it, to  
 seeke out the fire: and as they told vs, they found not fire, but  
 this ke water. † And he bad them draw, & bring vnto him: 20  
 and the sacrifices, that were layd on, the priest Nehemias com-  
 manded to be sprinkled with the same water, and the wood,  
 and the thinges that were layde therupon. † And as this was 22  
 done, & the time was come that the sunne shone forth, which  
 before was in a cloude, there was kindled a great fire, so that  
 al merueiled. † And al the priestes made prayer, whiles the 23  
 sacrifice was consuming, Ionathas beginning, and the rest an-  
 swering. † And the prayer of Nehemias was in this maner: 24  
 O LORD God creatour of al, dreadful, and strong, iust, and  
 merciful, which only art the good king, † only giuer, only iust, 25  
 and omnipotent, and eternal, which deliuerest Israel from al  
 euil, which madest the fathers elect, and didst sanctifie them.  
 † Receiue the sacrifice for al thy people Israel, and kepe thy 26  
 part, and sanctifie it. † Gather together our dispersion, deliuer 27  
 them, that serue the Gentils, and regard the contemned & ab-  
 horred: that the Gentils may know that thou art our God.  
 † Afflict them that oppresse vs, and that doe contumelie in 28  
 pride. † Place thy people in thy holie place, as Moyses sayd. 29  
 † And the priestes sang hymnes, til the sacrifice was consumed. 30  
 † And when the sacrifice was consumed, of the rest of the 31  
 water Nehemias commanded the greater stones to be throughly  
 washed. † Which thing as it was done, out of them was 32  
 kindled a flame: but by light also, that shined from the altar,  
 it was consumed. † And as the thing was made manifest, it was 33  
 told the king of the Persians, that in the place, wherein those  
 priestes that were transported, had hid fire, there appeared  
 water, with the which Nehemias, and they that were with  
 him, purified the sacrifices. † And the king considering, and 34  
 diligently examining the matter, made a temple for it, that he  
 might approue that which was done. † And when he had ap- 35  
 proued it, he gaue to the priestes manie good thinges, and  
 diuerse giftes, and taking them with his owne hand, he gaue  
 to them. † And Nehemias called this place Nephtar,  
 which is interpreted purification. But it is called with manie  
 Nephi.

*Holie fire, and the booke of the law were conserued by Ieremie the prophet, in the transmigration into Babylon. 4. Likewise the Tabernacle of Moyses the Arke, and Altar of incense in a secrete place. 8. As Moyses had dedicated the Tabernacle, and Salomon the Temple: 14. so Iudas Machabees cleansing the Temple, and making a new Altar, instituted a feast of the Dedication therof. 20. The Preface of the Author abridging the historie of the Machabees written by Iason in five bookes.*

- 1 **A**N D it is found in the descriptions of Ieremie the prophet, that he commanded them that went in transmigration, to take:: the fire, as it was signified, & as he commanded them that were caried away in transmigration. † And he gaue them a law that they should not forget the precepts of our Lord, and that they should not erre in their mindes, seing the idols of gold, and siluer, and the ornaments of them.
- 2 † And saying other like thinges, he exhorted them that they would not remoue the law from thei hart. † And it was in the same writing, how the prophet commanded by the diuine answer made to him, that:: the tabernacle, & the arke should follow in company with him, til he came forth into the mount in which Moyses ascended, and saw the inheritance of God.
- 3 † And Ieremie coming thither found a place of a caue: & he brought the tabernacle, and the arke, and the altar of incense in thither, and stopped the doore. † And there came certaine withal, that followed, to marke the place for themselves: and they could not finde it. † And as Ieremie vnderstood it, blaming them he sayd: that the place shal be vnkowne, til God gather together the congregation of the people, and become propitious: † and then our Lord wil shew these thinges, and the maiestie of our Lord shal appeare, & there shal be a cloude as it was also made manifest to Moyses, and as when Salomon prayed that the place might be sanctified to the great God, he did manifest these thinges. † For he handled wisdom magnifically: as hauing wisdom, did he offer the sacrifice of the dedication, and of the consummation of the temple. † As Moyses also prayed to our Lord, and as Salomon prayed, and fire came downe from heauen, and consumed the holocaust.
- 4 † And Moyses sayd: Because that which was for sinne, was not eaten, it was consumed. † In like maner Salomon also eight dayes celebrated the dedication. † And these self same

Y y y y y 3

thinges

.. S. Ambrose, li 3. c. 14. Offic. writeth at large of this miracle.

Neither the tabernacle, nor the arke were caried away by Nabuchodonosor, but were preserved by some meanes: and most like (besides the auctoritie of this scripture) by Ieremie the prophet, who had special fauour of the Babylonians, when Ierusalem was taken. Iere. 39. v. 11.

ps. lxxv. aruc. 6.

xx. 40. Reg. 8.

uit. 9. 14.

things were put in the descriptions, and commentaries of Nehemias: and after what sort he making a librarie gathered together bookes of the prophetes, and of David, and the epistles of the kinges, and concerning the donaries. † And in 14 like manner :: Iudas also such things as were fallen away by the warre that happened to vs, gathered them al together, and they are with vs. † If therefore you desire these things, 15 send some that may fetch them vnto you. † We therefore meaning to kepe the purification haue written vnto you: You shal doe wel then, if you kepe these dayes. † And God that 17 hath deliuered his people, and rendered the inheritance to al, the kingdom, and the priesthoode, and the sanctification, † as 18 he promised in the law, we hope that he wil quickly haue mercie vpon vs, and wil gather vs together from vnder heauen into the holie place. † For he hath deliuered vs out of great 19 perils, and hath purged the place. \*

\* li. 2. c.  
15. v. 38.

¶ After the au-  
thor had writ-  
ten this Appen-  
dix to the for-  
mer booke, he  
resolved also  
to adde an a-  
bridgement of  
the vhole hi-  
storie, wher-  
unto he mar-  
keth this Pre-  
face, signify-  
ing the matter  
vtherof he  
vvil vwrite. v.  
20. in vvhat  
maner. v. 24.  
and why, v. 25.  
auouching  
his diligence.  
v. 26. vvith  
breuitie. v. 29.  
¶ God assisting  
the vvriters  
of diuine hi-  
stories, doth  
not alwayes  
deliuer them  
from labour  
in seeking to  
know the

¶ Concerning Iudas Machabeus, and his brethren, and of 20  
the purification of the great temple, and of the dedication of  
the altar, † Yea and of the battels that perteyne to Antio- 21  
chus the Noble, and his sonne Eupator: † and of the apparitions, that were made from heauen to them, that did manfully 22  
for the Iewes; so that being few they reuenged the whole  
countrie, and put to flight the barbarous multitude: † and re- 23  
payred the most famous temple in al the world, and deliuered  
the citie, and the lawes that were abolished, were restored,  
our Lord with al clemencie being made propitious vnto  
them. † Also the things which by Iason the Cyrenean, 24  
are comprised in siue bookes we haue attempted to abridge in  
one volume. † For considering the multitude of bookes, and 25  
the difficultie to them, that wil attempt the narrations of hi-  
stories, because of the multitude of matters: † we haue bene 26  
careful for them that are willing to reade, that there might be  
delectation of the minde: and for the studious, that they may  
more easily comitte it to memorie: and that profite might en-  
sewe to al that read it. † And to our owne selues in deede, 27  
which haue taken vpon vs this worke to make an abridgement,  
we haue taken in hand no easie labour, yea rather a bu-  
sines ful of warching and sweete. † As they that prepare a feast, 28  
and seeke to condescend to other mens wil: for manie mens  
sakes we doe willingly susteyne the labour. † The \* veritie 29  
cerres concerning euery particular leauing to the auēctōrs, and

A

\* exact  
declara-  
tion.

OUR



our felues according to the forme that is geuen, studying to  
 30 be brieſe. † For as the builder of a new house must haue care  
 of the whole building: but he that hath the care to paint, must  
 seeke out the things that are apt for garnishing: so must it be  
 31 esteemed also in vs. † For to gather together the vnderſtan-  
 ding, to order the speech, and curiously to diſcuſſe euery par-  
 32 ticular part, agreeth to the auctor of an historie: † but to pur-  
 ſew the breuitie of ſpeech, & to auoyde the exact declarations  
 33 of things, is to be granted to him that abridgeth. † From  
 hence then wil we beginne the narration: of the preface let it  
 be ſufficient to haue ſayd thus much. for it is a foolish thing  
 before the historie to flow ouer, and in the historie to be  
 ſhort. \*

\* G. 1. c.  
 1. v. 1.

## CHAP. III.

*When Ieruſalem was in peace, and good order, by the care of Onias high  
 priet, and king Seleucus ſauoured pious workes, 4. Simon a wicked  
 churchwarden, betrayeth the treaſure of the Sanctuarie: 7. Vpon  
 Heliodorus ſent by the king, and after curteous intertainment, declaring  
 that he muſt carie al the money to the king, is reſiſted by Onias with others,  
 deuoutly commending the cauſe to God. 23. He neuertheles attempting  
 the ſacrilege, is terrified by a viſion, fore beaen, and in deſperate miſerie,  
 31. by Onias ſacrifice and prayers, is reſtored to health: 35. and returning  
 home confeſſeth the powre of God.*

The firſt part.  
 The perſe-  
 cution of the  
 Church by  
 Antiochus.

C 1792

**T**HEREFORE when the holie citie was inhabited in  
 1. al peace, 2. the lawes also as yet were very wel kept, be-  
 cause of Onias 3. the high priet his pietie, & minde that hated  
 2. euils, † it came to paſſe that kinges also themſelues, and princes  
 eſteemed the place worthe of high honour, and glorified the  
 3. temple with verie great giſtes: † ſo that Seleucus the king of  
 Asia of his reueneues allowed al the charges perteyning to  
 4. the miniſterie of the ſacrifices. † But :: Simon of the tribe  
 of Benjamin, being appointed ouerſeer of the temple, con-  
 tended, the prince of the prietſtes reſiſting him, to worke ſome  
 5. wicked thing in the citie. † And 2. when he could not ouer-  
 come Onias, he came to Appollonius the ſonne of Tharſas,  
 who at that time was gouernour of Cæleſyria, and Phænicia:  
 6. † and told him, that the treaſurie at Ieruſalem was ful of innu-  
 merable deale of money, and the common ſtore to be infinite,  
 which perteyne not to the account of the ſacrifices: and that  
 7. it is poſſible, al might fall into the kings powre. † And 3. when  
 Appollo-  
 :: Three thin-  
 ges make a  
 comon wealch  
 to be in good  
 ſtate.  
 1. Good agree-  
 ment of prin-  
 cipal men a-  
 mongſt them-  
 ſelues, & with  
 the commo-  
 naltie.  
 2. Exact obser-  
 uation of  
 good lawes:  
 3. And eminent  
 vertue of the  
 ſupreme go-  
 uernour with  
 exerciſe of  
 pietie and hate  
 of ſinners.

Other three things do trouble the state: Obstinacie in offenders, not content to be corrected.

2 Inueterate malice seeking reuenge against iust Superiors.

3. and auarice of princes, to robbe the holie or common treasure.

Appollonius had made relation to the king, concerning the money that he was told of, he calling for Heliodorus, who was ouer his assayres, sent him with commission to transport the foresayde money. † And forthwith Heliodorus began to take 8 his iourney, in shew indeede as if he would goe visite the cities through out Cœlesyria and Phœnicia, but in very deede to accomplish the kings purpose. † But when he was come to Ierusalem, and was curteously receiued in the citie by the highpriest, he told of the the aduertisement geuen of the money: and opened for what cause he was come: and asked if these things were so in very deede. † Then the highpriest shewed 10 that these were deposita, and the liuelihoods of widowes, and pupils: † but certaine of them to belong vnto Hircanus of 11 Tobie a very noble man, among these things, which impious Simon had promoted, & the whole to be of siluer foure hundred talents, and of gold two hundred. † And that they should 12 be deceiued which had committed it to the place, & the temple, that is honoured through out the whole world, to be a thing, for the reuerence, and holines therof altogether vnpossible. † But he by reason of those things, which he had in commission of the king, sayd in any wise that they must be caried 13 to the king. † And on a day appointed, Heliodorus entered in 14 to take order concerning these things. But there was noe final trembling through out the whole citie. † And the priestes 15 cast them selues before the altar with their priestes stoles, and inuocated him from heauen, which made the law of deposita, that he would kepe the things safe, from them that had deposed them. † But now he that saw the countenance of the 16 high priest, was wounded in minde: for his face and colour being changed declared the inner sorow of the minde. † For 17 there was a certaine pensuenes powred about the man, and horrourof the bodie, wherby the sorow of his hart was made manifest to them that beheld him. † Others also came flocking 18 together out of their houses: praying with publicke supplication, for that the place was to come into contempt. † And 19 the women hauing their breast girded with heareclothes, came together through the stretes. Yea and the virgins: that were shut vp, came forth to Onias, and some to the walles, but some looked through the windowes: † and all stretching forth 20 their hands vnto heauen, prayed. † For the expectation of the 21 confuse multitude, and of the grand priest being in an agonie,

was

These virgins remained in places nere to the temple, brought vp in exercises of

- 22 was miserable. † And these certes inuocated almightie God, that the thinges committed to them, might be performed with al integritie for them that had committed the same of  
 23 trust. † But Heliodorus exercised that which he had decreed in the same place himself present with his gard about the trea-  
 24 surie. † But the spirit of almightie God made great euidence of his appearing, so that al which had presumed to obey him, falling by the vertue of God, were turned into dissolution and  
 25 feare. † For :: there appeared to them a certaine horse ha- uing a terrible rider, adorned with very rich harnesse : and he with feircenes stroke Heliodorus with his forefoote, and he  
 26 that sare vpon him, seemed to haue armour of gold. † There appeared also two other yong men comely for strength, ex- cellent of glorie, and beautiful in attyre : which stood about him, and on both sides whipped him, beating him with manie  
 27 stripes without intermission. † And Heliodorus sodenly fel on the ground, & they tooke him being couered round about with much darkenes, and being set in a seate portatiue, they  
 28 thrust him forth. † And he that with manie currers, and men of his garde entered into the foresayde treasurie, was caried no man geuing him succourse, the manifest powre of God being  
 29 knowne. † And he in deede by the powre of God lay dumbe, and deprived of al hope, and health. † But they blessed our  
 30 Lord, because he magnified his place : and the temple, that a little before was ful of feare and tumult, almightie God appear-  
 31 ing, was filled with ioy and gladnes. † And then certaine of the freindes of Heliodorus forthwith desired Onias, that he would inuocate the highest to geue him life, who was at the very last  
 32 gaspe. † And the highpriest considering least perhaps the king might suspect some malice on the Iewes part downe aboute Heliodorns, offered for the health of the man an healthful  
 33 host. † And when the highpriest by prayer obteyned, the selfe same yong men, clothed with the same garments, standing by Heliodorus, sayd : Geue thanks to Onias the priest : for him  
 34 hath our Lord geuen thee life. † But thou being scourged of God, declare vnto al men the great workes and the powre of God. And these thinges being sayd, they appeared no more.  
 35 † And Heliodorus hauing offered an host to God, and hauing promised great voves to him, that granted him to liue, and geuing thanks to Onias, taking his armie againe returned to  
 36 the king. † And he testified to al men those workes of the

pietie, fasting and praying, til they were despoised. 1. Reg. 2. 7. 22. 8. Amb. li. 1. de virgin. 8. Greg. Nissen : Orat. de Christi. Natiuit. S. Damas. li. 4. c. 13. :: 4. Reg. 2. 7. 11. A fire chariotte and fire horses caried Elias from Elizeus. 4. Reg. 6. 7. 17. And the mountaine appeared ful of horses, and of fire chariots round about Elias, no lesse strange then this vision. See S. Ambrose li. 2. c. 27. Offic. discoursing vpon this historie.

great God, which he had seene before his owne eyes. † And 37  
when the king had asked Heliodorus; who was meete to be  
sent yet oncé more to Ierusalem, he sayd: † If thou haue anie 38  
emie, or traytour to thy kingdome, send him thicher, and  
thou shalt receiue him againe scourged, if yet he escape: be-  
cause there is vndoubtedly in the place a certaine powre of  
God. † For he that hath his dwelling in the heauens, is the 39  
visiter, and helper of that place, & them that come to doe euil,  
he striketh, and destroyeth: † Therefore concerning Helio- 40  
dorus, and the keeping of the treasure so the matter standeth.

## CHAP. IIII.

*Onias defamed & molested by Simon, repayreth to the king to procure peace.  
7. Seleucus dying, & Antiochus reigning, Iason by promising money to the  
king, getteth the office of highpriest from his brother Onias: 10. and per-  
uerteth religion: 12. setteth vp a wicked schoole, whereby manie are corrup-  
ted: 8. sendeth money for sacrifice to be offered to Hercules, which is im-  
ployed in making gallees. 20. Antiochus is receiued with great pompe into  
Ierusalem. 23. Menelaus by promise of more money getteth the high priest-  
hood from Iason. 29. He also is deposed, and his brother Lysimachus put  
in the place. 32. Andronicus trayterously murdereth Onias. 36. and for  
the same is slaine by the kings commandment: 39. and Lysimachus by the  
people. 43. Menelaus iustly accused escapeth by bribing, and the innocent  
are slaine.*

\* It is the  
common pra-  
ctise of al tray-  
tors to calum-  
niate and de-  
fame good  
gouerners.  
And the best  
remedie a-  
gainst such  
seducers is by  
auctoritie of  
superior  
powre, not  
by the people,  
vho are com-  
monly more  
prone to fa-  
uour faction  
then iustice.

**B**UT Simon the foresayde betrayer of the money, and of 1  
his cuntry, :: spake il of Onias, as though he had stirred  
vp Heliodorus to these thinges, and had bene the mouer of the  
euils: † and the prouider for the citie, and defender of his na- 2  
tion, and the emulatour of the law of God, he presumed to  
call a secret betrayer of the kingdom. † But when the enmities 3  
proceeded so far, that murders also were committed by cer-  
taine of Simons familiars: † Onias considering the peril of 4  
the contention, and that Appollonius being gouernour of  
Calesyria, and Phœnicia, was outrageous, which encreased the  
malice of Simon, :: went to the king, † not as an accuser of the 5  
citizens, but considering with himself the common profite of  
the whole multitude. † For he saw that without the kings 6  
prouidence it was vnpossible that peace should be made in  
those matters, & that Simon would not cease from his follie, \*  
† But after Seleucus departure out of life, when Antiochus 7  
that was called the Noble, had taken the kingdom vpon him,  
Iason

\* li. i. c.  
i. v. ii.

E

- Iason the brother of Onias ambitiously sought the highpriest-  
 8 hood: † going to the king, promising him three hundred  
 three score talents of silver, and of other reuenewes foure  
 9 score talents, † about this he promised also an hundred fiftie  
 more, if leaue might be granted him to make a schole, and  
 a place for youth, and to intitle them, that were at Ierusalem,  
 10 Antiochians. † Which when the king had granted, and he  
 had obreynd the principedom, forthwith he began to transport  
 11 his countrie men to the heathen rite. † And these things  
 being taken away, which of fauoure had bene decreed by  
 kinges vnto the Iewes, and through Iohn the father of the  
 Eupolemus, who was embassadour with the Romans con-  
 cerning amitie and societie, he disannulling the lawfull rites of  
 12 the citizens, made wicked ordinances. † For he presumed vnder  
 the verie castle to set vp a schoole, and to put al the goodliest  
 13 youthes in brothel houses. † And this was not the beginning,  
 but a certaine increase, and going forward of the heathen and  
 strange conuersation, through the abhominable neuer heard  
 14 before, of Iason the impious and not a priest. † So that the  
 priestes were not now occupied about the offices of the altar,  
 but the temple being contemned, & the sacrifices neglected, :: ¶ Where true  
 they hastened to be pertakers of the game of wrastring, and Religion is a-  
 of the vniust maintenance therof, and in the exercise of the bolished, most  
 15 coyte. † And setting nought by the honours of their fathers, men neglect  
 16 they esteemed the Greeke glories for the best: † by reason al thew of re-  
 wherof they had dangerous contention, and they had emula- ligious, and ra-  
 tion toward their ordinances, and in al thinges they coueted ther applie  
 to be like to them, whom they had enemies and murderers. vanities, or  
 17 † For to doe impiouly against the lawes of God escapeth not worse sinnes.  
 18 vnpunished, but this the time folowing wil declare. † And  
 when the game vsed euerie fifth yeare was kept at Tyre, and  
 19 the king was present, † the wicked Iason sent from Ierusalem  
 sinful men, carying three hundred didrachmaes of silver for  
 the sacrifice of Hercules, which they that caryed it, requested  
 that it might not be bestowed on the sacrifices, because it ought  
 20 not, but that it might be deputed for other charges. † And  
 these were offered in dede by him that sent them, vnto the sa-  
 crifice of Hercules: but because of them that were present  
 they were geuen to the making of gallees. \*

li. i. c.  
 . 17.

G

† And Apollonius the sonne of Mnesteus being sent into  
 Ægypt because of the nobles of Ptolomee Philometor the  
 king,

Z z z z z 2

∴ This king  
falsly preten-  
ded to restore  
his kinsman  
(his sisters,  
sonne) to the  
kingdom be-  
ing deprived  
by his younger  
brother (*Luius*  
*li. 44*) but the  
true cause of  
his sending  
Apolonius  
into *Aegypt*,  
was to subdue  
that kingdom  
to himself. *i.*  
*Mach. i. v. 17.*

∴ Menelaus  
brother of Si-  
mon (*v. 23*) of  
the tribe of  
Beniamin (*ch.*  
*3. v. 4.*) was  
not by the law  
capable of the  
priesthood,  
which only  
pertained to  
the progenie  
of Aaron of  
the tribe of  
Leui So in this  
troublesome  
time the right  
succession of  
highpriestes  
was intermit-  
ted, and resto-  
red in *Matha-*  
*thias. li. i. c. 2.*

king, ∴ when Antiochus vnderstood that himself was made  
an alien from the affaires of the kingdom, providing for his  
owne commodities, departing thence he came to Ioppe, and  
from thence to Ierusalem. † And being magnifically receiued 22  
of Iason, and the citie, entered in with torch lights, and with  
prayses: and from thence he turned his armie into Phancia.  
† And after the time of three yeares Iason sent Menelaus bro- 23  
ther of the foresaide Simon, carying money to the king, and  
to bring answers of necessarie assayres. † But he being com- 24  
mended to the king, when he had magnified the presence of  
his power, wrested the high priesthood vpon him self, ouer  
bidding Iason three hundred talents of siluer. † And hauing 25  
receiued commission from the king, he came, hauing in deede  
nothing worthis of the priesthood: but bearing the mind of a  
cruel tyrant, and the wrath of a wilde beast. † And Iason in- 26  
deede who had circumuented his owne brother, being him-  
self deceiued was driuen out a fugitiue into the countrie of the  
Ammanites. † And ∴ Menelaus obteyned the priucedom: 27  
but concerning the money promised to the king he did no-  
thing, whereas Sosstratus that was gouernour of the castel ex-  
acted it. † For to him perceyned the exacting of the tributes: 28  
for which cause they were both called out to the king. † And 29  
Menelaus was remoued from the priesthood, Lyfimachus his  
brother succeeding: and Sosstratus was made gouernour of the  
Cyprians. † And when these things were a doing, it chanced 30  
the Tharsians, and the Mallotians to moue sedition, because  
they were geuen for a gift to king Antiochus concubine.  
† The king therfore came in hast to pacifie them, one of his 31  
companions Adronicus being lesse substitute. † But Mene- 32  
laus supposing that he had taken a conuenient time, stealing  
certaine vessels of gold out of the temple, gaue them to Adro-  
nicus, and others he had sould at Tyre, & in their neere cities:  
† Which thing when Onias vnderstood most certainly, he re- 33  
buked him, keeping himself in a safe place at Antioche beside  
Daphne. † Whereupon Menelaus coming to Andronicus, de- 34  
sired him to kil Onias. Who when he was come to Onias, and  
right handes being geuen with an oath (although he was sus-  
pected of him) had perswaded him to come out of the san-  
ctuarie, immediatly he slew him, not reuerencing iustice. † For 35  
which cause not only the Iewes, but also other nations like-  
wise were offended, and tooke it greuously for the vniuſt  
murder

- 36 murder of so great a man. † But when the king was returned  
 out of the places of Cilicia, the Iewes went vnto him at An-  
 tioch, and also :: the Greekes: complayning of the vniust mur-  
 37 der of Onias. † Antiochus therefore was sorie in his minde  
 for Onias, and being inclined to pitie, he shed teares, remem-  
 38 bring the sobriety and modestie of the deceased. † And his  
 hart being incensed, he commanded Andronicus being spoi-  
 led of the purple, to be led about al the citie: and that in the  
 same place, wherein he had committed the impiety vpon Onias,  
 the sacrilegious person should be deprived of his life, our Lord  
 39 repaying him worthe punishment. † And manie sacrilegies  
 being committed of Lysimachus in the temple by the counsell  
 of Menelaus, and the rumour being bruited abroad, the mul-  
 titude gathered together against Lysimachus, much gold being  
 40 now caryed out. † But the multitudes making insurrection,  
 and their mindes replenished with anger, Lysimachus arming  
 almost three thousand began to vse vniust handes, a certaine  
 tyrant being captaine farre growne in age, and also in madnes.  
 41 † But as they vnderstood the endeavour of Lysimachus, some  
 tooke stones, some strong clubbes: and certaine threw ashes.  
 42 † And manie in deepe were wounded, & certaine also throwne  
 to the ground, but al were put to flight: the sacrilegious per-  
 43 son also himself they slew beside the treasure. † Concerning  
 these things therefore iudgement began to be commenced  
 44 against Menelaus. † And when the king was come to Tyre,  
 three men sent from the ancients, put vp the matter vnto him.  
 45 † And when Menelaus was overcome, he promised Ptolomee.  
 46 to geue much money to perswade the king. † Ptolomee ther-  
 fore went to the king being in a certaine court, as it were to  
 47 coole himself, and brought him from his purpose: † and Me-  
 nelaus certes being guiltie of al the euil was quitted of the  
 crimes: and the poore wretches, who if they had pleaded the  
 cause euen before Scythians should be iudged innocent, them  
 48 he commanded to death. † Quickly then did they vniustly  
 suffer, which prosecuted the cause for the citie, & the people,  
 49 and the sacred vessels. † For the which thing the Tyrians also  
 being offended, were very liberal towards the burial of them.  
 50 † But Menelaus because of their auarice that were in power,  
 continued in authoritie, increasing in malice to the betraying  
 of the citizens.

True and so-  
 lide vertue  
 moued the  
 common peo-  
 ple to compa-  
 sion, the King  
 himself to  
 teares, the Ty-  
 rians to ho-  
 nour the bo-  
 dies of the in-  
 nocent with  
 costlie burial.  
 v. 49.

*visions of armies fighting in the ayre appeare in Ierusalem fourtie dayes. 5. Iafon with a thousand men surpriseth the citie, killeth manie citizens, but is expulsed and dyeth miserably. 11. Antiochus persecuteth the Iewes, 15. spoyleth the temple, and prophaneth holie thinges. 27. Iudas with others flee into the desert.*

∴ Strange things about the ordinarie course of nature doe euer signifie Gods vvrath, for mens transgression, and are admonitions to turne from sinne, with speede that we may escape the heauie hand of Gods iustice. So the Emperour Charles the Great interpreted the apparition of a great Comete as vvitnesseth. *Fasciculus temporum.*

∴ Lacedemonians otherwise called Spartians, descended from the stocke of Abraham. *ls. 1. c. 12. v. 2.*

**A**T the same time Antiochus prepared a second iourney 1 into Egypt. † And it came to passe: that through out 2 the whole citie of Ierusalem were senne for fourtie dayes in the ayre horsemen running hither & thither, hauing golden stoles, and speares, as it were companies armed, † and cour- 3 sing of horses set in orders by rankes, and that there were encounterings together neere hand, and shakings of sheildes, and a multitude of men in helmets with swordes drawen, and throwing of darts, and the glittering of golden armour, and of al kind of harnes. † Wherefore al prayed that the wonders 4 might be turned to good. † But when there was a false rumour 5 gone forth, as though Antiochus had bene parted this life, Iafon taking vnto him no lesse then a thousand men, suddenly set vpon the citie: and the citizens flying together to the wal, at the last the citie being taken, Menelaus fled into the castel. † But Iafon spared not his citizens in murder, nor considered, 6 that prosperitie against kinsmen is a verie great euil, supposing that he should take the victorious spoiles of the enemies, and not of his citizens. † And the principedome verily he obtey- 7 ned not, but receiued confusion, the end of his treacherie, and went againe a fugitiue into the countrie of the Ammanites. † At the last to his owne destruction being inclosed of Aretas 8 the tyrant of the Arabians, flying from citie to citie, odious to al men, as an apostata from the lawes, and execrable, as an enemy of his countrie and citizens, he was thrust out into Egypt: † and he that had expelled manie out of their countrie, 6 perished in a strange place, going to the Lacedemonians, as being like ∴ for kindred sake to haue refuge there: † but he 10 that cast away manie vnburied, himself both vnlamented, and vnburied is cast forth, neither enioying forrein buryal, nor partaker of the sepulcher of his fathers\*. † These thinges therefore being done, the king suspected that 11 the Iewes would forsake the societie: and for this departing out of Egypt with a furious mind, he tooke the citie by armes. † And

\* *ls. 1. 7.*

I



- 12 † And he bad the souldiars kil, and nor spare them that came in  
their way, to murder them that went vp into the houses.
- 13 † Slaughters therefore were made of youngmen & old, and de-  
structions of women and children, and murders of virgins and
- 14 litle ones. † And there were in the whole three dayes foure  
score thousand slaine, fourtie thousand prisoners, and no lesse
- 15 sold. † But neither do these thinges suffice, he presumed also to  
enter into the temple, in al the earth the most holie, Menelaus  
being his leader: who was betrayer of the lawes, and his
- 16 countrie. † And with wicked handes taking the holie vessels,  
which by other kinges and cities were set for the ornament  
and the glorie of the place, he vnworthily handled and con-
- 17 taminated them. † So Antiochus being alienated in minde,  
considered not, that for the sinnes of them that inhabit the  
citie, God had bene angrie a litle: for the which also hapned
- 18 the contempe about the place: † other wise vnles it had  
chanced them to haue bene wrapped in manie sinnes, as Heli-  
odorus, who was sent of Seleucus the king to spoile the trea-  
surie, this man also immediately as he came had bene scourged,
- 19 and repelled verily from his boldnes. † But :: not the nation for  
the place, but the place for the nation hath God chosen. † And
- 20 therefore the place also it self is made partaker of the peoples  
euils: but afterward it shal be partaker of the good thinges,  
and it that was forsaken in the wrath of almighty God, shal be  
exalted againe with great glorie in the reconciliation of the
- 21 great Lord. † Therefore Antiochus hauing taken away our of  
the temple a thousand and eight hundred talents, (spedily went  
backe to Antioch, thinking through pride, that he might bring  
the land to sayle vpon, & the sea to goe vpon, through haugh-
- 22 tines of minde. † And he left also rulers to afflict the nation:  
at Ierusalem, Philip a Phrygian borne, more cruel of maners  
23 then he himself by whom he was appointed: † and in Garizim  
Andronicus and Menelaus, who lay more greiuously vpon  
24 the citicens then the rest. † And wheras he was set against the  
Iewes, he sent the odious prince Apollonius with an armie of  
two & twentie thousand, commanding him to kil al of perfect  
25 age, to sel the women and the young ones. † Who when he was  
come to Ierusalem, feyning peace, rested vntil the holie day of  
the Sabbath: and then the Iewes keping holie day, he com-  
26 manded his men to take weapons. † And he murdered al that  
were gone forth to behold the games: & running through the

Al rites of  
religion vvith  
temples and  
other holie  
thinges are or-  
dayned to the  
Seruice of  
God, and for  
mens spiritual  
good and ther-  
fore vvhen  
men cease to  
serue God, as  
holie thinges  
are destroyed,  
or taken  
away.

∴ Iudas was  
the tenth law-  
ful highpriest  
from the Mo-  
narchie of the  
Grecians.

the citie with armed men he slew a very greate multitude.  
† But Iudas Machabeus, who was ∴ the tenth, was retýred into 27  
a desert place, and there amongst wilde beastes he led his life  
in the mountaines with his companie: and they abode eating  
meate of grasse, that they might not be partakers of the con-  
tamination.

## CHAP. VI.

*The law of God is abolished, the temple prophaned, and named of Iupiter Olympius. 7. The feast of Bacchus is kept. 10. women with their circumcised children are slaine. 11. others for celebrating the sabbath (12. an admonition to the reader) 18. old Eleazarus constantly obseruing the law suffereth glorious death.*

∴ Sanaballat  
in the time of  
Alexander the  
great procu-  
red a temple  
to be built in  
Garizim like  
to that in Je-  
rusalem.  
Another was  
built in Egypt  
by Ananias in  
in the time of  
Ptolomee Phi-  
lometor both  
schismatical.  
*Iosephus, l. 11. c.  
8. & l. 13. c. 6.*

∴ Besides for-  
mer great ma-  
fakers & foure  
most notori-  
ous martyrs  
dones are  
here related.  
1.

V women with

**B**V T not long after the king sent a certaine ancient man of  
Antioch, that should compel the Iewes to remoue them  
selues from the lawes of their fathers and of God: † to contami- 2  
nate also the temple that was in Ierusalem, and to cal it by the  
name of Iupiter Olympius: and in ∴ Garizim, according as they  
were that inhabited the place, of Iupiter Hospitalis. † And  
the inuasion of the euiles was sore and grieuous to al: † for the 4  
temple was ful of the lecherie and glottonie of the Gentiles:  
& of them that played the harlots with whoores. And women  
thrusting themselves of their owne accord into the sacred hou-  
ses, bringing in those things which were not lawful, † The 5  
altar also was ful of vnlawful things, which were forbidden  
by the lawes. † And neither were the Sabbaths kept, nor the 6  
soleme dayes of the fathers obserued neither plainely did anie  
man confesse him selfe to be a Iewe. † But they were led 7  
with bitter necessitie in the kings birth day to sacrifices: and  
when the feast of Bacchus was kept, they were compelled to  
goe about crowned with Iuie vnto Bacchus. † And there went 8  
forth a decree into the next cities of the Gentiles, the Ptolo-  
means geuing the aduise, that they also in like manner should  
doe against the Iewes, that they might sacrifice: † and them 9  
that would not passe to the ordinances of the heathen, ∴ they  
should kil. A man then might see the miserie. † For 1. two 10  
women were accused to haue circumcised their children:  
whom, the infantes hanging at their breasts, when they had  
openly led them about through the citie, they threwe downe  
headlong by the walles. † And others coming together to the 11  
next caues, & secretly 2. keeping the day of the Sabbath, when  
the y

they were discovered to Philip, were burnt with fyre, because they feared for religion and obseruance, to helpe themselves with their hand.

- 12 † But I beseech them that shal read this booke, :: that they abhorre not for the aduersities, but that they account those thinges, which haue happened, not to be for the destruction, but for the chastening of our stocke. † For not to suffer sinners a long time to doe as they wil, but forthwith to punish, is a token of a great benefite. † For, not as in other nations our Lord patiently expecteth, that when the day of iudgement shal come, he may punish them in the fulnes of sinnes: † so also doth he determine in vs, that our sinnes being come to the end, so at length he may punish vs. † For which cause he neuer certes remoueth away his mercie from vs: but chastening his people by aduersitie, he forsaketh them not. † But let these thinges be sayd of vs in few wordes for an admonition of the readers. And now we must come to the storie.
- 18 † Therefore 3. Eleazarus one :: of the chief of the Scribes, a man stricken in age, and comely of countenance, with open mouth gaping was compelled to eate swines flesh. † But he embracing rather a most glorious death then an hateful life, went before voluntarily to the punishment. † And considering how he ought to come patiently susteyning, he determined not to committe vnlawful thinges for loue of life. † But they that stood by, moued with vnlawful pitie, for the old frendshipe of the man, taking him in secrete, desired that flesh might be brought, which it was lawfull for him to eate, that he :: might feyne to haue eaten, as the king had commanded, of the flesh of the sacrifice: † that by this fact he might be deliuered from death: and for the old frendshipe of the man, they did him this courtesie. † But he begane to thinke vpon the worthie preeminence of his age and ancientnes, and the houre heares of natural nobilitie, & his doinges from a childe of very good conuersation, and according to the ordinances, and the holie law made of God, he answered quickly, saying: that he would rather :: be sent vnto hel. † For it is not meete, quoth he, for our :: age to feyne: that manie young men thinking, that Eleazarus of foure score yeare & tenne is passed to the life of Aliens: † they also through my dissimulation, and for a litle time of corruptible life, may be deceiued, and hereby I may purchase a stayne, and a curse to mine old age. † For

their circumcised children.

2. Other people for keeping the sabbath. :: A necessarie admonition to the weake in time of persecution.

3. Eleazarus ninie yeares old cruelly flaine.

:: He was excellently learned in holie Scriptures and in al diuine and humane knowlege.

:: To feyne or make out-vvard shew of consent to false religion, is neuer lawfull.

:: In the old testament none could enter into heauen, but the most iust went to Limbus when they died.

:: Old age (saith S. Ambrose. li. 2. c. 10.

*de Iacob patri,*  
ought to be  
the haue,  
not the ship-  
vrake of thy  
former life.

although at this present time I be deliuered from the punish-  
ments of men, yet neither aliuie nor dead shal I escape the hand  
of the Almightye. † Wherefore in departing manfully out of 27  
this life, I shal appeare worthie of mine old age: † and to yong 28  
men I shal leaue a constant example, if with readie mind and  
stoutly I suffer an honest death, for the most graue and most  
holie lawes. These thinges being spoken, forthwith he was  
drawen to execution. † And they that led him, and had bene 29  
a litle before more milde, were turned into wrath for the  
wordes spoken of him, which they thought were vttered  
through arrogancie. † But when he was now in killing with 30  
the strokes, he groned, and sayd: O Lord, which hast the holie  
knowledge, thou knowest manifestly that wheras I might be  
deliuered from death, I doe susteyne sore paines of the bodie:  
but according to the soule, for thy feare I doe willingly suffer  
these thinges. † And this man certes in this maner departed 31  
this life, leauing not only to yong men, but also to the whole  
nation the memorie of his death for an example of vertue and  
fortitude.

#### CHAP. VII.

*The noble Martyrdome of seuen bretheren, refusing to eate swines flesh: and  
boldly admonishing king Antiochus of his damnable state. 41. Lastly the  
mother (hauing encouraged her sonnes) likewise dyeth gloriously.*

<sup>4.</sup>  
The fourth  
Martyrdom  
was of seuen  
bretheren and  
their mother.  
¶ Whosoever  
please to read  
more of these  
glorious Mar-  
tyres, may see  
the large dis-  
courses of Fla-  
uius Iosephus  
in his booke  
*de Machabeis*,  
And of Sunda-  
rie ancient  
Fathers: S. Cy-  
prian. *lib. 4.*  
*Epist. ep. 6.* S.  
Chrysostom,

AND it came to passe, that seuen bretheren together with 1  
their mother being apprehended, to be compelled by  
the king to eate against the law swines flesh, were tormented.  
with whippes and scourges. † But one of them which was the 2  
first, sayd thus: What seekest thou, and what wilt thou lerne of  
vs? we are readie to dye rather then to transgresse the lawes  
of God, coming from our fathers. † The king therfore being 3  
wrath commanded frying pannes, and brasen pottes to be  
heated: † the which forthwith being heated, he commanded 4  
his tongue, that had spoken first, to be cut out: and the skinne  
of his head being drawen of, the endes also of his handes and  
feete to be chopped of, the rest of his bretheren, and his mo-  
ther looking on. † And when he was now made in al partes 5  
vnprofitable, he commanded fire to be put vnto him, and that  
breathing as yet he should be fried in the frying panne: wher-  
in when he was long tormented, the rest together with the  
mother exhorted one an other to dye manfully, † saying: Our 6  
Lord

ent. 92.  
43.

Lord God wil behold the truth, and wil take pleasure in vs, as  
 Moyses declared in the profession of the Canticle: And in his  
 7 seruants he wil take pleasure. † That first therefore being dead  
 in this maner, they brought the next to make him a mocking  
 stocke: & the skinne of his head with the heares being drawen  
 8 of, they asked if he would eate, before that he were punished  
 throughout the whole bodie in euerie member. † But he an-  
 swering in his countrie speech, said: I wil nor doe it. Wherefore  
 this also in the next place, receiued the torments of the first:  
 9 † and being at the verie last gaspe, thus he said: Thou in dede  
 o most wicked man in this present life destroyest vs: but the  
 king of the world wil raise vs vp which dye for his lawes, in  
 10 the resurrection of eternal life. † After him the third is had in  
 derision, and being demanded his tongue, he quickly put it  
 11 forth, and constantly stretched out his handes: † and with con-  
 fidence he said: From heauen doe I possesse these, but for the  
 lawes of God now doe I contemne these selfe same, because I  
 12 hope that I shal receiue them againe of him. † So that the  
 king, and they that were with him merueled at the yong mans  
 13 courege, because he esteemed the torments as nothing. † And  
 this being thus dead, the fourth they vexed in like maner tor-  
 14 menting him. † And when he was now euen to dye, thus he  
 said: It is better for them that are put to death by men to expect  
 hope of God, that they shal be raysed vp againe by him. For  
 15 to thee there shal not be resurrection vnto life. † And when  
 they had brought the fift, they tormented him. But he loo-  
 16 king vpon him, † sayd: Thou hauing power among men,  
 wheras thou art corruptible doest what thou wilt: but thinke  
 17 not that our stock is forsaken of God. † And doe thou pa-  
 tiently abide, and thou shalt see his great power, in what sort  
 18 he wil torment thee, and thy seede. † After him they brought  
 the sixth, and he beginning to dye, sayd thus: Be not deceiued  
 vainely: for we suffer this for our owne sakes, sinning against  
 our God, and thinges worthie of admiration are done in vs:  
 19 † but doe not thinke that thou shalt escape vnpunished, for  
 20 that thou hast attempted to fight against God. † But the mo-  
 ther aboue measure meruelous, and worthie of good mens  
 memorie, which beholding her seuen sonnes perishing in one  
 dayes space, bare it with a good hart, for the hope that she had  
 21 in God: † exhorted euerie one of them in their countrie lan-  
 guage manfully, being replenished with wisdom: and

*homilia de natu-  
ritate septem  
Machabeorum.  
S. Ambrose. li.  
1. Offic. c. 40.  
C. li. 11. de  
Iacob. c. 9. S.  
Augustin, de  
origine anima.  
Tract. 8. in  
Epist. 1. Ioan. C.  
Ser. 110. de di-  
uersis. S. Pro-  
per: li. de pra-  
dict. par. 2. c. 40.  
S. Prudentius.  
hymno de Ro-  
mano Martyre.  
S. Leo. ser. de  
Nat. septem fra-  
trum. Machab.  
S. Gaudentius.  
Brixanius Tra-  
ctatu de Macha-  
beis. S. Ephrem.  
Ser. de morte.  
S. Victorinus  
Afer. Carmine  
de septem Ma-  
chabeis.*

ioyning a mans hart to a womans cogitation, † she sayd to 21  
 them : I know not how you appeared in my wombe : for nei-  
 ther did I geue you spirit and soule and life, and the members  
 of euerie one I my selfe framed not. † But in deede the Creator 23  
 of the world, that hath formed the natiuitie of man, and that  
 inuented the origine of al, & he wil restore againe with mercie  
 vnto you spirit and life, as now you despise your selues for his  
 lawes. † But Antiochus thinking himselfe contemned, and 24  
 withal despising the voice of the vpbrayder, when the yonger  
 was yet aliue, he did not only exhort with wordes, but also  
 with oth he affirmed that he would make him rich & happie,  
 and being turned from the lawes of his fathers, he would ac-  
 count him a freind, and geue him things necessarie. † But 25  
 when the yong man was not inclined to these thinges, the king  
 called the mother, and counselled her to deale with the yong  
 man to saue his life. † And when he had exhorted her in manie 26  
 wordes, :: she promised that she would counsel her sonne.  
 † Therefore bending towards him, :: mocking the cruel tyrant, 27  
 she sayd in her countrie language: My sonne haue pitie on me,  
 which haue borne thee in my wombe nine moneths, and gaue  
 thee milke for three yeares, and nourished thee, and brought  
 thee vnto this age. † I beseech thee my sonne, that thou looke 28  
 to heauen and earth, and to al thinges that are in them: and vn-  
 derstand that God of nothing made them and mankinde: † so 29  
 shal it come to passe, that thou wilt not feare this tormenter  
 but being made a worthie partaker with thy bretheren, take  
 thou death, that in that mercie I may receiue thee againe with  
 thy bretheren. † When she as yet was saying these thinges, 30  
 the yong man sayd: For whom stay you? I obey not the com-  
 mandement of the king, but the commandement of the law,  
 which was geuen vs by Moyse. † But thou that art become 31  
 the inuenter of al malice against the Hebrewes, shal not escape  
 the hand of God. † For we for our sinnes doe suffer these 32  
 thinges. † And if the Lord our God hath bene angrie with vs 33  
 a litle for rebuke & correction: yet he wil be reconciled againe  
 to his seruants. † But thou o wicked, and of al men most flagi- 34  
 cious, be not in vaine extolled with vaine hopes, inflamed a-  
 gainst his seruantes. † For thou hast not yet escaped the iudge- 35  
 ment of the almightie God, and him that beholdeth al thinges.  
 † For my bretheren hauing now susteyned short payne, are 36  
 become vnder the testament of eternal life: but thou by the  
 iudgement

:: A promise is properly of a good thing, & bindeth the promiser to do that which is in dede good. In so much that whosoeuer promisseth, sweareth, or voweth to do euil, is bound not to do it. And to do it, is a distinct sinne besides the former.  
 :: In that this godlie woman deceived the tyrant, she did vvel, lawfully vsing a quio- cation.

iudgement of God shalt receiue iust punishment for thy pride.

- 37 † And I as also my brethren doe yeld my life and my bodie for  
the lawes of our fathets: inuocating God to be propitious to  
our nation quickly, and that thou with torments and stripes  
38 maist confesse that he onlie is God. † But in me and in my bre-  
thren shal the wrath of the Almighty cease, which hath iustly  
39 bene brought vpon al our stocke. † Then the king incensed  
with anger, raged against him more cruelly aboue al the rest,  
40 taking it grieuouly that he was mocked. † And this same  
41 therfore died vnspotted, wholly trusting in our Lord. † And  
last of al after the sonnes the mother also was consumed.  
42 † Therfore of the sacrifices, and of the exceeding cruelties  
there is ynough sayd.\*

6 li. 1. c.  
11. 7. 1.

## CHAP. VIII.

*Iudas Machabeus with six thousand men, commendeth their cause to God, The second  
6. prospereth in battel. 8. Philippe soliciting for more helpe, Nicanor and part of the  
Gorgias are sent with twentie thousand men against Iudas. 12. whose men historie. The  
beginning to feare, and some flying he enueregeth the rest, 19. reciting vvarres of the  
manie examples of Gods assistance: 22. disposeth his armie, and preha- Machabees  
leth. 30. killing manie of Timothees and Bacchides men. 34. The principal begune by Ma  
hardly escaping by flight, acknowledge that God protecteth the Iewes. thathias. li. 1.  
c. 1. and pro-  
secuted by Iu-  
das.*

L

- 1 **B**UT Iudas Machabeus and they that were with him, went  
in secretly into the townes: and calling together their  
kiofemen and taking vnto them those that continued in Iu-  
2 daisme, they brought out to them six thousand men. † And  
3 they inuocated our Lord, that he would haue respect vnto  
his people that was troden of al, and would haue mercie on  
the temple, that was cotaminated of the impious: † he would  
4 haue pitie also vpon the destruction of the citie, which was  
forthwith to be made flat with the ground, and would heare  
the voice of the bloud crying to him: † he would remember  
also the most vniust deathes of innocent children, and the blas-  
phemies done to his name, and would take indignation for  
5 them. † But Machabeus hauing gathered a multitude, became  
intolerable to the heathen: for the wrath of our Lord was  
6 turned into mercie. † And coming vpon the castels, and cities  
vnlooked for, he burnt them: & taking commodious places,  
7 he made not few slaughters of the enemies: † and especially  
in the nightes he was caried to such excursions, and the same  
of his manlines was spread abroad euerie where.\*

li 1. c. 3.  
10.

A a a a a 3

† But

∴ This Philip a Phrygian was leſſin Ieruſalem by Antiochus to aſſiſt the Iewes, ch. 5. v. 22.

† But ∴ Philip ſeing the man to come forward by litle and litle, 8 N  
and that thinges for the more part ſucceeded with him proſperouſly, wrote to Ptolomee the gouernour of Cœleſyria and Phœnicia, to geue ayde to the kinges affaires. † And he with 9  
ſpede ſent Nicanor the ſonne of Patroclus, of the principals of his freindes, geuing him of the nations mingled together, no leſſe then twentie thouſand armed men, to deſtroy vterly al the ſtocke of the Iewes, adioyning alſo vnto him Gorgias a man of warre, and in martiall affayres of very great experience. † And Nicanor appointed, that he would ſupplie vnto the king 10 the tribute that was to be geuen to the Romanes, two thouſand talents out of the captiuitie of the Iewes: † and forth- 11 with he ſent to the cities by the ſea ſide, calling men together to the buying of the Iewiſh ſlaues, promiſing that he would ſel ninetic ſlaues for a talent, not looking to the vengeance, which was to ſolow him from the Almighty. † But Iudas 12 when he vnderſtood it, ſhewed to thoſe Iewes that were with him, the coming of Nicanor. † Of whom certaine fearing, 13 and not crediting the iuſtice of God, fled away: † and others 14 if they had any thing left, ſold it, & withal beſought our Lord, that he would deliuer them from the impious Nicanor, who had ſold them before he came neere them: † and if not for 15 them, yet ∴ for the teſtament that was with their fathers, and for the inuocation of his holie & magnifical name vpon them. † But Machabeus calling together ſeuē thouſand, that were 16 with him, deſired that they would not be reconciled to the enemies, nor feare the multitude of the enemies coming againſt them vniuſtly, but would fight manfully: † hauing be- 17 fore their eyes the contumelie, that was vniuſtly done by them to the holie place, and moreover the iniurie alſo of the citie being made a laughing ſtocke, beſides alſo the ordinances of the anceſters broken. † For they in dede truſt to their wea- 18 pons, ſayd he, and to their boldnes alſo: but we truſt in the Almighty Lord, who can vterly deſtroy both them coming againſt vs, and the whole world with one becke. † And he 19 admoniſhed them alſo of the aydes of God, that were geuen to their fathers: and that vnder Sennacherib an hundred ſoure ſcore ſiue thouſand periſhed. † And of the battel, that they 20 had againſt the Galatians in Babylonia, how al they, when it came to the point, the Macedonians their felowes ſtaggering, being only ſix thouſand ſlewe an hundred twentie thouſand, by reaſon

∴ A iuſt and religious cauſe is the very beſt helpe, that can be in vvarres.

∴ Of this battel vwith the galatians there is no other mention in

4 Reg. 19.



- by reason of the ayde geuen them from heauen, and for these  
 21 things obteyned verie manie benefites. † With these wordes  
 they were made constant, and readie to dye for the lawes, and  
 22 their countrie. † He appointed therfore his brethren captains  
 ouer both orders, Simon, and Ioseph, and Ionathas, vnder  
 23 euerie one putting a thousand and foue hundred. † Beside  
 this also the holie booke being read vnto them by Eldras,  
 24 † and a signe of Gods helpe being geuen, in the fort ward the  
 duke himself ioyned battel with Nicanor. And the Almighty  
 being made their helper, they slew about nine thousand men;  
 and the greater part of Nicanors armie being made weake  
 25 with woundes, they forced to flee. † And taking away their  
 money that came to buy them, they pursued them on euerie  
 26 hand, † but they returned being taken short with the time:  
 for it was the day before the Sabbath: for the which cause  
 27 they continued not pursuing them. † But gathering toge-  
 ther the armour and spoiles of them, they kept the Sabbath:  
 blessing our Lord that deliuered them this day, distilling the  
 28 beginning of mercie vpon them. † But after the sabbath they  
 diuided the spoiles to the feeble and to orphans, and to wi-  
 29 dowes: & the rest themselues had with their felowes. † These  
 things therfore being done, and obsecration being made in  
 common of al, they desired our merciful Lord, that he would  
 30 be reconciled to his seruants vnto the end. † And of them that  
 were with Timothee and Bacchides fighting against them,  
 they slew about twentie thousand, & wanne the high holdes:  
 and they diuided manie prayes, making equal portion to the  
 31 feeble, pupils, and widowes, yea and to the elder men. † And  
 when they had diligently gathered together their armour, they  
 layd al together in conuenient places, and the residue of the  
 32 spoiles they caried to Ierusalem: † and Philarches that was  
 with Timothee, they slewe, a wicked man, which in manie  
 33 things had afflicted the Iewes. † And when they kept the  
 feast of victorie in Ierusalem, him that had burnt the holie  
 gates, that is, Callisthenes, when he was fled into a certaine  
 house, they burnt, a worthie reward being repayed him for  
 34 his impieties: † But the most impious Nicanor, who had  
 35 brought a thousand merchants to the sale of the Iewes, † be-  
 ing humbled through the helpe of our Lord by them, whom  
 he esteemed no bodie, laying aside his garment of glorie, flee-  
 ing by the midland, came alone to Antioch, hauing gotten  
 great

holie Scripture  
 but it seemeth  
 to be that,  
 vvhether they  
 assisted Antio-  
 chus the first  
 called Soter,  
 vvhhen he re-  
 pelled the Sa-  
 tians inva-  
 ding Asia:  
 vvhether Ap-  
 pianus writ-  
 teth in bellis  
 Syriacis. And  
 Iosephus testi-  
 fieth. li. 12. c. 3.  
 that Antio-  
 chus Magnus  
 (sonne of So-  
 ter) much fa-  
 uored the Ie-  
 wues, for their  
 exploits  
 donne in his  
 fathers dayes.

great infelicitie by the destruction of his armie. † And he that had promised that he would render tribute to the Romanes of the captiuitie of Ierusalem, now professed that the Iewes had God their protectour, & that for him they could not be wounded, because they folowed the lawes appointed by him. \*

\* li. I. c.

4. 7. 10

## CHAP. IX.

*Antiochus repulſed from Perſepolis, 3. and hearing that his armie is overthrowne in Iurie: 9. wormes iſſuing from his bodie, intolerably ſtincking: 11. acknowledgath his wicked deſertes: 14. promiſeth amendment, 18. writeth to the Iewes, praying them to obey him, and his ſonne, 28. and dyeth miſerably.*

3. A chief citie  
of Perſis, cal-  
led Elymais,  
li. I. c. 6. 7. 1.

AT that time Antiochus returned out of Perſis diſhonou-  
rably. † For he had entered into the citie which is called  
Perſipolis, and he attempted to ſpoile the temple, and to op-  
preſſe the citie: but the multitude running together to armes,  
they were pnt to flight: and ſo it chanced that Antiochus after  
his flight returned with diſhonour. † And when he was come  
about Ecbatana, he vnderſtood the thinges that were done to  
Nicanor and Timothee. † And ſwelling in anger, he thought  
that he might wreake the iniurie of them, that had put him to  
flight, vpon the Iewes. And therefore he commanded his cha-  
riotte to be driuen, iorneing without intermiſſion, the hea-  
uেনlie iudgement vrging him forward, becauſe he ſpoke ſo  
proudly, that he would come to Ierusalem, & make it an heape  
of the ſepulcher of the Iewes. † But he that ſeeth al thinges our  
Lord the God of Iſrael, ſtroke him with an vncurable and inui-  
ſible plague. For as he ended this verie ſpeech, a cruel plague of  
the bowels tooke him, and bitter torments of the inner parts:  
† and in dede very iuſtly, as who had tormented the bowels of  
others with manie and new torments, albeit he by no means  
ceaſed from his malice. † And beſide this replenished with  
pride, breathing fire in his minde againſt the Iewes, and com-  
manding the matter to be haſtened, it chanced him going with  
violence to ſal from the chariot, and his limmes to be vexed  
with a greeuous bruiling of the bodie. † And he that ſeemed  
to himſelf to rule euen ouer the waues of the ſea, replenished  
with pride aboue the meaſure of man, and to veye the heights  
of mountaines in a balance, now being humbled to the ground  
was caried in a portatiue ſeate, teſtifying the manifeſt power  
of God in himſelf: † ſo that out of the bodie of the impious  
man,

R

- man, wormes crawled abundantly, and his liue flesh fel of  
for paynes, with his smel also & stinke the armie was anoyed.
- 10 † And he that a litle before thought to touch the starres of  
heauen, him no man could carie for the intolerable stinke.
- 11 † Hereby therfore he begane, being brought from his great  
pride, to come to the knowlege of him self, admonished by
- 12 the plague of God, his paines increasing euerie moment. † And  
when neither himself now could abide his owne stinke, thus  
he sayd : It is reason to be subiect to God, & a mortal man nor
- 13 to thinke of himself equally with God. † And this wicked  
man prayed to our Lord, :: of whom he was not to obteyne :: Antiochus  
mercie. † And the citie to the which he came in haft to haue vvas in dede  
brought it to the ground, & to haue made it a sepulchre of bo- really and seri-  
14 dies heaped together, now wisheth to make it free: † And the ously grieved,  
Jewes whom he sayd he would not vouchsafe worthie, no not and truly ac-  
15 of burial, but would geue them to birds & wilde beastes to knowledged  
spoiled, & destroy them with the litle ones, now he promiset that his affli-  
16 to make them equal with the Athenians. † The holie temple ction vvas for  
also, which before he had spoiled, he would adorne with his sinnes, *li. 1.*  
goodlie donaries, and would multiplie the holie vessels, and of *c. 6. v. 11.* but he  
his reuenues would allow the charges perteyning to the sa- vvas not truly  
17 crifices. † Besides these thinges, that he would be a Iew also, & penitent for  
would walke through euerie place of the earth, and would de- the offence  
18 clare the power of God. † But the paines ceasing not ( for the committed a-  
iust iudgement of God was come vpon him ) despayring he gainst God &  
wrote to the Jewes by the maner of a supplication an epistle his neighbour  
19 coneyning these words: † To HIS VERY GOOD SVBIECTES but only for  
the Jewes the king & prince Antiochus, much health, & wel- his ovne ca-  
20 fare, and to be happie. † If you and your children farewel, & if lamitie & mi-  
things be with you to your mind, we geue very great thanks. serie: & there-  
21 † And I being in infirmite, and mindeful of you benignely, fore could not  
being returned out of the places of Persis, & taken with a gri- obteyne mercie  
22 uous infirmite, haue thought it necessarie to haue a care for the to remission  
common profite: † not despayring of myself, but hauing great of his sinnes,  
23 hope to escape the sicknes. † But considering that my father nor release of  
also, at what times he led his armie in the higher places, he the punish-  
24 shewed who should take the principedome after him: † that if ment. So also  
any mishappe should chance, or hard rydings be told, they that the damned in  
were in the countries, knowing to whom the whole gover- hel, knowv &  
25 nement was committed, might not be troubled. † Besides this, confesse that  
considering that al the potestates, and bordering neighbours they are pu-  
nished for  
their sinnes,  
but haue not  
true repen-  
tance, for  
their offence  
against God,

wayte for times, and expect the euent, I haue appointed my sonne Antiochus king, whom, I hauing recourse oftentimes to the higher kingdoms did commend to manie of you: & I haue writen to him that which is set downe here beneath. † I pray you therfore, and desire you mindful of the benefits both publike and priuate, that euerie one keepe his fidelitie to me, and to my sonne. † For I trust that he wil deale modestly & gently, and folowing my purpose, and that he wil be common vnto you. † Therfore :: the murderer, and blasphemer being very sore strooken, and as himself had handled others, in a strange countrie among the mounraynes, with a miserable death departed this life. † But Philip his foster brother remoued his bodie: who fearing the sonne of Antiochus, went to Ptolomee Philometor into Ægypt. \*

\* li. i.  
6. 7. 1

:: Of this tyrant S. Cyprian geueh this censure: li. de exhort.

Martyrj King Antiochus an inueterate enemie to al the good, Nay, in Antiochus Antichrist is expressed.

## CHAP. X.

*Iudas Machabeus cleanse the temple, and instituteth the feast of dedication.*

10. Young Antiochus Eupator reigning Ptolomeus of disgust killeth himself with poyson. 14. Iudas resisteth great forces of Gorgias, taketh certaine holdnes from the Idumeans, punisheth traytors, and killeth manie enemies. 24. In his battel against Timothee is miraculously assisted from heauen: 37. and finally killeth him.

:: This recovering and cleansing of the temple was after the fourth battel of Iudas, which was against Lysias one of Antiochus chiefe captaines, as appeareth. li. i. c. 4. and so was before the death of Antiochus, written here. ch. 9.

**B**UT Machabeus, and they that were with him, our Lord protecting them, :: recovered the temple & the citie againe: † but the altars, which the aliens had set vp through the streets, and also the temples he threw downe. † And hauing purged the temple, they made an other altar: and out of fyred stones taking fire they offered sacrifices after two yeares, and set incense, and lampes, and the breads of proposition. † Which thinges being done, they besought our Lord prostrate on the ground, that they might no more fall into such euils: but and if they had sometime sinned, that they might be chastened of him more mildly, & not be deliuered to barbarous, & blasphemous men. † And what day the temple had bene polluted of the aliens, it happened that on the same day was made the purification, the fife and twentieth of the moneth, which was Casleu. † And with ioy eight dayes they kept in maner of tabernacles, remembring that a litle before they had kept the solemne day of Tabernacles in the mountaynes, and in denness after the maner of beasts. † For the which cause they bare before them stalkes of herbs, and greene boughes, and palmes to him

P

li. i. c. 5.  
7. 5.

8 him, that gaue successe to clenſe his place. † And<sup>e</sup> they decreed by common precept, and decree to al the nation of the Iewes euerie yeare to keepe theſe dayes. † And Antiochus that was called the Noble, his departure out of life was after this ſort. \*

15. 1. 6.  
17. 1.

T

10 † But now of Eupator the ſonne of Antiochus the impious, we wil tel the thinges that haue bene done, abridging the euils that were done in the warres. † For he hauing taken vpon him the kingdom, appointed ouer the affaires of the king one Lyſias general of the hoſt of Phœnicia and Syria. † For Ptolomee who was called Macer, determind to be a keeper of iuſtice toward the Iewes, and eſpecially for the iniquitie, that was done againſt them, and to deale peaceably with them.

13 † But being accuſed for this of his freinds to Eupator, when he was called oftentimes traytour, becauſe he had left Cypres committed vnto him by Philometor, and remouing to Antiochus the Noble, had reuolted alſo from him, he :: made an end

14 of his life with poiſon. † But :: Gorgias being captayne of the places, taking vnto him ſtrangers often warred againſt the Iewes. † And the Idumeans that kept the commodious holdes, receiued them that were chaſed from Ieruſalem, and attempted to make battel. † And they that were with Machabeus, beſeeching our Lord by prayers that he would be their helper,

17 made an aſſault vpon the holdes of the Idumeans: † and ſticking to it with great force, they wanne the places, killed them that came in the way, & ſlewe altogether no leſſe then twentie thouſand. † And wheras certaine were fled into two towres

19 very ſtrong, hauing al prouiſion to make reſiſtance, † Machabeus for the expugning of them, leauing Simon and Ioleph, and alſo Zachaus, and ſuch as were with them very manie, himſelf turned to thoſe battels which forced more. † But they that were with Simon, being led with couetouſnes, were perſwaded with money by certaine that were in the towres: and taking ſeuentie thouſand didrachmaes, they ler certayne

21 eſcape. † But when it was told Machabæus what was done, aſſembling the princes of the people he accuſed them, that they had ſold their bretheren for money, their aduerſaries being ler

23 goe. † Theſe therefore being become traytours he ſlewe, and forthwith he tooke the two towres. † And with weapons and handes doing al thinges proſperouſly, in the two holdes he ſlewe more then twentie thouſand. † And :: Timothee, who before had bene overcome of the Iewes, hauing called together

It is neuer  
of an act of for-  
titude but of  
extreme paſſi-  
lanimity when  
one in tempo-  
ral miſeric kil-  
leth himſelfe  
to be ridde  
therof. But is a  
moſt heroical  
act to dye wil-  
lingly for gods  
glorie.  
:: Againſt this  
Gorgias Iudas  
had a victorie  
before in the  
time of Antio-  
chus Epipha-  
nes li. i. c. 4.

:: Timothee  
the ſecond  
captaine ge-  
neral of Anti-  
ochus with

Bacchides was  
once before  
ouerthrowne.  
*li. i. c. 8. v. 30.*

an armie of foren multitude, and gathering horsemen of Asia, came as to take Iurie by armes. † But Machabeus and they that were with him, when he approached, besought our Lord, sprinkling their head with earth, and being girded about the loynes with heareclothes, † lying flatte at the brimme of the altar, that he would be propitious to them, and an enemy to their enemies, and an aduersarie to their aduersaries, as the law saith. † And so after prayer raking weapons, going forth somewhat far out of the citie, and being come very neere the enemies they pitched. † And at the very first rising of the sunne both ioyned battel: these in deede hauing our Lord the suretie of victorie, and prosperitie with vertue: but they had courage for the captayne of the battel. † But when there was a sore fight, there appeared to the aduersaries from heauen siue men vpon horses, comelie with golden bridles, conducting the Iewes: † of whom two hauing Machabeus betwen them, compassing him round about with their armour, kept him safe: and against the aduersaries they threw darts, & fire balles, wherby both confounded with blindness, and filled with perturbation they fel. † And there were slaine twentie thousand siue hundred, and horsemen six hundred. † But Timothee fled into Gazara a strong hold, wherof Chæreas was the captaine. † And Machabeus, and they that were with him ioyfully besieged the hold foure dayes. † But they that were within, trusting to the place, blasphemed about measure, & cast forth abominable wordes. † But when the fifth day appeared, † twentie yong men of them that were with Machabeus, incensed in their mindes because of the blasphemie, went manfully to the wal, and with fierce conrege going on, they scaled to the top: † Yea and the others also mounting vp, attempted to set the towres and the gares on fire, and to burne the blasphemers themselves aliue. † And the hold being sacked for two dayes together, they slewe Timothee that was found hyding himself in a certaine place: and his brother Chæreas, and Apollonaphanes they killed. † Which thinges being done, they blessed our Lord in hymnes and confessions, who did great thinges in Israel, and gaue them the victorie.

∴ Iosephus  
Gorion, *li. 3. c. 13.* saith these  
twentie zealous young  
men were of  
the *Assidians*,  
who professed  
a certaine religious  
forme of life: of  
whom mention  
is made  
before. *li. i. ch. 2 v. 42. c. 7. v. 13.*

### ANNOTATIONS. CHAP. X.

Protestantes  
confesse that  
Iudas instituted  
this feast.

8. *They decreed.* ] Beza in his Annotations ( in *Ioan. 10. v. 22* ) set forth in English in the yeare. 1603. confesseth that the feast which our Saniour observed, was instituted by Iudas Machabeus, and his bretheren, after the restoring of Gods

5. true religion by casting out *Antiochus his garrison*. It is also cleare that this feast was in winter, *ibidem*, agreeable to the text, in the moneth of *Cassiu*, which is November, whereas the feast of tabernacles was in September, before winter; and the feast of reſtauration of the temple after the captiuitie of Babylon, was in *Adar* (1. *Ed.* 6.) which is Februarie, between which time and middes of March, was not competent ſpace for thoſe things which Chriſt did after this feaſt, before his Paſſion. And therefore it is very ſtrange that Beza, or other Proteſtantes will denie theſe bookes to be Canonical: which haue ſo excellent a teſtimonic by the Euangelist of our Sauours owne fact.

It is diſtinct from other feaſtes.

## CHAP. XI.

*Lyſias ſuppoſing with his armie of foureſcore thouſand footemen, & a great band of horſemen to ſubdue Ieruſalem: 6. Iudas with his ſew praying God, and going to fight, an Angel, in forme of an horſemen, goeth before them: 10. ſo they ſetting vpon the enemies kil manie, & the reſt flee. 13. Lyſias perceiuing Gods powre, offereth to procure peace. 22. Wherto the king, agreeeth, writing to him, 27. and to the Iewes. 34. The Romanes alſo write to the Iewes.*

- 1 **B**Vt a litle after: Lyſias the kings procuratour, and coſin,
- 2 and chiefe ouer the affayers, being greatly offended with
- 3 theſe things, that had hapened, † hauing gathered foure ſcore
- 4 thouſand, and al the horſemen, came againſt the Iewes, thin-
- 5 king that taking the citie, he ſhould make it an habitation for
- 6 the Gentiles: † and he ſhould haue the temple to make gayne
- 7 of money, as the reſt of the temples of the Gentiles, and euerie
- 8 yeare the prieſthood to be ſold: † neuer recounting the powre
- 9 of God, but furious in minde, he truſted in the multitude of
- 10 foote men, and thouſandes of horſemen, and in foure ſcore
- 11 elephants. † And he entred into Iurie, and approching to Beth-
- 12 ſura, which was in a narrow place from Ieruſalem the ſpace of
- 13 ſixe furlongs, he expugned that hold. † But as Machabeus, and
- 14 they that were with him, vnderſtood that the holdes were ex-
- 15 pugned, they beſought our Lord with weeping and teares,
- 16 and al the multitude together, :: that he would ſend a good
- 17 Angel to the ſauing of Iſrael. † And Machabeus him ſelf ſitt
- 18 taking weapons, exhorted the reſt together with him, to ad-
- 19 uenture, and to geue ayde to their bretheren. † And when
- 20 they went forth together with prompt corege, at Ieruſalem
- 21 there appeared going before them an horſeman in white clo-
- 22 thing, with armour of gold, ſhaking a ſpeare. † Then al they
- 23 together bleſſed our merciful Lord, and tooke great corege:
- 24 being readie to penetrare not only men, but alſo moſt fierce
- 25 beaſtes, and walles of yron. † They went therefore promptly,
- 26

:: This Lyſias alſo had bene vanquiſhed before, *li. i. c. 4. v. 28.*

:: Knowing that the Patriarches Abrahah, Iſaac, Iacob, likewiſe Moyſes Iouue and manie others were ſingularly aſſiſted by Angells, theſe Machabees in

B b b b b b 3

hauing

their good  
cause prayed  
for Angelical  
helpe, and  
had it: but  
ioyntly vvith  
their ovvne  
endeuour, al-  
though some  
times God ge-  
ueth such vi-  
ctories vvith-  
out coopera-  
tion of men.  
*Exo. 14. 4.*  
*Rg. 19.*

:: *Lysias vvvas  
in dede the  
kings cofin. 7.  
35 but he cal-  
leth him bro-  
ther for ho-  
nour sake.*

hauing an helper from heauen, and our Lord hauing pitie  
vpon them. † And like lyons running violently vpon the eni- 11  
mies, they ouerthrew of them eleuen thousand footmen, and  
of horlemen a thousand six hundred: † and they put to flight 12  
al, & very many of them being wounded scaped a way naked.  
Yea and Lysias him selfe shamefully fleeing escaped. † And be- 13  
cause he was not senselesse recounting vvith him selfe, the di-  
minution made on his side, and vnderstanding the Hebrewes  
to be inuincible, because they rested vpon the helpe of the al-  
mightie God, he sent vnto them: † and promised that he would 16  
consent to al thinges, that are iust, and that he would force the  
king to be their freind. † And Machabeus granted to Lysias re- 15  
questes, in al thinges hauing respect to the commonwealth and  
whatsoever Machabeus wrote to Lysias, concerning the Ie-  
wes, the king granted it. † For there were epistles vvritten to 16  
the Iewes from Lysias, conteyning this tenure: *LYSIAS* to  
the people of the Iewes health. † Iohn and Absalom that 17  
were sent from you, deliuering the vvrytings, requested that  
I would accomlishe those thinges vvich by them were  
signified. † † Therefore whatsoever might be brought to the 18  
king I declared vnto him: and that vvich the matters permit-  
ted I granted. † Iftherfore you kepe fideleterie in the assayres 19  
& henceforward, also wil endeuour to be a cause of doing you  
good. † And concerning the rest, vvord for vvord I haue geuen 20  
commandement both to theise, and to them that are sent of  
me, to commune vvith you. † Fare ye wel. In the yeare an hun- 21  
dred fourtie eight, of the moneth Dioscorus the foure & twen-  
teth day. † But the kings epistle conteyned these thinges: 22  
King Antiochus to Lysias :: his brother, health. † Our father 23  
being translated amongst the goddes, we being vvilling that  
they that are in our kingdome should liue vvithout truble,  
and employ diligence to their owne matters, † we haue heard 24  
that the Iewes consented not to my father to turne to the  
rite of the Greekes, but that they would keepe their owne in-  
stitution, and therefore that they request vs their rites to be  
granted them. † Being therfore desirouse that this nation also  
be quiet, oradyning we haue decreed, that the temple be resto-  
red vnto them, that they might doe according to the custome  
of their ancestours. † Thou shalt do wel therfore if thou send to 26  
them, & geue the right hand, that our pleasure being known  
they may be of good cheere, & looke to their owne commodi-  
ties. † But to the Iewes the kings epistle vvvas in this manner: 27

KING



KING Antiochus to the senate of the Iewes, and to the  
 28 rest of the Iewes health. † If you fare wel, you are so as we  
 29 would: yea our selues also fare wel. † Menelaus came to vs,  
 saying that you would come downe to your countrie men,  
 30 that are with vs. † To them therefore that come and goe, vn-  
 til the thirtieth day of the month Xanthicus, we geue the right  
 31 handes of securitie, † that the Iewes may vse their owne  
 meates, and their ownelawes, as also before: and that none of  
 them by any meanes suffer molestation for these thinges,  
 32 which haue bene done by ignorance. † And we haue sent also  
 33 Menelaus to speake to you. † Fare ye wel. In the yeare an hun-  
 dred fortie eighr, of the moneth Xanthicus the fiftenth day.  
 34 † And the Romans also sent an epistle, which is thus:  
 QVINTVS Memmius, and Titus Manilius legats of the Ro-  
 35 mans, to the people of the Iewes health. † Concerning these  
 thinges which Lysias the kings cosin hath granted you, we also  
 36 haue granted. † But touching the thinges which he thought  
 good to be referred to the king, send ye forth with some bodie,  
 conferring diligently among your selues, that we may decree  
 37 as is conuenient for you: for we goe to Antioch. † And ther-  
 fore make hast to write agayne, that we also may know of  
 38 what minde you are. † Fare ye wel. In the yeare an hundred  
 fourtie eight the fiftenth day of the moneth Xanthicus.

## CHAP. XII.

*Whiles the Iewes haue peace with the king, others stil persecute them. 5. which Iudas reuengeth. 13. and in Caissin maketh great slaughter, and repossesseth in Characa. 19. Tenne thousand of Timothees men are slayne. 20. whom Iudas pursuing killeth manie in Carnion: 34. taketh him, but releaseth him againe: 27. the like in Ephron. 32. Some Iewes are slaine in battel against Gorgias. 38. Iudas and his men are purified, and gathering the dead bodys, finde that some had taken unlawful spoiles. 42. For whose soules he prayeth, and causeth sacrifice to be offered.*

1 **T**HESSE couenants being made, Lysias went forward to  
 the king, and the Iewes gaue themselues to husbandrie.  
 2 † But they that stayed there, :: Timothie & :: Appollonius the  
 sonne of Gennaius, & also Ierom, & Demophon, besides these  
 also Nicanor the gouernor of Cyprus, did not suffer them to  
 3 liue in rest and quietnes. † And the Ioppites committed a cer-  
 taine flagitious fact, which was this: They desired the Iewes  
 with whom they dwelt, to goe into the botes, which they had  
 prepared,

:: An other  
 Timothee was  
 slaine. ch. 10.  
 7 37.  
 :: Also an o-  
 ther Apollo-  
 nius was  
 slaine before.  
 li. 1. c. 3. 7. 11.

prepared, with their wiues & children, as though no secret eni-  
 nities were between them. † Therefore according to the com- 4  
 mon decree of the citie, & they agreeing therto, & because of  
 the peace suspecting nothing: when they were gone forward, 5  
 into the depth, they drowned no lesse then two hundred.  
 † Which crueltie Iudas as he vnderstood to be done vpon the  
 men of his nation, commanded the men that were with him:  
 and inuocating God the iust iudge, † he came against the mur- 6  
 derers of his brethren, & the hauen he set on fire in the night,  
 the botes he burnt, & them that were fled from the fire, he slew  
 with the sword. † And when he had thus done these thinges, he 7  
 departed as to returne againe, and to roote out al the Ioppites.  
 † But when he vnderstood that they also, which were at Iamnia, 8  
 would doe in like maner to the Iewes dwelling with them,  
 † he came vpon the Iamnites also by night, and set the hauen 9  
 on fyre with the shippes, so that the light of the fire appeared  
 at Ierusalem :: two hundred fourtie furlongs of. † When they 10  
 were now departed thence nine furlongs, and made their  
 journey towards Timothee, the Arabians siue thousand men,  
 and siue hundred horsemen ioyned battel with them. † And 11  
 when there was a mightie battel, and by the helpe of God it  
 had succeded prosperously, the rest of the Arabians that were  
 ouercome, besought Iudas that the right hand might be geuen  
 them, promising that they would geue pastures, and profite  
 them, in other thinges. † And Iudas thinking in very deede 12  
 that they might be profitable in manie thinges, promised  
 peace, and right handes being taken, they departed to their ta-  
 bernacles. † And he set also vpon a certaine citie strong with 13  
 bridges, and enuironed with walles, which was inhabited with  
 multitudes of heathen of al sortes, the name wherof is Caspin.  
 † But they that were within, trusting in the firmenes of the 14  
 walles, & the prouision of victuals, dealt the more slackly, with  
 reuiling wordes prouoking Iudas, and blaspheming, and spea-  
 king such thinges as is not lawfull to speake. † But Machabeus 15  
 inuocating the great prince of the world, who without rammes  
 and engines in Iesus time threwe downe Ierico, fiercely assaul-  
 ted the walles. † And the citie being taken by the wil of our 16  
 Lord he made innumerable slaughters, so that the poole adioy-  
 ning of two furlongs in bredth, semed to runne died with  
 blood. † From thence they departed seuen hundred fiftie fur- 17  
 longs, and they came to Characa to those Iewes, that are called  
 :: Tubia-

:: A furlong is  
 about the  
 eigh part of  
 a myle, so this  
 fire vvas sene  
 thirty miles of  
 others count  
 a furlong to  
 conteyne a  
 thousand  
 foote, the fifth  
 part of a myle  
 so it vvas sene  
 48. myles di-  
 stant.

Iosue. 6.

- 18 :: Tubianians: † and in those places they tooke not Timothee, and nothing being done he went backe, hauing left in a  
 19 certaine place a very strong garrison. † But Dositheus, and Sospater, who were captayns with Machabeus, slewe them that were left of Timothee in the hold, ten thousand men.  
 20 † And Machabeus ordayning about him six thousand, and placing them by bandes, went forth against Timothee, who had with him an hundred twenty thousand fooremens, & of horsemen two thousand five hundred. † And the coming of Iudas being knowne, Timothee sent the women and children, and the other baggage before into the fortresse, that is called Carnion: for it was inuincible, and hard to come by, by reason of  
 22 the straites of the places. † And when the first band of Iudas had appeared, feare was stricken into the enemies, by the presence of God, who seeth all things, and they were put to flight one of an other, so that they were rather ouerthrowen of their owne companie, and were weakened with the strokes  
 23 of their owne swordes. † But Iudas was exceeding earnest punishing the prophane men, and he ouerthrewe of them thirtie  
 24 thousand men. † And Timothee him selfe fel into the handes of Dositheus and Sospaters partes, and with manie prayers he besought that he might be let go aliue, because he had parents & brethren of manie of the Iewes, whom it might happen by  
 25 his death to be deceiued. † And when he had geuen his faith that he would restore them according to the appointmēt they  
 26 let him goe without harme, for the safetie of their brethren. † And Iudas came backe from Carnion, hauing slayne twentie  
 27 five thousand. † After the flight and slaughter of these, he moued his armie to Ephron a strong citie, wherein a multitude dwelt of diuerse nations: & strong young men standing before the walles resisted manfully, & in this were manie engins, and  
 28 prouision of dartes. † But when they had inuocated the Almighty, who with his power breaketh the forces of the enemies, they tooke the citie: and of them that were within they  
 29 ouerthrew twentie five thousand. † From thence they departed to a citie of the Scythians, which was distant from Ierusalem six hundred furlongs. † But those Iewes that were  
 30 with the Scythopolitans testifying that they were vsed curiously of them, euen in the times of miserie that they dealt  
 31 modestly with them: † geuing them thanks, and exhorting them also thence forward to be fauourable toward their stock,

C c c c c

they

:: *Tubiani*, or *Tubiani*, signifie religiously good, it is probable that these were the *Assideans*. li. 1. c. 2. v. 42. c. 7. v. 13.

∴ Iudas had the victorie twice before against this Gorgias. *li. i. c. 4. v. 1. li. 2. c. 10. v. 14.*

they came to Ierusalem the solemne day of the weekes approaching. † And after Pentecost they went against ∴ Gorgias the 32  
gouernour of Idumea. † And he went forth with footemen 33  
three thousand, and horsemen foure hundred. † Who buck- 34  
ling together, it chanced few of the Iewes to be slayne. † But 35  
Dositheus one of the Bacenors an horseman, a valiant man,  
held Gorgias: and wheras he would haue taken him aliue, a  
certayne horseman of the Thracians came vpon him, and cut  
of his shoulder: and so Gorgias escaped into Maresa. † But 36  
they that were with Eldrin, fighting long, and being wearied,  
Iudas inuocated our Lord to be their helper, and caprayne of  
the battel: † beginning in his countrey language, and with 37  
hymmes raising a crie, draue Gorgias souldiards into flight.  
† And Iudas hauing gathered an armie came into the citie 38  
Odollam: & when the seuenth day came on, being purifyed  
according to the custome, they kept the Sabbath in the same  
place. † And the day folowing Iudas came with his companie, 39  
to take away the bodies of them that were ouerthrowen, and  
with their kinsmen to lay them in the sepulchers of their fa-  
thers. † And they found vnder the coates of the slayne some 40  
of the donaries of the idols, that were in Iamnia, from which  
the lawe forbiddeth the Iewes: therefore it was made playne  
to al, that for that cause they were slayne. † Al therefore blessed 41  
the iust iudgement of our Lord, who had made manifest the  
hidden thinges. † And so turning to prayers, they besought 42  
him, that the same offence, which was committed, might be  
forgotten. But the most valient Iudas exhorted the people to  
keepe themselues without sinne, seing before their eyes what  
was done, because of the sinnes of them that were ouer-  
throwen. † And ∴ making a gathering, he sent twelue thou- 43  
sand drachmes of siluer to Ierusalem for sacrifice to be offered  
for sinne, wel and religiously thinking of the resurrection.  
(† for vnles he hoped that they that were slaine, should rise 44  
again, it should seeme superfluous, and vaine to pray for the  
dead) † And because he considered that they, which had taken 45  
their sleepe ∴ with godlines, had very good grace layd vp for  
them. † ∴ It is therfore ∴ a holie, and healthful cogitation to 46  
pray for the dead, that they may be loosed from sinnes. \*

∴ It was com-  
manded. *Dent.*  
7. 7. 25. not to  
couet nor take  
aniething per-  
reyning to i-  
dols, but to  
destroy al. See  
this sinne pun-  
ished. *Iosue. 7.*  
*1. Reg. 15. Cc.*  
∴ Vnles it had  
bene the do-  
ctrine & pra-  
ctise of the  
Church to  
pray for the  
dead, Iudas  
could neuer  
haue thought  
of anie such  
matter.  
∴ It is only  
profitable for  
those that dye  
penitent.

\* *li. i. c.*  
*6. v. 18.*

#### ANNOTATIONS. ·CHAP. XII.

This text is  
clere for pray-  
ing for the  
dead.

46 *It is a holie and healthful cogitation to pray for the dead.* The Catholique be-  
leeffe, doctrine, and practise of praying for the dead, is so euidently confirmed  
by this

by this place, that our aduersaries haue no better shift to auoide the same, then by denying these bookes to be Canonical Scripture. VVhich being authentically proued, it may here suffice to adde that albeit the Greke text (as in other innumerable places) differeth from the Latin, yet it is no lesse clere for this doctrine. VVhich in English is thus: *v. 45. Regarding (or considering) that grace is layde vp for them that sleepe (or dye) in pietie: to witte in true faith and repentance; in the next verse (46) inferreth thus: Vpon he (Iudas Machabeus) made reconciliation (or expiation) for the dead, that they might be deliuered (or loosed) from their sinne, that is, from punishment for sinne.*

Likevvise the Greke.

Omitting therefore multitude of other proofes, vve vvill here only cite two great Doctōrs, who with others teach that the denial of this particular point of religion is a condemned heresie. S. Augustin in *de Heresib. lib. 53.* noteth this for a special heresie, saying: Aetians are named of one Aetius, vvho being a priest, and taking it greuously that he could not be ordained a Bishop, falling into the heresie of the Arrians, added some proper doctrines of his owne, saying: *that we ought not to pray, nor offer sacrifice for the dead* Likevvise S. Bernard, *ser. 66 in Cantica*: in plaine termes saith they are heretikes, vvhich belene not that there is purgatorie fire after death, but that the soule departing from the bodie, goeth forth vvith either to rest or to damnation. Let them then (saith he) aske of him vvho saide: There is some sinne that shal not be forgiven, neither in this vvorld, nor in the future: why he sayd this, if there remaine no remission, and purgation of sinne in the future vvorld? He therefore aduiseeth al to bevvare of such seducers, saying: See the detraisters, see the dogges. They deride vs, because vve baptize infants: for that vve pray for the dead.

Denial of this doctrine is heresie.

It is also most vvorthie of consideration, that Iudas Machabeus, (vvho did this charitable act for his souldiars slaine in the holie vvarrs) vvvas the High priest, or chief Bishop of the Church at that time, and defender of true faith and Religion. Finally vve may also obserue that he did not anie new thing, but practised the vsual custome of the vvhole Church. For so it appeareth by their sette forme of Office for the dead, called *HACHABAH*, that is, *Rest*, or prayer for rest, in their booke *MAHZOR*, translated and set forth by Bishop Genebrard, in the yeare of our Lord. 1569. VVhere are these expresse supplications. *Requiescat anima istius in cubili suo: taceat in pace: dormiat in pace.* His (or her) soule rest in his bed: lye, and slepe in peace. Againe, *Re Angelis de pace come forth to mete him.* And that the Iewes this day vse to pray for the dead, is a clere thing, and confessed by Protestantes, namely Munsterus, and Fagius in their Annotations vpon the 14. of *Deut.* and M. VVhitaker, in his first booke against F. Durcus. Iewes.

Iudas vvvas high priest when he caused prayers and sacrifice to be offered for the dead. It vvvas the general practise of the Church. And is yet obserued by the Iewes.

### CHAP. XIII.

*Menelaus a fugitive Iewe is put to death. 9. Antiochus vvith his great armie is defeated twice, vvith losse of manie men. 23. Philippe rebelling, peace is renewed. 24. And Iudas is made Lord of Ptolemais.*

- 1 **I**N the yeare an hundred fourtie nine Iudas vnderstood, :: In the first that Antiochus Eupator came vvith a multitude agaynst booke, *ch. 6 v.*  
2 Iurie, † and vvith him Lysias the procuratour, and cheefe ouer 30 the number of this armie  
the affayres hauing vvith him of footemen :: an hundred tenne differeth from  
thousand, & of horsemen fve thousand, & elephants twentie the number

here recorded,  
the cause is for  
that some-  
times those  
only are coun-  
ted vvhich  
were perman-  
ent, some-  
times others  
are also coun-  
ted vvhich  
came vn-  
certainly.  
The like diffi-  
culties of dif-  
ferences oc-  
curre often in  
the bookes of  
kinges and Pa-  
ralipomenon.

two, chariots with hookes three hundred. † And Menelaus ;  
also ioyned him selfe with them: and with much deceite be-  
sought Antiochus, not for the weale of his contrie, but hoping  
that he should be appoynted to the principallitie. † But the 4  
king of kinges stirred vp Antiochus mind against the sinner, &  
Lyfias suggesting that he was the cause of al the euils, he com-  
manded (as the custome is with them) that being apprehended  
he should be killed in the same place. † And there was in the 5  
same place a tower of fiftie cubites, hauing an heape of ashes on  
euerie side: this had a prospect steepe downe. † From thence 6  
he commanded the sacrilegious person to be throwne downe  
into the ashes, al thrusting him forward to death. † And by 7  
such law it chanced the transgressour of the law to dye: & Me-  
nelaus not to be put into the earth. † And in deede very iustly, 8  
because he committed manie offences toward the altar of God,  
the fyre and ashes wherof was holie: himself was condemned  
into the death of ashes. † But the king furiously in mind, came 9  
to shew himselfe worse to the Iewes then his father. † Which 10  
thinges when Iudas vnderstood, he commanded the people that  
day and night they should inuocate our Lord, that as alwayes  
now also he would helpe them: † as who were asfayed to be 11  
deprived of the law, & their countrie, & the holie temple: and  
that he would not suffer the people that had of late taken breath  
a litle while, to be againe subdued to the blasphemous nations.  
† Altherfore doing it together, and crauynig mercie of our 12  
Lord with weeping & fastinges, being prostrate for three dayes  
continually, Iudas exhorted them to prepare them selues. † But 13  
he with the ancients consulted, before the king should bring  
his armie to Iurie, and winne the citie, to goe out, and to com-  
mitte the euent of the thing to the iudgement of our Lord.  
† Committing therfore the power and charge of al to God, 14  
the creatour of the world, and hauing exhorted his companie  
to fight manfully, and to stand euen to death for the lawes, the  
temple, the citie, their countrie, and citizens: he placed his  
armie about Modin. † And hauing geuen a signe to his com- 15  
panie of :: the victorie of God, with most valient yong men  
piked out, by night setting vpon the kings court, in the campe  
he slew foure thousand men, and the greatest of the elephants,  
with them that had bene placed thereupon, † and he filled the 16  
campe of the enemies with exceeding feare and perturbation,  
and the thinges being prosperously atcheiued, they departed.  
† And

:: The watch  
word this  
night was:  
The victorie of  
God.

17 † And this was done when the day appeared, the protection  
 18 of our Lord helping him. † But the king hauing taken a taste  
 of the hardines of the Iewes, attempted the difficultie of the  
 19 places by policie: † and he moued his campe to Bethsura,  
 which was a strong hold of the Iewes: but he was put to flight,  
 20 he fel, he was diminished. † And to them that were within  
 21 Iudas sent neccssaries. † But one Rhodocus of the Iewes armie  
 vttered the secretes to the enemies, who being sought for was  
 22 apprehended, and shut vp. † Againe the king had talke with  
 them that were in Bethsura: he gaue the right hand: he tooke  
 23 it: he went away. † He ioyned batel with Iudas, he was over-  
 come. And as he vnderstood that Phillippe rebelled at An-  
 tioch, who was left ouer the affayres, dismayed in mynde in-  
 treating the Iewes, and yelding vnto them, he sweareth con-  
 cerning al thinges that seemed reason, & being reconciled he  
 24 offered sacrifice, honoured the temple, and gaue hosts. † He  
 embraced Machabeus, & made him gouernor & prince from  
 25 Ptolemais euen to the Gerrenians. † But after, as he came to  
 Ptolemais the Ptolemaians tooke greuously the couenant of  
 amitie, being offended lest perhaps they would breake their  
 26 league. † Then Lysias went vp to the iudgement seare, and  
 declared the reason, and appeased the people, and returned to  
 Antioch: and in this maner the kings iorney and returne  
 proceeded.\*

\* li. v. c.  
 7. 7. 1.

## CHAP. XIII.

*Demetrius hauing taken certaine holdes from Antiochus, 3. Alcimus lately  
 deposed from the office of high priest, 6. accuseth good men of disloyaltie, 11.  
 others also incense Demetrius. 12. Whereupon Nicanor being sent into Iurie,  
 maketh Alcimus againe highpriest: 18. hath peace with Iudas, conuer-  
 sing with him most familiarly. 26. But by Alcimus suggestion, seeketh to  
 deliuer him into the kings handes: 30. otherwise threatneth to prophane  
 the temple. 34. The priestes pray God to protectt them. 37. Razias being ac-  
 cused, and pursued, 41. in extreme distresse killeth himself with mervelous  
 corage of spirite.*

Y

1 **B**V T after the space of three yeares Iudas vnderstood, and  
 they that were with him, that Demetrius the sonne of Se-  
 leucus with a strong multitude, and with shippes was come vp  
 2 by the port of Tripolis to comodious places, † and held the  
 3 countries against Antiochus, and his gouernor Lysias. † And  
 one :: Alcimus that had bene highpriest, but voluntarily was

†: Alcimus  
 was of Aarons  
 stock. li. i. c. 7.  
 7. 14. but for  
 this apostasie  
 here men-  
 tioned was vnca-  
 pable of high

Cccccc 3

contami-

priesthood, & so Matthatias was ordayned being of the same progenie and most sincere in religion.

:: This description of the Asideans made by their malicious enemy in calumnious and odious termes, sheweth vvel their singular zeale, & sinceritie in promoting Gods seruice. And so their aduersaries malignant accusations more against them then al others, is a plaine testimonie of their more rare and more singular vertues.

:: Apostates and politikes make their gayne by spoyling the faithful.

contaminated in the time of the confusion, considering that there was safteie for him by no means, nor accesse to the altar, † came to king Demetrius in the yeare an hundred fiftie, offering him a crowne of gold, & a palme, & besides these, \* Talloes, which seemed to be of the temple. And that same day in deece he held his peace. † But hauing gotten a commodious time for his madnes, being called of Demetrius to counsel, and asked on what thing and counsels the Iewes rested, he answered: † They of the Iewes that are called :: Asidians, of whom Iudas Machabeus is captaine, nourish battels, and moue seditions, neither doe they suffer the realme to be quiet. † For I also being defrawded of my ancestours glorie (I meane of the high priesthood) am come hither: † principally in deece keping fidelitie to the kings commodities, but secondly also providing for my citizens, forby their naughtines al our stocke is not a little vexed. † But al these thinges being knowen, o king, prouide I pray thee, both for the countrie, & for our stocke according to thy humanitie published to al men. † For as long as Iudas is aliue, it is vnpossible that there be peace to the affayres. † And such thinges being sayd of him, the other freinds also behauing them selues as enemies against Iudas, incensed Demetrius. \* † Who forthwith sent Nicanor, chiefe ouer the elephants captaine into Iurie: † geuing him commission, that he should take Iudas himselfe: but them that were with him, he should disperse, & make Alcimus the high priest of the greatest temple. † Then the nations, which had fled from Iudas out of Iurie, ioyned them selues by troupes with Nicanor, :: esteeming the miseries, and calamities of the Iewes the prosperities of their owne affayres. † The Iewes therfore hauing heard of Nicanors coming, & the assemblie of the nations, being sprinkled with earth besought him, that ordayned his people to kepe them for ever, and that protecteth his portion by euident signes. † And the captaine commanding forthwith they remoued from thence, and they came together to the castel of Dessau. † And Simon the brother of Iudas had ioyned battel with Nicanor: but he was made afrayd with the sodaine coming of the aduersaries. † Ncuertheles Nicanor hearing the manlines of Iudas companions, and greatnes of courege, that they had for the conflicts of their countrie, was afrayde to make tryall by bloud. † Wherefore he sent Posidonius, and Theodotius, & Mathias before to geue and take the right handes. † And

\* a golden bonnet.

\* li. i. c. 7. v. 26.

2

when



- When there was long consultation of these things, and the  
 captaine himself had moued it to the multitude, there was  
 21 one sentence of them al to accord vnto amitie. † Therefore they  
 appointed a day, wherein they might secretly deale among them  
 selues, and seates were brought forth and sette for euery one.  
 22 † But Iudas commanded armed men to be in places conuenient,  
 lest perhaps some mischefe might sodainly arise from the ene-  
 23 mies: & they made agreeable communication. † Nicanor abode  
 at Ierusalem, and did nothing vniustly, and the flockes of the  
 multitudes, that had bene gathered together, he diminished.  
 34 † And he esteemed Iudas alwayes deare from the hart, and  
 25 he was inclined to the man. † And he desired him to marrie a  
 wife, and to beget children. He made a marriage, he liued  
 26 quietly, and they liued in common. † But Alcimus seeing  
 their charitie one to wardes an other, and the couenantes,  
 came to Demetrius, and sayd that Nicanor assented to for-  
 raime matters, and that he ment to make Iudas being a tray-  
 27 tour to the kingdom, his successour. † Therefore the king  
 being exasperated with this mans most wicked criminations,  
 wrote to Nicanor, saying, that he in deede was greatly dis-  
 pleased for the couenant of their amitie: neuertheles that  
 he commanded him to send Machabeus quickly prisoner  
 28 to Antioch. † Which things being known Nicanor was  
 amased, and tooke it greuouly, if he should vndoe those  
 things which they had couenanted, being nothing hurt of  
 29 the man. † But :: because he could not resist the king, he ob-  
 serued oportunitie wherby to accomplish the cominande-  
 30 ment. † But Machabeus seeing that Nicanor dealt with him  
 more austerely, and that he exhibited his accustomed meeting  
 more sternely, vnderstanding this austeritie not to be of good,  
 a few of his companie gathered together, he hid him self from  
 31 Nicanor. † Which when he vnderstood that he was stoutly  
 preuented of the man, he came to the most great & most holie  
 temple: and the priestes offering the accustomed hostes, he  
 32 commanded the man to be deliuered vnto him. † Who :: say-  
 ing with an oath, that they knew not where he was, that was  
 33 demanded, stretching out his hand to the temple, † he sware,  
 saying: Vnles you wil deliuer Iudas prisoner vnto me, I wil  
 beate downe this temple of God to the flat ground, and wil  
 digge downe the altar, and this temple I wil consecrate to :: Li-  
 34 ber pater. † And when he had sayd these things, he departed.

Bur

:: Nicanor a  
 right worldlie  
 politike, a fi-  
 gure of Pilate  
 and of such  
 temporizing  
 Iudges, coun-  
 sellers, and  
 courtiers, as  
 lacke zeale in  
 religion.

:: They knew  
 not precisely  
 vvhether Iudas  
 was, neither  
 would they  
 search for him  
 to deliuer him  
 to the perse-  
 cutor.

:: Bacchus cal-  
 led also Liber,

and by manie other names, feared by infidels to be author and god of wine. And therefore drunksards dedicate feastes & temples to him.

S. Augustin  
epist. 61. ad  
Dulcitium & l.  
2. c. 23. ad epist.  
2. Gaud. discul-  
sing this fact;  
saith the holie  
scripture doth  
tel it, not  
praise it. As  
to be admired  
not to be imi-  
rated, & that  
either it was  
not well done  
by him, or at  
least is not  
conuenient in  
this time of  
grace.

But the priestes stretching forth their hands vnto heauen, inuocated him that was alwayes the defender of their nation, saying thus: † Thou ô Lord of al, which lackest nothing, wouldest a temple of thy habitation to be made amongst vs. † And now ô Lord holie of al holies, preserue for euer this house impolluted, which of late hath bene clesed. † And Razias one of the ancients of Ierusalem, was accused to Nicanor, a man that was a louer of the citie, and wel reported of, who for his affection was called father of the Iewes. † This man long time kept the purpose of continencie in Iudaisme, and content to geue his bodie and life for perseuerance. † But Nicanor willing to manifest the hatred that he had against the Iewes, sent siue hundred souldiats to take him. † for he thought if he had intrapped him, that he should doe the Iewes verie great hurt. † But the multitudes coueting to rush into his house, and to broake open the gate, & to set fyre therto, when he was in taking, he strooke himselfe with a sword: † choosing to dye nobly rather then to be made subiect to sinners, and against his noble birth to suffer vnworthe iniuries. † But wheras for hast he had not made the wound with a sure stroke, and the multitudes brake in within the dores, running backe boldly to the wal, he threwe downe him selfe manfully headlong vnto the multitudes: † who quickly geuing place to his fall he fel vpon his necke. † And when he had breathed, intensified in minde he arose: and when his blood ranne with a great streame, & he was wounded with most greuous wounds, running he passed through the multitude: † and standing vpon a certaine steepe rocke, & now being become without blood, grying his bowels, with both handes he cast them vpon multitudes, inuocating the dominatour of life and spirit, that he would restore these to him againe: & so he departed this life. \*

\* li. i.  
7. v. j

#### CHAP. XV.

*Nicanor intending to assault Iudas on the sabbath day, 5. blasphemeth most proudly. 7. Iudas with al confidence in God erregeth his men. 11. confirming them with the relation of a vision in slepe. 21. So he with feruent prayer, the enemy trusting his owne strengith, ioyneth battel. 27. and killeth thirtie siue thousand, and Nicanor amongst the rest. Whose head, and hand cut off with the shoulder are hanged vp in Ierusalem: 33. his tongue geuen to the birdes, and a festiual day obserued. 38. And herewith the Author (of this second booke) concludeth the whole historie.*

B V T

- B**UT Nicanor as he vnderstood that Iudas was in the places of Samaria, he purposed with al violence to ioine batel :: the day of the Sabbath: † But the Iewes that of necessity folowed him, saying do not so fearcely and barbaroufely, but geue honour to the day of the sanctification, and honour him that beholdeth al thinges: † that vnhappy man asked if there were a powre in heauen, that commanded the sabbath day to be kept. † And they answering: There is the living Lord himself in heauen, the potent, that commanded the seuenth day to be kept. † But he sayd: And :: I am potent vpon the earth, that commanded armes to be taken, and the kings sayres to be accomplished. Neuertheles he obteyned not to accomplish his counsel. † And Nicanor in dede puffed vp with exceeding pride, had thought to haue set vp a common victorious memorie of Iudas. † But Machabeus alwayes trusted with al hope that there would come ayde from God to them. † And exhorted his companie, that they should not feare at the coming of the nations, but should haue in minde the aydes geuen vnto them from heauen, and now should hope that they should haue the victorie from the Almightye. † And speaking vnto them out of the law, and the Prophetes, admonishing them also of the conflictes, that they had made before, he made them the more prompt: † and so their hartes being encoreged, withal he shewed the fraude of the Gentils, and their breaking of oathes. † And he armed euerie one of them, not with fensle of buckler and speare, but with very good words, & exhortations, :: declaring a dreame worthy to be credited, wherby he reioyced them al. † And the vision was in this maner: Onias who had bene the highpriest, a good and benigne man, reuerent to behold, modest of maners, and comelic of speach, and who from a childe was exercised in vertues, that he stretching forth the handes, prayed for al the people of the Iewes. † After this thar there appeared also another man meruelous for age, and glorie, and for the port of great dignitie about him. † And that Onias answering sayd: This is a louer of his bretheren, & of the people of Israel: this is he that prayeth much for the people, & for the whole citie, Ieremie the Prophete of God. † And that Ieremie put forth his righthand, and :: gaue vnto Iudas a sword of gold, saying: Take the holie sword a gift from God, wherewith thou shalt ouerthrow the aduersaries of my people Israel. † Being

D d d d d

exhorted

:: Prophane  
men make  
their aduantage of religious mens  
good conscience, but Iudas rightly intrusted in this  
case defended his iust cause also in the  
sabbath. *h. 1. c. 3. v. 40.*  
:: O Luciferian blasphemie!

:: This dreame was from God as the effect shewed. And Iudas knew also that it so was by internal inspiration, as Ioseph. *Mat. 1. v. 20.* was assured of his dreames.

:: Ieremie (*ch. 38. v. 17.*) perswaded the king of Iuda to yeld himself

with the citie  
and people to  
the Chaldees,  
and not to re-  
sist. But now  
he deliuereth a  
sword to Iu-  
das, exhorting  
him to fight  
according to  
Gods will in  
diuers cases,  
and times, for  
there is a time of  
warre, and a  
time of peace.  
Eccle. 3. 1. 8.  
:: Gods ho-  
nour, & holie  
things are  
first and prin-  
cipally to be  
respected, be-  
fore vvordlie  
freindes,  
though they  
also must be  
regarded in  
due order and  
place.

exhorted therefore with the wordes of Iudas exceding good,  
by which the coreges might be stured vp, and the hartes of  
the youngmen strenghtned, they resolved to fight, and to en-  
countre manfully, that manhood might decide the matter, be-  
cause the holie citie, and the temple were in danger. † :: For  
these was lesse care for their wiues, and children, and also for  
their bretheren, and kinsmen: but the greatest and principal  
feare was for the holines of the temple. † And they also that  
were in the citie, tooke no litle care for them that were to  
ioyne battel. † And when they did al hope that iudgement  
would be geuen, and the enemies were present, and the armie  
was set in aray, the beastes & horsemen disposed in conuenient  
place. † Machabeus considering the coming of the multitude,  
and the varietie of the prouision of armour, and the fiercenes  
of the beastes, stretching forth his handes vnto heauen, he  
inuoated our Lord, that worketh wonders, who not accord-  
ing to the might of armes, but according as it pleaseth him,  
geueth victorie to the worthis. † And he layd inuocating in  
this manner, Thou Lord which didst send thyne Angel in the  
time of Ezechias king of Iuda, and didst kil an hundred eigh-  
tie thousand of the campe of Sennacharib: † & now o Domi-  
nour of the heauens, send thy good Angel before vs, in feare  
and trembling of the greatnes of thyne arme, † that they may  
be afraide, which with blasphemie come against thyne holie  
people. And he in dede ended his prayer thus. † But Nicanor,  
and they that were with him, with trumpets & songues came  
nere. † But Iudas, and they that were with him, inuocating  
God, by prayers, ioyned battel: † with the hand in dede figh-  
ting, but in their hartes praying to our Lord, they ouerthrew  
no lesse then fiftie and thirtie thousand, being greatly delighted  
with the presence of God. † And when they had ceased, and  
returned with joy, they vnderstood that Nicanor was slaine,  
for al his armour. † A shout therefore being made, and a great  
crie, they blessed the Almighty Lord in their countrie lan-  
guage. † And Iudas, who by al meanes was in bodie and mind  
readie to dye for his citizens, commanded that Nicanors head,  
and hand with the shoulder being cut of, should be caried to  
Ierusalem. † Whither when he was come, hauing called his  
countymen, and the Priestes to the altar, he sent also for them  
that were in the castel, † And shewing them the head of  
Nicanor, & the wicked hand, which he stretching forth against  
the

4. RES.  
19.

33 holie house of almightie God, had mightely bragged. † The  
 tongue also of impious Nicanor being cut out, he commanded  
 to be geuen pecemeale to the birdes : and the hand of the  
 34 furious man to be hanged vp against the temple. † Altherfore  
 blessed the Lord of heauen, saying : Blessed be he, that hath  
 35 kept his place vndefiled. † And he hung vp Nicanors head in  
 the toppes of the castel, that it might be an euident, & manifest  
 36 signe of the helpe of God. † Therfore al by common counsell  
 decreed, by no meanes to let passe this day without solemnitie:  
 37 † but to kepe the solemnitie the thirteenth day of the moneth  
 Adar, which is called in the Syrian language, the day before  
 Mardocheus day. \*

¶ 1. c. 8.  
 ¶ 1. c. 9.

f

38 These thinges therefore being done concerning Nicanor,  
 & from that time the citie being possessed of the Hebrewes,  
 39 I also in these wil make an end of speaking. † And if wel, and  
 as is competent for a storie that my self also would: but  
 40 so worthely it resteth to be pardoned me. † For as to drinke  
 alwayes wine, or alwayes water is hurtful, but to vse now one  
 now an other is delectable : so to the readers, if the speech be  
 alwayes exact, it wil not be gratful. Here therefore it shal be  
 ended.

¶ More being  
 vvritten in the  
 first booke,  
 this auctor  
 maketh one  
 conclusion of  
 al, because o-  
 ther persecu-  
 ters being also  
 ouercome the  
 land was  
 againe caulme  
 after stormes,

## ANNOTATIONS. CHAP. XV.

12. *Onias prayed for al the people.* And. 1. 14. *Jeremie prayeth for the people.* ]  
 As against prayer of the faithfull for the dead: Ch. 12. so against prayer of  
 Sainctes for the militant Church. Protestants haue no better enation, when  
 they are pressed with these examples, then by denying the auctoritie of the  
 Bookes. For seeing the Prophet Jeremie, and the Highpriest Onias, being in  
*limbo patrum* (no holie soules ascending into heauen before Christ) did pray  
 for the vvhole people of the Iewes, it is also certaine that they, and other  
 Sainctes in glorie, do of their excellent charitie pray for those that are in this  
 mortall life. Yet neither do vve Catholiques vse this place, as though vve had  
 no other to alleage, for vve shew the same doctrine, by other holie Scriptures,  
*Gen. 48. Exo. 32. Iose. 15. Luc. 16. 2. Petri 1. Apoc. 5. 6. 8.* and others: neither must  
 vve omite these bookes, because our aduersaries denie them, seeing the Ierned  
 Doctores, and holie Fathers confirme the same doctrine by those Scriptures.  
 Among others ancient Otigen. *tomo 18. in Ioan.* sayth, it appeareth that Sainctes  
 departed from this life haue care of the people, as it is vvritten (sayth he) in the  
 Actes of the Machabees, inanie yeares after the death of Jeremie: *this is Jeremie*  
*the prophet of God, who prayeth much for the people.* Likervvise S. Bernard. *Ser. 3. vigil.*  
*Natur. Domini.* & *Ser. 11. againe Ser. 76. in Cantica,* admonisheth that a good res-  
 ligious man is like to this *Onias*: who prayeth to God for al the people.

Prayer of  
 Sainctes is  
 evidently pro-  
 ued by this  
 place.

It is also pro-  
 ued by manie  
 other holie  
 Scriptures.

Neither is this  
 place to be o-  
 mitted.

39. *If not so worthely.* ] He demandeth not pardon, as though he suspected  
 any error in his doctrine or in the history, but of his vnpolished stile in vvriting. this booke  
 As S. Paul sayth that himself was rude in speech, yet not in knowlege 2. Cor. 11. 3. 6. asketh pardon  
 But we, who by Gods great goodnes haue passed now to the end of this En-

for his stile,  
 glith

not for the doctrine nor historie. But the authors of these Annotations craue pardon for al defects.

glishe old Testament iustly fearing, that we haue not worthely discharged so great a worke: and in no wise presuming that we haue auoided al errors, as wel of doctrine as historie: much more we acknowledge that our stile is rude and vnpolished. And therefore we necessarily, and with al humilitie craue pardon of God, and al his glorious Sainctes. Likewise of the Church militant, and particularly of you right welbeloued English readers; to vvhom as at the beginning yve directed these oure endeauours: so to you yve offer the rest of our laboures, euen to the end of our liues: in our B. Sauour Iesus Christ, to vvhom be al praise and glorie. Amen.

## THE CONTINUANCE OF THE CHVRCH, AND RELIGION IN THE SIXTH AGE:

from the captiuitie in Babylon to the coming of our  
Sauour, nere the space of 640. yeares.

Gods true Seruice hath alwayes continued in the visible Church.

**SUCH** is the providence of Almighty God, that not obscurely, or at some times only, but manifestly, and without intermission his Diuine Maiestie is acknowledged, his name glorified, his Religion professed, and his preceptes obserued by a visible knowne Church, from the beginning of the world to the end thereof, as we haue already shewed in the other five ages; and shal no lesse clerly declare the same in this sixth. For albeit the peculiar people of God were for their sinnes caried forth of their countrie, and held captiues in Babylon senantie yeares, and after their redaction were subiect to strangers ruling ouer them, and sometimes extremely afflicted with persecution, yet they stil perseuered in the same sayth and religion, had succession of Priestes, and of one Highpriest, with conseruation also of the royal line of Dauid, euen to Christ our eternal King and Priest.

Faith in one God is the ground of al religion.

First therefore concerning Articles of sayth and religion, the beleefe in one God was so generally confessed by the whole Iewish nation, that their Priestes and Prophetes did vse it for a principle, in confirmation of other pointes, as wel doctринаl as moral. So Malachie teaching that our neighbour is to be beloued, God to be serued, and his lawes to be kept: Is there not one Father of vs al (sayth he. ch. 2. v. 10.) Hath not one God created vs? Why then doth euerie one of vs despise his brother, violating the couenant of our fathers? More expressly Ieremie in his Epistle (Baruc. 6.) sheweth the vanitie and absurditie of manie goddes: exhorting the people to serue the one omnipotent God, saying to him sincerely in their hartes; (v. 5.) Thou oughtest to be adored o Lord. Likewise, when the Magicians of Chaldea ascribed the knowlege of dreames to false goddes, Daniel with the other three children (ch. 2. v. 18) prayed the God of heauen: and the mystetie was reueled to Daniel. and he declared and expounded the kings dreame. Who therupon confessed to Daniel (v. 47.) In very dede your God is the God of goddes, and Lord of kinges.

The

*The same three children ( Daniel. 3. ) were cast into the burning furnace, and Daniel into the lions denne ( ch. 6. & 14. ) readie to dye for their sayth in one God. For this sayth also Mardocheus, as is written in the booke of Esther, was persecuted, and he wish al the people were in extreme danger. And the auctor of the booke of wisdom teacheth that one God is knowne by consideration of his creatures: Al men are vaine ( sayth he, ch. 13. v. 1. ) that by thinges sene, vnderstand not him that is: neither attending to the workes agnife who was the workman. So the auctor of Ecclesiasticus ch. 1. v. 8. professeth: There is one most high Creator omnipotent, and mightie king, and to be feared exceedingly, sitting vpon the throne, the God of Dominion.*

*As for the high Myserie of three Diuine Persons in one God not so commonly reueled in the old testament, yet was it knowne and in some sorte uttered: As Aggeus 2. v. 5. & 6. I am with you, sayth the Lord of hostes, the word that I did couenant with you: when you came out of the land of Egypt: and my Spirit shall be in the middes of you. Where, by the Lord of hostes, is commonly vnderstood God the Father; by his Spirit, God the Holie Ghost; and the word may signifie God the Sonne: of whose Incarnation the Prophete playnly speaketh in the next verses. For in this consisteth the couenant between God and his people, that they should kepe his word of precepts and commandments expressed in the law: and he would send them the word, his onlie Sonne the Second Diuine Person to redeme mankind. Again the same three Persons seme to be distinguished in diuers places, God the Father is described according to mans smal capacitie, Daniel. 7. v. 9. thus: Thrones were sette, and the ANCIENT OF DAYES sate: his vesture white as snow, and the heares of his head as cleane wool, his throne flames of fire, his wheelles fire kindled. He is called Ancient of dayes, not only because he is eternal, for so are the other two Diuine Persons, but this terme is attributed to the Father, because in order he is the beginning, from whom the other two Persons proceede [ The Sonne by generation, the Holie Ghost from the Father and the Sonne by procession. ] To God the sonne the same Prophet Daniel prayeth: ch. 9. v. 17. saying: Now therfore heare o our God, the petition of thy seruant, and his prayers: and shew thy face vpon thy Sanctuarie which is desert, for thine owne sake: that is, for thine owne merites: which can only be vnderstood of that Diuine Person, which is incarnate. Zacharie, 12. v. 10. God speaking by the prophet sayth: I wil powre out vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of grace and of prayers, which may easily be vnderstood to be the promise of the B. Trinitie: but that which immediatly followeth: and they shall looke towards me, whom they*

D d d d d 3

perced,

The B. Trinitie reueled to some and uttered obscurely in the old testament.

Distinction of Persons in one God.

The Father.

The Sonne.

peared, can only be spoken by the second Diuine Person, who only is incarnate, and was peared in his Passion. In the booke of wisdom is much written of wisdom increated, a terme appropriated to God the Sonne. especially ch. 2. 7. 8. 9. and 10. The like in Ecclesiasticus. ch. 1. 4. 24. And ch. 51. v. 14. is distinct mention of the Father & the Sonne, I haue inuocated (sayth the auctor, or anie saythful soule) our Lord, the Father of my Lord. There is likewise particular mention of the Holie Ghost in some places. As 2. Esd. 9. v. 20. Thou gauest them the good Spirite, which should teach them. for the office of internal teaching is appropriated to the Holie Ghost. Ioan. 14. v. 17. and 16. v. 13. The Spirite of truth, and he shal reach you al truth. Ezech. 36. v. 27. I wil put my Spirite in the middes of you, and wil make that you walke in my precepts. Zach. 7. v. 12. The wordes which the Lord sent in HIS SPIRITE, by the hand of the former Prophetes. Sapient. 1. v. 5. The Holie Ghost of discipline wil flye from him that feaneth. Ecclesiasticus 1. v. 9. He created herin the Holie Ghost. 24. v. 29. They that eate ME, shal yet hunger, and they that drinke ME, shal yet thirst. Where God calleth the Holie Ghost (which is receiued by grace) himselfe. Because al three Diuine Persons are one God. And that there be manie Diuine Persons in God, who is one in substance, is sufficiently signified by al those holie Scriptures, where God is called by the name Elohim, in the plural number; especially seing this name hath also the singular number, Eloha. As Iob. 12. v. 4. & 36. v. 2. Daniel. 2. v. 28. Habacuc. 1. v. 11. & 3. v. 3. which last place semeth most painly to speake of the Sonne of God, ELOHA MITHEMAN I A V O. God wil come from Theman, or from the South. And therefore where this word Elohim is vsed in the plural number (as in most places it is) it signifieth pluralitie of Persons in God.

The Holie Ghost.

Other places proue pluralitie of Persons in God.

The myserie of Christs Incarnation is more frequent & more plaine in the holie Scriptures especially in the Prophetes.

Ieremie.

Baruch.

Christs Incarnation is more clerly foreshewed by the Prophetes, who aboue other consolations, most especially comforted the people by their prophecies of Christ our Sauicour. Ieremie 23. v. 5. I wil rayse vp to Dauid a iust branch, and he shal reigne a king; and shal be wise, and he shal doe iudgement and iustice in the earth. Ch. 31. v. 23. A woman shal compasse a man. Christ though in bodie a litle infant, yet in powre and wisdom was most perfect of al men, euen when he was in his mothers wombe. Ch. 33. v. 14. Behold the dayes wil come, sayth our Lord, and I wil rayse vp the good word. v. 15. I wil make the spring of iustice to bud forth vnto Dauid, & he shal do iudgement and iustice in the earth. Ieremies Lamentations are in greatest part of Christ and his Church. And some part can hardly be applied to anie other. ch. 3. v. 30. He shal geue the cheke to him that striketh him, he shal be filled with reproches, ch. 4. v. 20. Christ our Lord is taken in our sinnes. Baruch. 2. v. 35. God promising to reduce



to reduce the people from Babylon, addeth: And I wil establish vnto them an other testament euerlasting (by Christ, whose kingdom is for euer) that I be their God, and they shall be my people. *Ch. 3. v. 36.* This is our God, and there shall none other be esteemed against him. *v. 38.* After these things he was sene vpon the earth, and was conuersant with men. *Ezechiel* peculiarly called by an Angel the Sonne of man, was therein a special figure of our Saviour, who so calleth him self. And the same prophet hath in plaine termes foreshewed the office of Christ, the true Pastor of all pastors. *ch. 34. v. 25.* I wil (sayth God by this prophet) rayse vp ouer them one Pastor, who shall feede them, my seruant Dauid. that is, Christ prefigured by Dauid. His admirable visions in the three first chapters, and nine last pertaine properly and principally to the new Testament of Christ, and his Church, shewing the abundance of grace and glorie given by him to the elect. *Daniel. 7. v. 13.* With the cloudes of Daniel. heauen there came in as it were the Sonne of man, and he came euen to the ancient of dayes, and in his sight they offered him. He came euen to the ancient of dayes, because in his Diuinitie he is equal to the Father: and in his humanitie he is offered to God in Sacrifice. *v. 14.* His powre is eternal: and his kingdom shall not be corrupted. *ch. 9. v. 24.* Seuen tie wekes (of yeares) are abridged, that sinnes may be forgiven, grace be infused, propheties be fulfilled, and the Holie one of holies be annointed. All which belong only to Christ. *v. 26.* After sixtie two wekes Christ shall be slaine. *Aggeus 2. v. 8.* The desired of all nations shall come. *Zach. 3. v. 8.* I wil bring my seruant the Orient. *ch. Zacharias. 13. v. 7.* Strike the Pastour, and the shepe shall be disperfed, fulfilled in Christs Passion *Mat. 26. v. 21.* Malach. 3. v. 2. Forthwith shall come to his temple the Dominator, whom you seeke, & the Angel of the testament, whom ye desire. The booke of wisdom. *ch. 2. v. 11.* describeth the malice of the wicked against Christ. Let vs (say they) circumuent the iust, because he is vnprofitable to vs: and he is contrarie to our workes, and reprochfully obiecteth to vs the sinnes of the law. *v. 13.* He boasteth that he hath the knowledge of God, and nameth him self the Sonne of God. *Ecclesiasticus 24. v. 34.* God appointed to Dauid his seruant, to raise vp a king of him, most strong and sitting in the throne of honour for euer. Which eternal king proceeding from Dauid can be none but Christ our Saviour. And al he praises of Patriarches, and Prophetes (in the last eight chapters) consist in their sayth, and expectation of Christ. Lil. wse the Priestes and people. 1. Mach. 14. v. 28. 35. and 49. shewed their sayth of Christ to come, when they established Simon, and his progenie in the gouernment: and highpriesthood, for euer til there rise the faithful Prophet, to write the Prophet of whom al the prophetes did speake (Luc. 24. v. 27.) Amos 8th

Ezechiel.

Daniel.

Aggeus.

Zacharias.

Malachias.

Also the booke of wisdom.

Ecclesiasticus.

&amp; Machabees.

Prophecies & figures of the B. virgin mother of God.

*Amongst the rest Ieremie, ch. 31. v. 23. and Ezechiel ch. 44. v. 2. make also especial mention of some singular privileges of the most excellent virgin Mother of God. Of whom also Iudith, and Esther were apparent figures, who receiued special graces for the benefite of their nation, and so did this singular Virgin receiue of God most eminent giftes, aboue al other mere creatures, for the benefite of the whole Church.*

Angeles excel corporal creatures in multitude.

*Of Angels the celestial spirites, is frequent mention in the bolie Scriptures of this age. Their multitude is innumerable, and therefore are insinuated to men by general termes. Daniel. 7. v. 10. Thoufandes of thoufandes ministered to him, and tenne thousand hundred thoufandes assisted*

And in powre.

*him. And their powre is most great, and to men most profitable. An Angel defended the three children in the fornace, walking with them in the fire. Daniel. 3. v. 49. 95. An other defended Daniel from the lions. ch. 6. v. 22. The same or an other caried Habacuc from Iurie into Babylon. Dan. 14. v. 35. And restored him in his place againe. v. 38. The Archangel Gabriel instructed Daniel, ch. 8. v. 16. 17. ch. 9. v. 21. And ch. 10. v. 13. & 20. Other Angels the Patrones or Guardians of the Persians and Grecians, prayed for those countries; and S. Michael, v. 21. for the Iewes. An Angel spake in Zacharie, ch. 1. v. 9. An other Angel went to mete him. ch. 2. v. 3. And in respect of Angelical offices, both S. Iohn Baptift, and our Sauour himself are figuratiuely called Angeles. Malach. 3. v. 1. No mervel therefore that Iudas Machabeus and his armie, 2. Machab. 11. v. 6. prayed for the assistance of a good Angel, which was granted them. v. 8. And so they went promptly, hauing an helper from heauen. v. 10. Their like prayer had the same effect in an other battel. 2. Machab. 15. v. 27.*

They helpe men and are lawfully inuocated by men.

Diuels hating God, and al mankind neuer cease to tempt men to sinne.

*Contrarie to these glorious Angeles are other spirites, at first created in grace, which falling into pride, and most obstinate malice are perpetual enemies to God their Creator, and to al mankind, continually calumniating the workes of God, and of al his seruantes, wherof they are called Diuels, or calumniators. They neuer cease tempting al they can to euil, so to bring men to eternal death: For by the enuie of the diuel (Sap. 2. v. 7.) death (both of soule & bodie) came into this world. The iust stipend of sinne. Al sinnes offend God and please the diuels. But more particularly they desire to be honored as God with Sacrifice. Which therefore they require to them selues and their idols. And for this sinne of Idolatrie, aboue al others, God is most prouoked to wrath: & for the same most especially punished his people: as the Prophet Baruch (chap. 4. v. 6.) signifieth to the people, saying: You are sold to the Gentils. &c. You are deliuered to their aducrariaries: and geuing the reason why, he addeth: v. 7. For you haue exasperated him that made you, the eternal God immolating to diuels. And not to God.*

They seke to be honored with sacrifice.

*The same as the Prophets teach, and vntil that Sacrifice is the soueraigne seruice due to God only, and not to any creature, how excellent soeuer. But of Sacrifice there is so much written, that it were ouer long and needles to recite the places. It importeth more to obserue the predictions of the most excellent, and perfect sacrifice of the new Testament Malachie. 1. 2. 11. From the rising of the sunne (sayth God by this Prophet) euen to the going downe, there is sacrificing, and there is offered in my name a cleane oblation. In the old testament they offered cattell, & birdes, by pouring out their blood about the altar, and drawing forth their bowels. For purging and cleansing thereof there was much washing and labour: but now in the Church of Christ, is the cleane Sacrifice of our Lords bodie and blood, in formes of bread and wine. It is also in itself so pure, that it can not be polluted (as the old sacrifices were, 2. 12.) by vniuerſall Priests, but is alwayes auaylable to some or other, ex opere operato. According to that the same Prophet testifieth, ch. 3. 2. 4. The Sacrifice of Iuda and Ierusalem shal please our Lord. Which is necessarily vnderstood of the Christians sacrifice: for els this place were contrarie to that which God sayd to the Iewish priests, ch. 1. 2. 10. I haue no will in you, and I will not receiue gift at your hand. Daniel also prophesieth, ch. 9. 2. 27. that in the half of the weeke the hoste and the sacrifice shal faile. (ch. 12. 2. 11. The continual sacrifice shal be taken away, thereby signifying that not only after the figure, the Sacrifice prefigured should succede (for els there should be no daylie Sacrifice at all in the new Testament, which Malachie sayth plainly there shal be, not in one, or in seuerall places, but from the rising of the sunne, euen to the going downe, &c.) but also that both the old and new sacrifices should be taken away in their seuerall times. For so our Saviour (Mat. 24. 2. 15.) applieth the next wordes of this prophesie, and abomination of desolation shal be let vp, not only as a signe before the destruction of Ierusalem, but also of the end of the world. Verified in part as in the figure, when the temple was destroyed, & diuers profanations made in the same place: but more especially shal be fulfilled by Antichrist, abolishing the bolie Sacrifice of Christs bodie and blood, so much as he shal be suffered: as S. Hippolytus writeth, lib. de Antichristo. & in oratione de consummatione mundi. Agreeable to S. Irenaeus. li. 4. c. 32. & li. 5. in fine S. Ieron. in Dan. 12. Theodoretus in eundem locum, and S. Chrysostom in opere imperfecto. Yea some Hebrew Rabbins acknowledge Transubstantiation, in the Eucharist. as R. David Kimhi witnesseth vpon these wordes of Osee 14. 2. 8. They shal liue with wheate, and shal spring as a vine: Manie of our Doctors (sayth he) expound this, that there shal be mutation of nature in wheate, in the times of our Redemer Christ.*

*This Rabbi David also, and the Chaldee Paraphrases expound Ezechiels*

Eeeee

*prophesie,*

Sacrifice is the proper seruice of God.

Sacrifice of the new testament, in all places.

More pure and excellent than the old.

The old ceased and the new succeeded.

which shal also be abandoned by Antichrist.

Transubstantiation confessed by Rabbins.

Baptisme.

*prophecie, ch. 36. v. 25. I wil powre out vpon you cleane water, of the remission of sinne, though they signifie not by what particular meanes. Which Christian Doctors vndoubtedly explicate of the Sacrament of Baptisme. And likewise his other prophecie, ch. 47. v. 1. waters issued forth vnder the threshold of the house towards the East, can not be understood of anie other waters then of Baptisme.*

Penance.

*The purifications, oblations, and other workes of penance practised by the people, after their returne from captiuitie, written. 2. Esd. 9. 10. 13. testifie their obseruation of the law in this point, by which the Sacrament of penance in the new testament was prefigured.*

Holie orders.

*In like sorte the continuance of Priesthood, and priestlie functions is manifest in the bookes of Esdras, and of other Prophetes, which prefigured the Sacrament of holie Orders, in the Church of Christ.*

Feastes.

*In these times also the feastes instituted by the law, were obserued with more or lesse solemnitie, as time, place, and other opportunities serued. As Esdras testifieth. li. 1. c. 3. v. 2. Iolue ( the highpriest ) and Zorobabel ( the duke ) after their returne from captiuitie, built an altar ( notwithstanding the threatens of infidels ) and offered vpon it holocaust to our Lord morning and euening. And they made the solemnitie of tabernacles, and other feastes, as wel in the Calendes, as in al the solemnities of our Lord, though the temple was not yet built againe ( v. 6. ) And afterwards vpon new occasion, Iudas Machabeus, 1. Mach. 4. & 2. Mach. 10. instituted a new feast, which our sauour obserued. Ioan. 10. v. 12.*

Fastes ordinarie.

*The like obseruation was kept of fastes. For amongst the feastes which were al duly performed ( 1. Esd. 3. v. 5. ) one was of Expiation which consisted in fasting from euen to euen. Levit. 23. Num. 29. And besides the ordinarie, Esdras appointed a peculiar fast for special purposes, 1. Esd. 8. v. 21. And I proclaimed ( sayth he ) a fast, beside the riuer Ahaua, that we might be afflicted before the Lord our God : and might desire of him a right way for vs, and our children. And ( v. 23. ) we fasted and besought our God hereby : and it fel out prosperously vnto vs. Againe, 2. Esd. 9. v. 1. The children of Israel came together in fasting, and sackclothes, and earth vpon them. See more of fasting Iudith. 4. & 9 Esther 5. & 14. Zachar. 8. And of abstinence from certayne meates according to the law, Daniel. 1. & 9. Iudith. 10. & 12. 2. Mach. 6. & 7.*

Abstinence.

Forme of  
good life  
prescribed in  
the sapiential  
bookes.

*More generally the whole forme of good life is excellently prescribed in the bookes of wisdom and Ecclesiasticus. Where vnder the general vertues of wisdom and Iustice, al are admonished to seeke diligently to know God, and to serue him. As much as to say, to haue fayth and good workes : the two feete, and legges, on which the godlie walke vnto life cuerlasting. Let one shorte sentence here serue for example ( wishing al men to reade more in the*

*in the bookes themselves* *1. sup. 6. v. 18. 19. & 20. is this gradation.* The beginning of wisdom is the true desire of discipline; the care of discipline is love; & love is the keeping of her lawes: and the keeping of the lawes is the consummation of incorruption: & incorruption maketh to be next to God. *These are the steppes from earth to heauen, from this vale of miseries to eternal happines.* first A true and sincere desire of discipline, or of Gods true service: 2. This desire or care of discipline breedeth love of God: 3. love is the keeping of lawes, the commandments of God: for he that sayth he loveth God, and keepeth not his commandments is a liar: 4. keeping the lawes is the consummation of incorruption: making the soule perfect in vertues, and free from corruption of sinnes: 5. and thus incorruption maketh to be next to God, ioyning man with God, which is the perfect beatitude of eternal life. And so he concludeth, v. 22. Therefore (from first to last by degrees) desire of wisdom leadeth to the cuerlasting kingdom. Yet must we vnderstand that neither the first steppe of good desire, nor anie of the rest in a mans owne power. *1. Cor. 3.* as of himself, so much as to thinke a good thought, but Gods grace preuenteith & stirreth man vp, and continually assisteth, in all good beginninges, progresse, and perseverance, as the same diuine author teacheth a litle before, v. 14. wisdom preuentereth them that couete her, that she first may shew herself vnto them. Then to admitte, or refuse is in their power, that haue good motions. And therefore sinne is rightly imputed, and damnation iustly inflicted vpon the wicked, because as Nehemias (2. Esd. 9. v. 17.) testifieth of the vngodly people, they would not heare. And they hardened their neckes, and gaue the head to returne to their seruitude, as it were by contention, or straining against God, through their owne free will; which appeareth here to remaine in sinners. On the other side the same Nehemias in confidence of reward for good workes, and of his voluntarie cooperating with Gods grace, feared not to pray (2. Esd. 5. v. 19) in these wordes: Remember me my God to good, according to all thinges which I haue done to this people.

Some men moreouer besides the commandments of the law, voluntarily professed a peculiar state of holie life, a plaine squire, or rather an example of euangelical counsels. As in the former ages the Nazerites, whose rule is prescribed Numers 6. practised by Sampson (Iudic. 13.) and Samuel (1. Reg. 1.) and the Rechabites (Iere. 35.) so in this last age next before Christ the Allideans, or Elleni. 1. Mach. 2. v. 42. of whom Iudas Machabeus his time was lead or captaine. 2. Mach. 14. v. 6. Ieremie the prophet (ch. 16 v. 2.) by Gods ordinance liued single & unmarried all the time of the captiuitie. Thou shalt not take a wife, and thou shalt not haue sonnes and daughters in this place: to witte, in Ierusalem. Neither did he marrye

The ascending by steppes from earth to heauen.

VVithout Gods grace preuventing, no man can thinke or do anie thing meritorious,

Confidence of good workes done in grace,

Voluntarie vowes like to Euangelical counsels.

Perpetual virginie.

when he was afterwarde in Egypt. But of his owne accord remayned a virgin al his life, as S. Ierom writeth, li. 1. aduers. Iovinianum.

Prayers of  
Saintes.

Prayers of Saintes after they are departed from this world is manifestly deduced of the sacred text, Iere. 15. v. 1. of Moyses and Samuel, not to be heard if they should pray for the people, whom God had decreed to punish, were consequently to be heard in some other case. And more expressly. 2. Mach. 15. v. 12. & 14. is recorded that Onias, and Ieremie did pray for al the people, and for al the holie citie. Reuerent estimation of Reliques, and other helie thinges is manifest by the fact of the same Prophet Ieremie, who by Gods ordinance (2. Mach 2. v. 1. & 5.) hid the holie fire, and the Tabernacle, and the Arke, & the Altar of incense in a caue. that they should not be prophaned by infidels ransaking Ierusalem, and the temple: Other holie ornaments also, and vessels were restored by the fauorable king Cyrus, 1. Esd. 1. v. 7. & ch. 8. v. 30. In figure also of the holie Crosse on which Christ was to redeme mankind, those that mourned for the abominations in Ierusalem (Ezec. 9.) were signed in their foreheades with the letter Thau, or, T. and so were saved from the common slaughter of the vnsigned.

Reliques

Holie vessels.

Signe of the  
Crosse.

Prayer for  
the dead.

Prayer and Sacrifice for the dead is likewise clere, 2. Mach. 12. v. 43. &c. if either the text may be admitted for Canonical, saying (v. 46.) It is a holie and healthful cogitation to pray for the dead; or for good testimony of Iudas fact; being Highpriest, and doing that which the whole Church practised, and which the Iewes yet obserue to this day.

Resurrection.

Of the General Resurrection, is good testinie in the same place v. 43. and 44. as the ground of Iudas his pietie towards the dead, wel and religiously thincking of the Resurrection. For vnles he hoped that they which were slaine should rise againe, it should seme superfluous, and vaine to pray for the dead. But seeing he did beleue the Resurrection, he did right wel and piously. And seeing the beleefe of resurrection is true, it followeth, as this auctor inferreth, that it is a holie thing to pray for the dead.

Iudgement.

Malachie the last of the Prophetes, in the last chapter foresheweth, and describeth the General iudgement, in the end of this world: wherein the wicked shal be condemned, and the iust eternally rewarded. Which day shal come (sayth he) kindled as a furnace. Al that do impietie (dying in that state) shal be stubble, and that day shal inflame them. And there shal rise to you that feare my name, the Sunne of iustice, and health in his winges, or glorious beames, healing and curing al bodylie infirmities, and defecies. Before which day he foretelleth of two signes, v. 5. The coming of Elias the Prophet. and. v. 6. & the conuersion of the Iewes to Christ. And thus much may here suffice, for particular pointes of religion in this age.

Euerlasting  
punishment.  
and eternal  
reward.

The coming  
of Elias, & con  
uersion of the  
Iewes.

It

*It refresheth to view the state and government of the Church in this time. Which may be considered according to the foure Monarchies of heathen nations: the Chaldees, the Medes & Persians; the Grecians; and the Romanes: Under the Chaldees, whose Emperial citie was Babylon, they were in captiuitie seuentie yeares. By the Medes and Persians (for that Monarchie consisted of those two nations) they were released from captiuitie with manie fauours, yet sometimes afflicted. Under the Monarchie of the Grecians, they were partly in extreme persecution of Antiochus Epiphanes, and of other Grecian kings and princes, partly in warres for defence of Gods lawes. Before and after which persecution and warres, as wel under the Grecians, as the Romans til Christs Passion the Church was for most part in peace, yet some times afflicted. But omitting manie intricate difficulties about the times and reignes of sundrie heathen kings, it wil suffice our purpose to shew the general state of the Iewish nation, with their owne particular gouerners spiritual and temporal, with more or lesse fauour of forreine Princes.*

The state of the Church in the times of heathen Monarchies, in general,

*First therefore concerning their estate in their captiuitie in Babylon, we may here obserue Gods prouidence, in that before the citie and temple of Ierusalem were destroyed, and the whole nation made captiue, Ioachim (otherwise called Iechonias) the sonne of Ioachaz (who was also called Iechonias) king of Iuda was transported into Babylon, and his mother, and manie other principal persons. 4. Reg. 24. v. 15. Likewise Iosedech sonne of Saraias highpriest (1. Paral. 6. v. 15.) was caried into Babylon. And in the meane time Sedecias (uncle to Ioachim) reigned in Iuda, who in the eleventh yeare, was taken and caried captiue into Babylon, and there died, Ioachim yet liuing in prison. And Saraias the Highpriest with others, was slayne in Babel, when Ierusalem was destroyed. 4. Reg. 25. v. 18. & 21. To whom Iosedech succeeded in the highpriesthood, so that both the issue of Dauid, in the right line of our saviours genealogie, and the Highpriest of Aarons stocke, were in Babylon before the whole bodie of the nation was brought thither. This Iechonias (or Ioachim) remained in prison, til the death of Nabuchodonosor, the space of thirtie seuen yeares, and was then deliuered by Evilmerodach, and by him entertayned courteously as a prince, 4. Reg. 25. v. 27. He married there and had issue Salathiel; and salathiel had Zorobabel. Who together with Iosue sonne of Iosedech highpriest, & Esdras, Nehemias, & others received 1. Esd. 2. conducted the children of Israel from Babylon into their countrie. There were also in a former transmigration Daniel, and the other three children Ananias, Misael, & Azarias, (of the royal or principal blood) in the third yeare of Ioakim (otherwise called Eliacin sonne of Iosias. 4. Reg. 23. v. 34) king of Iuda. Dan. 1. v. 1. 6. These with others were caried as hostages into Babylon, and brought vp more liberally. Where seruing God sincerely, abstaining from vnlawful*

Their state in the captiuitie.

King Iechonias, and Iosedech Highpriest were in Babylon before the whole nation was captiue.

Iechonias entertained in captiuitie as a prince.

Daniel with other three children were caried before any of the kings into Babylon.

They were  
singularly e-  
steemed.

Sometimes in  
danger.  
But preferred  
by God.

Jeremie pro-  
phesied in Je-  
rusalem and in  
Ægypt.

Ezechiel and  
Daniel in Ba-  
bylon.

The Monar-  
chie of Medes  
and Persians.

Cyrus licen-  
sed the Iewes to  
returne and  
build vp their  
temple.  
Prophecie of  
Christ: after  
seuentic  
weekes.

Mardocheus.  
Esther.

meates, were protected by God, much also esteemed and promoted in that place. For Daniel about the age of twelue yeares, conuicted the two wicked Iudges, and deliuered Susanna from their cruel handes. Dan. 13. And afterwarde for declaring and interpreting the kings dreame (Dan. 2.) and excellent wisdom, and gift of prophesie was admired by al, aduanced by the king: but maligned by certaine enuious forcerers, and great men. Whereby he was sometimes in great danger, but still deliuered by Gods powre protecting him. Dan. 6. & 14. The other three children were likewise aduanced. Dan. 2. v. 49. and therefore by diuers enuied, and for refusing to adore an idol set up by Nabuchodonosor were cast into a hote burning furnace, and there preferred. Dan. 3.

Jeremie, who before this time begane to prophesie whiles he was a childe, (Iere. 1.) continued in the time of captiuitie, in Ierusalem and Iurie, with much affliction, and still prophesying finally dyed in Ægypt. Baruch his scribe, and also a Prophete, went sometimes into Babylon, and returned into Iurie (Baruch. 1.) instructing and exhorting the people.

Ezechiel was caried with king Iechonias, and Iosedech into Babylon, and there prophesied (ch. 1. v. 2.) part of the same time with Daniel, in great part the same things with Ieremie. And during the captiuitie, king Iechonias, Iosedech the highpriest, Ieremie, Baruch, Ezechiel prophetes, & innumerable others (some Martyres, and manie Confessors) parted from this world. But Daniel yet liued. And in place of Iosedech Highpriest Iosue succeeded, and the progenie of king Iechonias continuing in Salathiel, and Zorobabel, the nation had them and other eminent men, with temporal dependence vpon forreine princes in the next Monarchie of the Medes and Persians.

For when Darius king of Medes had slaine Balthazar king of the Chaldees, and so possessed Babylon, with the whole countrie he brought the Monarchie to the Medes & Persians. Dan. 5. v. 11. and within the space of one yeare he dyed; and Cyrus succeeding granted leaue to al the Iewes to returne into Iurie; and there to build vp their temple, and citie of Ierusalem, which Nabuchodonosor had destroyed. At which time Daniel had his vision, that Christ our Saviour should come into the world, within seuentic weekes (of seven yeares to the weke, that is, in foure hundred nineitie yeares) after the perfect finishing of the temple, and citie. Dan. 9. v. 24. & 25. But when they were so built againe, that the weekes beganne to be counted, is very obscure: as it was the wil of God, that the prophecie, being certayne in itself, should not be ouer clere to euerie mans understanding, but as likewise manie other prophecies, shut and sealed. Dan. 12. v. 6. 9. 13.

In this time of the Medes and Persians Monarchie, Mardocheus remayning in Chaldaea, after the relaxation had that vision in a dreame, Esther. 11. after which folowed the historie of him, & Quene Esther, and wicked



*wicked Aman; with the danger and deliuerie of al the Iewes in those partes. Aman.*

*Some thinke it likewise probable, that the historie of Iudith happened after the captiuitie; though others suppose that it was in the time of Manasses king Iudith. of Iuda. which not being our purpose to disscusse and decide, we wil passe to thinges more certayne.*

*The prophetes Aggeus & Zacharias nere twentie yeares after the relaxation, earnestly exhorted the princes & people to build up the temple which had bene begonne, and now was neglected vpon vaine feare, thincking, the time was not yet come of building the house of our Lord. Aggeus.*

*1. v. 2. Whereupon the prophet reprocureth them, exhorting thus: Why, is it time for you to dwell in embowed houses, and this house (of our Lord) desert? And assureth them. v. 10. that their ground should remaine barren, and ch. 2. v. 15. their sacrifices vngateful, til they should build the temple: promising moreover that this new temple should be more glorious by Christs personal presence therein, then the former temple built by Salomon. But especially the Church of Christ prefigured by the temple, should farre excel the Synagoge of the old testament. ch. 2. v. 10. Great shall be the glorie of this last house more then of the first. Which Zacharie confirmeth inuiting the Gentiles to come, and the Iewes to returne into Christs Church: ch. 2. v. 6. O flee out of the land of the North, sayth our Lord; because into the foure windes of heauen, haue I disperfed you. v. 7. O Sion flee thou that dwellest with the daughter of Babylon. And by diuers other visions and prophecies they forshew the conuersion of the Gentiles, and reiection of the Iewes for their obduration, but in the end they also shall be conuerred.*

Aggeus and Zacharias,

The Church more glorious in the new testament.

*Malachie prophecied after the finishing of the temple, exhorting al to offer their sacrifices with puritie of hart, reprehending both priestes and people for not so doing. ch. 1. He also foresheweth the reiection of the Iewes, & calling of the Gentiles, with the change of the old sacrifices, and institution of a new farre more excellent, and more effectual, to be offered euerie where (v. 10. & 11.) He concludeth his prophecie ch. 4. foretelling the terrible day of Iudgement, and life or death euerlasting.*

*These later prophetes yet liuing, as Iosephus, Eusebius, Theodoretus and others testifie in their histories, the Grecians obtained so great a Monarchie by king Alexander the Great of Macedon, that being parted after his death amongst manie, yet al were great kingdomes, some longer some shorter time. In the beginning wherof when king Alexander came to Ierusalem, as Iosephus writeth. li. 11. c. 8. Antiquit. Iaddus the highpriest going forth in his pontifical attyre to mete him, the same king straightwayes fel downe at his feet with al reuerence. And being demanded by his freindes, the princes of his armie, why he so much honored the highpriest, he answered, that he ho-*

The Grecian Monarchie.

King Alexander honored Iaddus the Highpriest.

The schismatical temple in Garizim.

An other schismatical temple in Ægypt.

The Seuen tie two Interpretors.

Prophane learning Not shed amongst the Grecians, but they erred exceedingly in matters of Religion.

Primum principium.

Summum bonum.  
Pythagorians.

Stoikes.

nored not the man for himself, but for his office, and God in him, who had appeared to him in sleep in that very habit, and ornaments, when he in Macedonia discoursed in his minde of making battel against the Persians, promising him assured victorie. Shortly after this it happened, that Manasses an Apostata highpriest, by intercession of Sanaballar, whose daughter he had unlawfully married, obtained licence to build a temple in Garizim, which the Samaritans afterwards pretended to be more ancient then the temple of Ierusalem, against which our Saviour gave sentence. Ioan. 4. v. 22. It was also decided by king Ptolomeus in Alexandria (as Iosephus witnesseth. li. 13. c. 6. ) by way of arbitrament, finding that the temple of Ierusalem, and the Highpriestes thereof had a perpetual succession from salomons time, and that their pretence of Iacobs adoring in Garizim was not to the purpose, seeing there was no succession, that temple being lately built. Neuertheles the same Ptolomeus to gratifie Onias an other Apostata, sonne of good Onias Highpriest and Marij: ( 1. Macab. 4. v. 34. ) gave leave to build an other temple in Ægypt, which stood likewise in schisme against the true temple of Ierusalem, writing to their purpose the prophetic of Isaie. ch. 19. v. 19. In that day there shall be an altar of our Lord in the middes of Ægypt. Which S. Ierom sheweth to be understood of the Church of Christ. Before this last schismatical temple, and after the former were the Seuen tie two Interpretors, or Translators of the Hebrew Bible into Greek, of whom S. Ierom and al ancient Fathers speake much, & esteeme of very great & Canonical authoritie.

In the time of the Grecians Monarchie, prophane learning flourished more then before, and Philosophers abounded, but differed exceedingly amongst themselves, and all erred in the principles both of Natural & Moral knowledge. For whereas in dede God omnipotent was the only maker of the whole world, and all things therein, al those Philosophers supposed and taught, that some material thing was coeternal with God: and so they put the same thing to haue bene the beginning of al other things. Which some say was the water, some the Ayre, some the Earth, some the Fyre, some al these foure Elements, some the Atomos, or indissoluble smal bodies, some one thing some an other. Whereof S. Epiphanius writeth in compendio contra hereses. And the like absurd conceits they had of the chiefe Good, or Summum bonum. Which the Pythagorians thought to be no thing els but a certayne immortallitie of the soule, and so, as it may stil be in a bodie. And therefore seeing both men and beastes do dye, they held opinion, that when a soule parteth out of one bodie, it goeth into an other. Yea and maketh transmigration from one species or kind to an other. As from a mans bodie into the bodie of a horse, or an ox; and contrariwise from a brute beast into a man againe, and from one beast into an other. The Stoikes put the chiefe good in vertues, but could reach no further then to a certayne contentment of ioy in their

their minde, not knowing the reward of Vertues to consist in seeing God. Platonikes, or Achademikes conceived more of God, and pure spirits, but thought both corporal and spirital creatures were coeternal with God. The Peripatetikes placed the chiefe good, or felicitie in the aggregation of best spirital, corporal, and worldlie thinges together. The Epicures esteemed carnal and bodilie pleasures above al. And al these and their followers iudged so diuersly of the right true felicitie, contradicting and condemning ech others opinions, that they were multiplied into innumerable sectes. As S. Augustin declareth out of Marcus Varro: and opposeth against them al, the one assured sayth and iudgement of Gods Church, in his 19. booke de ciu. d. d. c. 4. And concludeth with the Royal Prophet, and S. Paul, that their cogitations are vaine, which wil haue happines to be in anie other thing but in seing God; or to be obtained by anie other meanes, without Gods grace And not only before & since, but also in the same times the auctors of The Bookes of wisdom & Ecclesiasticus taught right doctrine aginst those erroneous Philosophers.

Achademikes.

Peripatetikes.

Epicures.

The assured sayth of the Church, the citie of God.

1. 1.

Cor. 3.

For profession also of true sayth and religion the Machabees both suffered, and labored most notably, when king Antiochus Epiphanes (1. Mach. 1. v. 43.) wrote to al his kingdom, that al the people should be one, and euerie one should leaue his owne law. And whosoever should not doe according to the word of Antiochus they should dye. Against which most wicked decree, and cruel execution therof, Gods grace so abounded that (v. 65.) manie of the people of Israel, determined with themselves, that they would not eate the vncleane thinges: and they chose rather to dye, then to be defiled with vncleane meates: and that they would not breake the holy law of God, & to were murdered: As is more particularly recorded, 2. Mach. 5. v. 14. how there were in the space of three dayes fourescore thousand slayne, fourtie thousand inprisoned, & no lesse sold. After this with more pretence of iustice, but with more malice, endeavoring to terrifie others, & to draw them to yelde, or make shew of conformitie to wicked lawes, ch. 6. v. 10. Two women were accused to haue circumcised their sonnes, whom when they had led about through the citie, with the infants hanging at their breastes, they threw downe headlong by the walles. And v. 11. other people were burnt with fire, for secretly keeping the day of the Sabbath. Thirdly, v. 18. Eleazarus being vrged to eate swines flesh, and intreated by his familiar freindes, to make shew of conformitie, would nether eate, nor seyne to eate it, but dyed most constantly, leauing an example of vertue & fortitude. Fourthly seuen bretheren and their mother (2. Mach. 7.) yelded also their liues in most glorious Martyrdom, because they would not yelde conformitie to wicked lawes.

The Machabees professed the same. Antiochus his Edict.

Martyres for this sayth.

For circumcision.

For keeping the Sabbath

For abstaining from swines flesh.

After

Holie vvarres  
for the Church  
and religion.

Matthathias.

*After which heroical constancie in suffering, it was also Gods providencie, that others should shew their fortitude, in deliuering his Church from these calamities and dangers. For Matthathias of the tribe of Levi, and stocke of Aaron Priest, and (after the apostasie of Iason. li. 2. c. 4. v. 10.) Highpriest, lamenting the pitiful state of Gods people, with resolute mind, and inuincible courage resisting wicked Antiochus (1. Mach. 2.) of iust Zele with his owne handes slew one, who for feare of death was readie to offer sacrifice to idols, & withal killed the kings commillioner, who came to compel men to committe idolatrie: and then gathered troupes to defend so hobie a cause. Against whom the enimies fighting on the sabbath dayes killed manie, which of scruple would not resist. But vpon further considration, the rest resolved to defend themselves also on the sabbath day, if they were assaulted.*

Iudas Machabeus.

*Next to him succeeded his sonne Iudas Machabeus in both the offices of Highpriest & General captaine: who (as good order required) first pursued the wicked (to witte amongst his owne subiectes) inquiring them out, and such as troubled his people, them he burned with fire. 1. Mach. 3. v. 5. and his enimies were repelled for feare of him: al the workers of iniquitie were troubled: and saluation was directed in his hand. For he and his followers 2. Mach. 8. v. 2. inuocated our Lord, that he would haue respect to his owne people; the temple; the citie; heare the voice of blood crying vnto him, remember the most vniust deathes of innocentes, and the blasphemies done to his name. so he with a few (hauing made this preparation by prayer) ouerthrew the armies of Antiochus, with their foure principal captaines Apollonius (1. Mach. 5. v. 11.) and (v. 23.) Seron, (ch. 4.) Gorgias, and Lysias. Then cleansing the temple (v. 36. & li. 2. ch. 10.) renewed the holie vessels, which were destroyed by Antiochus, and dedicated a new altar. v. 47. & 56.*

The temple  
cleansed.

Antiochus dyed  
miserably.

*And whiles Iudas with his bretheren deliuered the people from al bordering enimies. 1. Mach. 5. & li. 2. ch. 10. & 11. Antiochus Epiphanes li. 1. c. 6. & li. 2. ch. 9. dyed most miserably. And his young sonne Antiochus Eupator reigned. Against whose captaines Iudas had still more victories. li. 2. ch. 12. & 13. Then followed the last battell of Nicanor sent by king Demetrius, where he was slaine by Iudas forces, in the middes of his armie. li. 1. ch. 7. & li. 2. ch. 15. whereof Demetrius hearing sent new forces with Bacchides and Alcimus, and more then two partes of Iudas smal campo fleeing away, he with only eight hundred. li. 1. ch. 9. setting vpon the enemies defeated the strongest part of their armie: but an other part coming at his backe, great slaughter was made on both sides, and Iudas after manie heroical actes was now slaine in battel, dying with most renowned glorie. v. 18. al good men lamenting his death.*

Iudas dyed  
gloriously.

*After*

After him Ionathas his brother succeeded Highpriest, and general Ionathas. capitaine, ch. 9. v. 28. who managing the common affaires with great wisdom, pietie, and corege; the wicked Vsurper Alcimus, who not long before swearing that he would not hurt the Assideans, presently killed breescore of them in one day. li. 1. ch. 7. v. 15. and beginning to d'face the temple, was suddenly strooken with a palse, and dyed miserably, li. 1. ch. 9. v. 54. Alcimus dyed miserably. Ionathas prospering against the enemies confirmed league with the Romanes and Lacedemonians, ch. 12. At last was deceived, and both he and his sonnes were treacherously slaine by Tryphon, ch. 13. So Simon his brother was made Highpriest, and capitaine general by publique consent. ch. 14. Who after manienoble actes, ch. 15 was also vilanously slaine with two of his sonnes, by his sonne in law Ptolomee. And his other sonne Ioannes Hyrcanus succeeded, ch. 16. In his dayes the Iewes in Ierusalem writte to their bretheren in Egypt, exhorting them not to frequent the schismatical temple in Egypt, but to keepe the feastes which were instituted in Ierusalem. Thus much of the troublefome state of the Church, reduced to peace by the Machabees.

Shortly after which time, the Romane kingdom having bene often increased in the space of nere seven hundred yeares from the building of Rome, was by Pompeius the great, subduing the East countries, extended so farr, that as Plinie writteth. li. 7. c. 26. Asia Minor was now as it were the middle part, which before was the uttermost borders of their dominions. And the same Pompeius, amongst the rest, taking Ierusalem, brought the Iewes vnder the Romane Empyre, nere fourescore yeares before Christ. Under whom they enioyed some liberties, til Herod Ascalonita a stranger borne (his father an Idumean, his mother an Arabique) was first made gouernour of Galilee, then Tetrach of Iudea, and afterwards king therof. Who being advanced by the Romanes to royal dignitie, endeuouring by sundrie benefites to get the peoples fauoure, amongst other thinges enlarged and adorned their Temple, making it as it were a new edifice, in comparison of that which was built after the captiuitie: yea more excellent as some thinke, then that which Salomon built. But this new king made sale of spiritual offices. Namely he sold the office of the Highpriest for money, and that from yeare to yeare, or for shorke and limited time. In him was fulfilled the prophcie of the Patriarch Iacob, Gen. 49. geuing it for a signe that Christ our Redemer should presently come into this world, (saying: The scepter shal not be taken away from Iudas, and a duke out of his thigh, til he do come that is to be sent, and the same shal be the expectation of the Gentiles. And therefore Herod hearing by the sages, that the true king of Iewes was borne, in extreme furie murdered the innocent Infantes. Mat. 2. And so both Iewes and Gentiles were admonished that the Messias was borne of the seede, and right line of King Dauid. Whose Genealogie before the captiuitie we noted in the

Ioannes Hyrcanus.

The Romane Monarchic.

Herod the first strange king of the Iewes.

He enlarged the temple. But sold the office of Highpriest.

This king was a signe of Christs coming.

The genealogie of Christ from the captiuitie.

the fifth age of the world to Ioachaz sonne of Iosias. Now therefore to prosecute the same, we must obserue, that whereas S. Mathew sayth: Iosias begate Iechonias, by this Iechonias he meaneth Ioachaz, otherwise called Iechonias; or els he ascribeth the nephew to the grandfather as his sonne. For Iosias was slaine at least eluuen yeares before Iechonias the father of Salathiel was borne. And this later Iechonias was also called Ioachim, the first of the third Tassaradachad, so the second Salathiel. the 3. Zorobabel: 4. Abiud, 5. Eliachim, 6. Azor. 7. Sadoc. 8. Achim, 9. Eliud, 10. Eleazar, 11. Mathan, 12. Iacob, 13. Ioseph. the husband of Marie, of whom was borne the foureteenth, I E S V S C H R I S T. And thus known by tradition, not written before S. Matthews Gospel.

Succession of Highpriestes.

The succession also of the Highpriestes, declared in our former Recapitulation of the fourth and fifth ages, from Aaron to Iosedech, who was Highpriest in the captiuitie, after that his father Saraias was slaine, 4. R. g. 25. v. 18. continued, as partly by holie scriptures, the rest by other authors appeareth in this order: After the same Iosedech, his sonne Iosue, then Ioachim, Eliachim, Eliafib, Ioiada, Ionathan, Iaddus, in the time of king Alexander: Onias the first, Simon Prifcus, Eleazarus, by whom the Seientie two Interpreters were sent to king Ptolomeus Philadelphus. Manasses, who became an Apostata, Onias the second, Simon the second, of whom is worthe mention, Eccli. 50. Onias the third, whose brother Iason obtayned the office of the king by symonie, and became an Apostata, so was neuer lawfull, neither those that folowed him. Menelaus of the tribe of Benjamin. Lisimachus his brother, & Nican. Alcimus though of Aarons stocke, yet for his Apostasie unlawful. At which time the true Highpriestes were of the Machabees, matthathias & his sonnes Iudas, Iohannas, and Simon, his sonne Ioannes Hyrcanus.

The true succession continued also in the times of vsurpers.

Then Aristobulus, Alexander, an other Hyrcanus, in whose time Pompeius tooke Ierusalem, Antigonus, after whom Herod put Anaclus in the office for money. And so the rest or most of them that folowed were symoniacal. Aristobulus, Iosue, Simon, Mathias, Iosephus, Iozarus, Eleazarus, Iosue, Anna, Ismael, Eleazarus, Simon, and Caiphas. Who in council (Ioan. 11. v. 49.) gaue sentence (which himselfe vnderstood not) that it was expedient, that one man dye for the people, and the whole nation perish not. Whom the holie Euangelist ascribeth to his office, being highpriest of that yeare, he prophced that I E S V S should dye for the nation: and not only for the nation, but to gather into one the children of God, that were disperfed.

A petition to I E S V S C H R I S T.

I E S V S R E D E M P T O R, correct in vs our errors, gather the disperfed, conserue them that are and shalbe gathered, make al one flocke in one fould under one Pastour, thy selfe I E S V S C H R I S T. To whom with the Father, and the Holie Ghost be al thanks, praise, honour, and glorie, now and for euer and euer. A M E N.

The prayer of Manasses, vvith the second & third Bookes of Esdras, extant in most Latin and vulgare Bibles, are here placed after al the Canonical bookes, of the old Testament: because they are not receiued into the Canon of Diuine Scriptures by the Catholique Church.

THE PRAYER OF MANASSES  
KING OF IYDA, WHEN HE  
WAS HELD CAPTIVE IN BABYLON.



ORD omnipotent God of our fathers, Abraham, & Isaac, <sup>2. Paral. 30.</sup> and Iacob, and of their iust sede, which didst make heauen <sup>v. 12.</sup> and earth: with al the ornamentes of them, which hast bound the sea with the word of thy precept, which hast shut vp the depth, and sealed it with thy terrible and laudable name: whom al things dread, & tremble at the countenance of thy powre, because the magnificence of thy glorie is importable, & the wrath of thy threatening vpon sinners is intollerable: but the mercie of thy promise is infinite and vnsearchable: because thou art our Lord, most high, benigne, long suffering; and merciful, and penitent vpon the wickednes of men. Thou Lord almighty to the multitude of thy goodnes hast promised penance, and remission to them that haue sinned to thee, and by the multitude of thy mercies thou hast decreed penance to sinners, vnto saluation. Thou therfore Lord God of the iust, hast not appointed penance to the iust, Abraham, & Isaac and Iacob, them that haue not sinned to thee, but hast appointed penance for me a sinner: because I haue sinned aboue the number of the sand of the sea. Myne iniquities Lord be multiplied, mine iniquities be multiplied, and I am not worthie to behold, & looke vpon the height of heauen, for the multitude of mine iniquities. I am made crooked with manie a band of yron, that I can not lift vp my head, and I haue not respiration: because I haue stirred vp thy wrath, and haue done euil before thee: I haue not done thy wil, and thy commandmentes I haue not kept: I haue set vp abominations, and multiplied offenses.

Ffffff

And

And now I bowe the knee of my hart, beseeching goodnes of thee. I haue sinned Lord, I haue sinned, & I acknowledge myne iniquities. Wherefore I beseech disirng thee, forgeue me Lord, forgeue me: and destroy me not together with myne iniquities, neither reserue thou for euer, being angrie, euils for me, neither damme me into the lowest places of the earth: because thou art God, God, I say, of the penitent: in me thou shalt shew al thy goodnes, because thou shalt saue me vnworthie according to thy great mercie, and I wil prayse thee alwayes al the dayes of my life: because al the power of the heauens prayseth thee, and to thee is glorie for euer and euer. Amen.

## THE THIRD BOOKE OF ESDRAS.

For helpe of the readers, especially such as haue not leysure to read al, we haue gathered the contentes of the chapters; but made no Annotations; because the text it self is but as a Commentarie to the Canonical bookes; and therefore we haue only added the concordance of other Scriptures in the margin.

### CHAP. I.

*Iosias king of Iuda maketh a great Pasch, 7. geuing manie hostes to such as wanted for sacrifice: 14. the Priestes and Leuites performing their functions therein: 22. in the eightenth yeare of his reigne. 25. He is slayne in battel by the king of Egypt, 32. and much lamented by the Iewes. 34. His sonne Ieconias succedeth. 37. After him Ioachim, 40. who is deposed by the king of Babylon. 43. Ioachim reigne thre monethes, and is caried into Babylon. 46. Sedecias reigneth seven yeares wickedly. 52. and he with his people is caried captiue into Babylon, the citie and temple are destroyed. 57. so remayned til the Monarchie of the Persians.*

4. Reg. 23.  
v. 21.

2. Paral. 35.  
v. 1.



N D Iosias made a Pasch in Ierusalem to our Lord 1  
& immolated the Phafe the fourtenth moone of the  
moneth: † appointing the Priestes by courtes of 2  
dayes clothed with stoles in the temple of our Lord.  
† And he spake to the Leuites the sacred seruantes of 3  
Israel, that they should sanctifie them selues to our Lord in the  
placing of the holie arke of our Lord in the house, which king  
Salomon sonne of Dauid built. † It shal not be for you to take 4  
it vpon your shoulders. And now serue your Lord, and take the  
care of that nation Israel, in part according to your villages and  
tribes,



5. tribes, † according to the writing of Dauid king of Israel, and  
 according to the magnificence of Salomon his sonne, al in the  
 temple, and according to your fathers portion of principalitie,  
 among them that stand in the sight of your brethren the children  
 6 of Israel, † Immolate the Pasch, and prepare the sacrifices for  
 your bretheren, and doe according to the precept of our Lord *Exo. 12.*  
 7 which was geuen to Moyses. † And Iosias gaue vnto the people *Leuit. 23.*  
 that was found of sheepe, lambes, and kiddes, and goates thirtie *Num. 28.*  
 8 thousand, calues three thousand. † These things were geuen  
 to the people of the kinges goodes according to promise: and to  
 the priestes for the Phase, sheepe in number two thousand, and  
 9 calues an hundred. † And Iechonias, and Semeias, and Natha-  
 nael bretheren, and Hasabias, and Oziel, and Coraba for the  
 10 Phase sheepe fise thousand, calues fise hundred. † And when  
 these things were done in good order, the Priestes and the Le-  
 11 uites stood hauing azymes by tribes. † And according to the  
 portions of their fathers principalitie, in the sight of the people  
 they did offer, to our Lord according to those things, which  
 12 were written in the booke of Moyses: † and roasted the Phase  
 with fire as it ought: and the hostes they boyled in cauldrons, and  
 13 in pottes with beneuolence: † and they brought to al that were  
 of the people: and after ward they prepared for them selues and  
 14 the priestes. † For the Priestes offered the fatte, vntil the houre  
 was ended: and the Levites prepared for them selues, and their  
 15 brethren, the children of Aaron. † And the sacréd singing men,  
 the children of Asaph were by order according to the precept of  
 Dauid and Asaph, and Zacharias, and Ieddimus, which was from  
 16 the king. † And the porters at euerie gate, so that none trans-  
 17 gressed his owne: for their brethren prepared for them. † And  
 the things were consummate that perteyned to the sacrifice of  
 18 our Lord. † In that day they celebrated the Phase, and offered  
 hostes vpon the sacrifice of our Lord, according to the precept  
 19 of king Iosias. † And the children of Israel, that were found at  
 that time, celebrated the Phase: and the festiual day of Azymes  
 20 for seven dayes: † and there was not celebrated such a Phase in  
 21 Israel, from the times of Samuel the prophet: † and al the kinges  
 of Israel did not celebrate such a Phase as Iosias did, and the  
 Priestes, and the Levites, and the Iewes, and al Israel, that were  
 22 found in their abode at Ierusalem. † In the eighteenth yeare, Io-  
 23 sias reigning was the Phase celebrated. † And the workes of  
 Iosias were directed in the sight of his Lord in a hart ful of feare:

4. Reg. 23.

v. 29.

2. Paral. 35.

v. 20.

4. Reg. 23.

v. 30.

2. Par. 36.

v. 1.

† and the things concerning him are written in the ancient times, 24  
 touching them that sinned, and were irreligious against our Lord  
 about al nations, and that sought not the wordes of our Lord  
 vpon Israel. † And after al this fact of Iofias, came vp Phraeo 25  
 the king of Ægypt comming in Charcamis from the way vpon  
 Euphrates, and Iofias went forth to meeete him. † And the king 26  
 of Ægypt sent to Iofias saying: What is there betwen me & thee  
 king of Iuda? † I was not sent of the Lord to fight against thee: 27  
 for my battel is vpon Euphrates, goe downe in hast. † And Iofias 28  
 did not returne vpon his chariote: but endeouored to ouerthrow  
 him, not attending the word of the prophet from the mouth of  
 our Lord: † but he made battel against him in the field of Ma- 29  
 geddo. And princes went downe to king Iofias. † And the king 30  
 said to his seruantes: Remoue me from the battel, for I am weak-  
 ned exceedingly. And forthwith his seruantes remoued him out  
 of the battel. † And he went vp into his second chariote: & com- 31  
 ming to Ierusalem, dyed, and was buried in his fathers sepulchre.  
 † And in al Iurie they mourned for Iofias, & the rulers with their 32  
 wiues lamented him vntil this day. And this was geuen out to be  
 done alwayes vnto al the stocke of Israel. † But these things 33  
 were written before in the booke of the histories of the kinges of  
 Iuda: and al the actes of the doing of Iofias, and his glorie and  
 his vnderstanding in the law of our Lord: and the things that  
 were done by him, and that are not written in the booke of the  
 kinges of Israel and Iuda. † And they that were of the nation, 34  
 taking Iechonias the sonne of Iofias, made him king for Iofias  
 his father, when he was three and twentie yeares old. † And he 35  
 reigned ouer Israel three monethes. And the king of Ægypt re-  
 moued him, that he should not reigne in Ierusalem: † and he put 36  
 a taxe vpon the nation of siluer an hundred talentes, and of gold  
 one talent. † And the king of Ægypt made Ioacim his brother 37  
 king of Iuda and Ierusalem: † and he bound the magistrates of 38  
 Ioacim, and Zaracel his brother, and taking them brought them  
 backe into Ægypt. † Ioacim was siue and twentie yeares old 39  
 when he began to reigne in the land of Iuda and Ierusalem: and  
 he did euil in the sight of our Lord. † And after this man came 40  
 vp Nabuchodonosor the king of Babylon, and binding him with  
 a bande of brasse, brought him into Babylon. † And Nabucho- 41  
 donosor tooke the sacred vessels of our Lord, and carried away,  
 and consecrated them in his temple in Babylon. † For his vnclea- 42  
 nes, and lacke of religion is written in the booke of the times  
 of the

43 of the kinges. † And Ioachim his sonne reigned for him. And  
 44 when he was made king, he was eightene yeares old. † And  
 reigned three monethes and ten dayes in Ierusalem, and did euil  
 45 in the sight of our Lord: † and after a yeare Nabuchodonosor 4. Reg. 24.  
v. 1.  
 sending, transported him into Babylon together with the sacred  
 46 vessels of our Lord. † And he made Sedecias king of Iuda and v. 17.  
 Ierusalem, when he was one and twentie yeares old: and he reig-  
 47 ned eleuen yeares. † And he did euil in the sight of our Lord,  
 and was not afraid of the wordes which were spoken by Ieremie Iere. 37.  
v. 2.  
 48 the prophet from the mouth of our Lord: † and being sworne  
 of king Nabuchodonosor, forsworne he did reuolt: and his  
 necke being hardened, & his hart, he transgressed the ordinances  
 49 of our Lord the God of Israel. † And the princes of the people  
 of our Lord did manie thinges wickedly, and they did impiouly  
 about al the vncleannes of the nations: and they polluted the  
 50 temple of our Lord that was holie in Ierusalem. † And the God  
 of their fathers sent by his messenger to reclame them, for that  
 51 he would spare them, and his tabernacle. † But they scorned at  
 his messengers: and in the day that our Lord spake to them, they  
 52 were mocking his prophetes. † Who was moued euen vnto  
 wrath vpon his nation for their impietie, and commanded the  
 53 kinges of the Chaldees to come vp. † These s<sup>h</sup>ewe their yong  
 men with the sword, round about their holie temple, and spared  
 54 not yong man, and old man, and virgin, and youth: † but al were  
 deliuered into their handes: & taking al the sacred vessels of our  
 Lord, and the kinges treasures, they caried them into Baby-  
 55 lon, † and burnt the house of our Lord, and threwe downe the  
 walles of Ierusalem: and the towres therof they burnt with fire,  
 56 † and consumed al their honorable thinges, and brought them  
 to naught, and those that were left of the sword, they led into Iere. 25.  
v. 12. &  
29. v. 10.  
Dan. 9.  
v. 2.  
 57 Babylon. † And they were his seruants vntil the Persians reig-  
 ned in the fulfilling of the word of our Lord by the mouth of  
 58 Ieremie: † as long as the land quietly kept her sabbathes, al the  
 time of her desolation she sabbathized in the application of se-  
 uentie yeares.

## CHAP. II.

*Cyrus king of Persia permitteth the Iewes to retorne into their countrie: 10.  
 and deliuereth to them the holie vessels, which Nabuchodonosor had taken  
 from the temple. 16. Certaine aduersaries writing to king Artaxerxes, hinder  
 those that would repayre the ruines of Ierusalem.*

F f f f f f }

CYRVS

*2. Paral. 36.* **C**YRVS king of the Persians reigning for the accomplish- 1  
*v. 22.* ment of the word of our Lord by the mouth of Ieremie, 2  
*2. Esd. 1.* † our Lord rayed vp the spirit of Cyrus king of the Persians, 2  
*v. 1. & 6.* and he proclaymed in al his kingdomes, and that by writing, 3  
*v. 3.* † saying: Thus sayth Cyrus king of the Persians: The Lord of 3  
*Iere. 26.* Israel, the high Lord, hath made me king ouer the whole earth. 4  
*v. 12. &* † and hath signified to me to build him a house in Ierusalem, 4  
*29. & 10.* which is in Iurie. † If there be any of your kinred, his Lord goe 5  
*Dan. 9.* vp with him into Ierusalem. † Whosoeuer therefore dwel about 6  
*v. 2.* the places, let them helpe them that are in the same place, in g 1  
 and siluer, † in giftes, with horses, and beastes, and with other 7  
 thinges which by vowes are added into the temple of our Lord, 8  
 which is in Ierusalem. † And the princes of the tribes, of the 8  
 villages and of Iurie, of the tribe of Benjamin, & the Priestes, and 9  
 the Leuites standing vp, whom our Lord moued to goe vp, and 10  
 to build the house of our Lord which is in Ierusalem, and they 11  
 that were round about them, † did helpe them with al their gold 9  
 and siluer, and beastes, and manie whose minde was stirred vp, 10  
 with many vowes. † And Cyrus the king brought forth the sa- 10  
 cred vessels of our Lord, which Nabuchodonosor the king of Ba- 11  
 bylon transported out of Ierusalem, and consecrated them to 12  
 his Idol. † And Cyrus the king of Persians bringing them forth, 11  
 deliuered them to Mithridatus, who was ouer his treasures. 12  
 † And by him they were deliuered to Salmanasar president of 12  
 Iurie. † And of these this was the number: Cuppes for libamen- 13  
 tes of siluer two thousand foure hundred, basens of siluer thir- 13  
 tie: phials of gold thirtie, also of siluer two thousand foure 14  
 hundred: and other vessels a thousand. † and al the vessels of 14  
 gold and siluer, were siue thousand eight hundred sixtie. † And 15  
 they were numbered to Salmanasar together with them, that 15  
*1. Esd. 4.* came out of the captiuite of Babylon into Ierusalem. † But in the 16  
*v. 7.* times of Artaxerxes king of the Persians, there wrote to him 16  
 of them that dwelt in Iurie and Ierusalem, Balsamus, and Mithri-  
 datus, and Sabellius, and Rathimus, Balthemus, Sabellius scribe,  
 and the rest dwelling in Samaria, and other places the epistle fol-  
 lowing to king Artaxerxes. † S I R, thy seruantes Rathimus ouer 17  
 occurrentes, and Sabellius the scribe, and the other iudges of thy  
 court in Calesyria, and Phenice. † And now be it knowen to our 18  
 Lord the king, that Iewes came vp from you to vs, coming into  
 Ierusalem a rebellious, & very naughty citie, do build the fornaces  
 thereof, and set vp the walles, and rayse the temple. † And if 19  
 this

this citie, and the walles shal be finished, they wil not onlie not  
 20 abyde to pay tributes, but also wil resist the kinges. † And be-  
 cause that is in doing about the temple, we thought it should  
 21 doe wel not to neglect this same thing; † but to make it known  
 to our Lord the king, that if it shal seme good, ô king, it may be  
 22 sought in the bookes of thy fathers, † and thou shalt find in the  
 recordes, thinges writen of these, and thou shalt know that this  
 23 citie hath bene rebellious, and trubling kinges, and cities, † and  
 the Iewes rebelles, & making battels in it from time out of mind,  
 24 for the which cause this citie was made desolate. † Now ther-  
 fore we doe thee to vnderstand, Lord king, that if this citie shal be  
 built, and the walles therof shal be erected, there wil be no com-  
 25 ming downe for thee into Cælesyria, & Phenice. † Then wrote  
 the king to Rathimus, the writer of the occurrentes, and to Bal-  
 themus, and to Sabellius the scribe, and to the rest ioyned with  
 26 them, and to the dwellers in Syria, and Phenice, as foloweth: † I  
 haue read the epistle that you sent me. † I commanded therefore  
 search to be made, & it was found that the same citie is from the  
 27 beginning rebellious to kinges, † and the men rebelles, and ma-  
 king battels in it, & there were most valient kinges tuling in Ie-  
 28 rusalem, and exacting tributes in Cælesyria, & Phenice. † Now  
 therfore I haue geuen commandment to forbid those men to  
 build the citie, and to stay them that nothing be done more then  
 29 is: † and that they proceede not farder, wherof are euils, so that  
 30 there may be truble brought vpon the kinges. † Then these  
 things being read which were writen of king Artaxerxes, Rathim-  
 us, and Sabellius the scribe, and they that were apointed with  
 them ioyning together in hast came to Ierusalem with a troupe  
 31 of horsemen, and multitude, & companie: † and they begane to  
 forbid the builders, and they ceased from building of the temple  
 in Ierusalem, til in the second yeare of the reigne of Darius king  
 of the Persians.

## CHAP. III.

*After a solemne supper made to al the court, and chief princes, king Darius  
 sleeping: 4. three squires of the bodie keeping watch, proposed the question:  
 10 Whether wine, or a King, or women, or the truth doth excel? 17. The first  
 prayseth wine.*

1 **K**ING Darius made a great supper to al his domestical ser-  
 2 uantes, and to al the magistrates of Media and Persia, † and  
 to al that were purple, and to the prators, and consuls, and liue-  
 tenants

tenantes vnder him from India vnto Æthiopia, an hundred twentie  
 seuen prouinces. † And when they had eaten and drunken, 3  
 and returned ful, then Darius went vp into his chamber, and  
 slept, and awaked. † Then those three youngmen keepers of his 4  
 bodie, which garded the kings bodie, sayd one to an other: † Let  
 euerie one of vs say a word that may excel: & whose word soeuer 5  
 shal appeare wiser then the others, to him wil king Darius geue  
 great giftes, † to be couered with purple, & to drinke in gold, and 6  
 to sleepe vpon gold, & a chariote with a bridle of gold, & a bonet  
 of silke, and a cheyne about his necke: † and he shal sit in the 7  
 second place next Darius for his wisdom. And he shal be called  
 the cosin of Darius. † Then euerie one writing his word signed 8  
 it, and they put it vnder the pillow of Darius the king, † and they 9  
 sayd: When the king shal rise, we wil geue him our writings: and  
 which soeuer of the three the king shal iudge, and the magistrates  
 of Persia, that his word is the wiser, to him shal the victorie be 10  
 geuen as is writen. † One wrote: Wine is strong. † An other 11  
 wrote, a King is stronger. † The third wrote, Weinen are more 12  
 strong: but aboue al thinges truth ouercometh. † And when the 13  
 king was risen, they tooke their writings, and gaue him, and he  
 read. † And sending he called al the Magistrates of the Persians, 14  
 and the Medes, and them that weare purple, and the pretors, and  
 the ouerseers; † and they sate in the councel: and the writings 15  
 were read before them. † And he sayd: Cal the youngmen, and 16  
 they shal declare their owne wordes. And they were called, and  
 went in. † And he sayd to them: Declare vnto vs concerning 17  
 these thinges which are writen. And the first began, he that had  
 spoken of the strength of wine, † and sayd: O ye men, how doth 18  
 wine preuaile ouer al men that drinke! it seduceth the minde.  
 † And also the mind of king and orphane it maketh vaine. Also 19  
 of the bondman and the free, of the rich man and the poore,  
 † and euerie miud it turneth into securitie and pleasantnes, and 20  
 it remembreth not any sorow and dewtie, † and al hartes it ma- 21  
 keth honest, and it remembreth not king, nor magistrare, and it  
 maketh a man speake al thinges by talentes. † And when they 22  
 haue drunke, they remember not frendship, nor brotherhood:  
 yea and not long after they take swordes. † And when they are re- 23  
 couered and risen from the wine, they remember not what they  
 haue done. † O ye men, doth not wine excel? who thinketh to 24  
 doe so? And hauing sayd this, he held his peace.

*The second prayseth the excellencie of a king : 13. The third (which is Zorobabel) commendeth women : 33. but preferreth truth aboue al 41. Which is so approued, and he is rewarded. 42. The king morcouer at his request restoreth the holie vessels of the temple, and graunteth meanes to build the citie of Ierusalem, and the temple.*

1 **A**Nd the next began to speake, he that spake of the strength  
 2 of a king. † O ye men doe not the men excel, which ob-  
 3 teyne land and sea, and al thinges that are in them? † But a king  
 4 excelleth aboue al thinges, and hath dominion ouer them : and  
 5 euerie thing whatsoeuer he shal say to them, they doe. † And if  
 6 he send them to warrayers, they goe, and throw downe moun-  
 7 taines, and the walles, and towers. † They kil, and are killed : and  
 8 the kings word they transgresse not. For if they shal ouercome,  
 9 they bring to the king al thinges whatsoeuer they haue taken for  
 10 a praye. † In like maner also al others, for so many as are not soul-  
 11 diars, nor fight, but til the ground : when they shal reape, a-  
 12 gaine they bring tributes to the king. † And he being one onlie  
 13 if he say : Kil ye, they kil : say he : forgeue, they forgeue. † say he :  
 14 strike : they strike : say he, destroy, they destroy : † say he build,  
 15 they build. † say he, cut downe, they cut downe, say he plant,  
 16 they plant : † and al the people, & porestates here him, and beside  
 17 this he sitteth downe, and drinketh, and sleepeth. † And others  
 18 gard him round about, and can not goe euerie one, and doe their  
 19 owne workes, but at a word are obedient to him. † O ye men,  
 20 how dorch not a king excel that is so renowmed? And he held his  
 peace. † The third that spake of women and truth, this is Zoro-  
 babel, began to speake. † O ye men, not the great king, & many  
 men, neither is it wine that doth excel. Who is it then that hath  
 the dominion of them? † Haue not women brought forth the  
 king, and al the people, that ruleth ouer land & sea : † and were  
 they not borne of them, and did not they bring vp them which  
 planted the vineyardes, whereof wine is made? † And they  
 make the garmentes of al men, & they doe honor to al men, and  
 men can nor be separated from women. † If they haue gathered  
 gold and siluer, and euerie beutiful thing, & see a woman comlie  
 and fayre, † leauing al these thinges they fixe their looke vpon  
 her, & with open mouth beholde her, and allure her more then  
 gold and siluer, and euerie precious thing. † Man forsaketh  
 his father that brought him vp, and his countrie, and ioyneth

G g g g g

himself

himself to a woman. † And with a woman he refresheth his soul: 21  
 and neither doth he remember father, nor mother, nor coun-  
 trie. † And hereby you must know that women rule ouer you. 22  
 Are you not sorie? † And a man taketh his sword, & goeth into 23  
 the way to commit thefts and murders, & to sayle seas & riuers,  
 † and seeth a lyon; and goeth in darkenes: and when he hath 24  
 committed theft, and fraude, and spoyles, he bringeth it to his  
 beloued. † And againe, man loueth his wife more then father 25  
 or mother. † And many haue become madde for their wiues: and 26  
 haue bene made bondmen for them: † and many haue perished 27  
 and bene slayne, and haue sinned for women. † And now beleue 28  
 me, that the king is great in his powre: because al countries are  
 afrayd to touch him. † Neuertheles I saw Apemes the daughter 29  
 of Bezaces the concubine of a meruelous king, sitting by the  
 king at his right hand, † and taking of the crowne from his head, 30  
 and putting it vpon her self, and with the palme of her lefthand  
 she stroke the king. † And beside these thinges he with open 31  
 mouth beheld her: and if she smile he laugheth, and if she be  
 angrie with him, he flattereth, till he be reconciled to her fauour.  
 † O ye men, why are not women stronger? Great is the earth, and 32  
 high is the heauen: who doeth these thinges? † And then the 33  
 king and they that weare purple looked one vpon an other. And  
 he began to speake of truth. † O ye men, are not women strong? 34  
 The earth is great and heauen is high: & the swift course of the  
 sunne turneth the heauen round into his place in one day. † Is  
 not he magnifical that doth these thinges, and the truth great, 35  
 and stronger aboue al thinges? † Al the earth calleth vpon the 36  
 truth, heauen also blesteth it, and al workes are moued, and  
 tremble at it, and there is not any thing with it vniust. † Wine 37  
 is vniust, the king is vniust, women are vniust, al the sonnes of  
 men are vniust, and al their workes are vniust; and in them is  
 not truth, and they shal perish in their iniquitie: † and truth 38  
 abyderth, and groweth strong for euer, and liuerth, and preuay-  
 leth for euer and euer. † Neither is there with it acception of 39  
 persons, nor differences: but the thinges that are iust it doth to  
 al men, to the vniust and malignant, and al men are wel pleased  
 in the workes thereof. † And there is no vniust thing in the 40  
 iudgement therof, but strength, and reigne, and power, and  
 maiestie of worldes. Blessed be the God of truth. † And he lefth 41  
 speaking. And al the people cryed, and sayd: Great is truth and  
 it preuaileth. † Then the king sayd to him: Aske, if thou wilt any 42  
 more



more, then the thinges that are writen, and I wil geue thee,  
 according as thou art found wiser then thy neighbours, & thou  
 43 shalt sitte next to me, and shalt be called my cousin. † Then sayd he  
 to the king: Be mindful of thy vow, which thou hast vowed, to  
 build Ierusalem in the day that thou didst receiue the kindom:  
 44 † and to send backe al the vessels that were taken out of Ieru-  
 salem, which Cyrus separated, when he sacked Babylon, and  
 45 would haue sent them backe thither. † And thou hast vowed to  
 build the temple, which the Idumeians burnt, when Iurie was  
 46 destroyed of the Chaldees. † And now this is that which I aske  
 Lord, & which I desire, this is the maiestre which I desire of thee,  
 that thou performe the vow which thou hast vowed to the  
 47 king of heauen by thy mouth. † Then Darius the king rising vp,  
 kissed him: and wrote letters to al the officers, and ouerseers, and  
 them that weare purple, that they should conduct him, and them  
 48 that were with him, al going vp to build Ierusalem. † And to al  
 the ouerseers that were in Syria, and Phœnice, and Libanus he  
 wrote letters, that they should draw Cedar trees from Libanus  
 49 into Ierusalem, to build the citie with them. † And he wrote to  
 al the Iewes which went vp from the kindome into Iurie for li-  
 bertie, euerie mightie man, & magistrate, & ouerseer not to come  
 50 vpon them to their gates, † and al the countrie which they had  
 obtayned to be free vnto them, & that the Idumeians leaue the  
 51 castels which they possesse of the Iewes, † and to the building of  
 the temple to geue euerie yeare twentie talentes vntil it were  
 52 throughly built: † & vpon the altars to burne holocausts dayly,  
 as they haue commandment: to offer other ten talentes euerie  
 53 yeare, † & to al that go forth from Babylon to build the citie, that  
 there should be libertie as wel to them as to their children, and to  
 54 al the priestes that goe before. † And he wrote a quantitie also,  
 and commanded the sacred stole to be geuen, wherein they  
 55 should serue; † and to the Levites he wrote to geue preceptes,  
 vntil the day wherein the house shalbe finished, and Ierusalem  
 builded. And to al that kepe the citie, he wrote portions and  
 56 wages to be geuen to them. † And he sent away al the vessels  
 whatsoever Cyrus had separated from Babylon, and al thinges  
 whatsoever Cyrus sayd, he also commanded to be donne, and  
 58 to be sent to Ierusalem. † And when that yong man was gone  
 forth, lusting vp his face toward Ierusalem, he blessed the king  
 59 of heauen, † and sayd: Of thee is victorie, and of thee is wis-  
 60 dome, and glorie. And I am thy seruant. † Blessed art thou which

hast geuen me wisdom, and I wil confesse to thee Lord God of our fathers. † And he toke the letters, and went into Babylon. 61 And he came, and told al his brethren that were in Babylon: † and they blessed the God of their fathers, because he gaue 62 them remission and refreshing, † that they should goe vp and 63 build Ierusalem, and the temple wherein his name was renowned, and they reioyced with musike and ioy seuen dayes.

## CHAP. V.

*Those that returned from captiuitie of Babylon into Ierusalem, and Iurie, are recited. 47. They restore Gods seruice: 66. but are hindered from building.*

1. Esd. 2.

v. 1.

**A**FTER these thinges there were chosen, to goe vp the 1  
princes of towne by their houses, and tribes, and their  
wiues, and their sonnes and daughters, and their men seruantes  
and women seruantes, and their cattel. † And Darius the king 2  
sent together with them a thousand horsemen, til they conducted  
them to Ierusalem with peace, & with musike & with tymbrels,  
and shaulmes: † and al the brethren were playing, and he made 3  
them goe vp together with them. † And these are the names 4  
of the men that went vp by their towne according to tribes,  
and according to the portion of their principallitie. † Priests: 5  
The children of Phinees, the sonne of Aaron, Iesus the sonne of  
Iosedec, Ioachim the sonne of Zorobabel, the sonne of Salathiel  
of the house of Dauid, of the progenie of Phares, of the tribe  
of Iuda. † Who spake vnder Darius king of the Persians the mer- 6  
uelous wordes in the second yeare of his reigne the first moneth  
Nisan. † And they are these, that of Iurie came vp from the cap- 7  
tiuitie of the transmigration, whom Nabuchodonosor the king  
of Babylon transported into Babylon, and returned into Ierusa-  
lem. † And euerie one sought a part of Iurie according to his 8  
owne citie, they that came with Zorobabel, and Iesus, Nehe-  
mias, Areores, Elimeo, Emmanio, Mardocheo, Beelsuro, Mech- 9  
patochor, Olioro, Emonia one of their princes. † And the num-  
ber of them of the same nation, of their rulers the children of  
Phares, two thousand an hundred seuentie two: † The children 10  
of Ares, three thousand an hundred fiftie seuen: † The children 11  
of Phemo, an hundred fourtie two: in the children of Iesus and  
Ioabes, a thousand three hundred two: † the children of Demu, 12  
two thousand foure hundred seuentie: the children of Choraba,  
two hundred siue: the children of Banica, an hundred sixtie eight,  
† the children of Bebech, foure hundred three: the children of 13

Archad,

1. Esd. 2.

v. 1.

2. Esd. 7.

v. 6.

- 14 Archad, foure hundred twentie feuen: † the children of Cham,  
 thirtie feuen: the children of Zoroar, two thousand fixtie feuen:  
 15 the children of Adin, foure hundred fixtie one: † the children  
 of Adere&tes, an hundred eighr: the children of Ciaso and Zelas  
 an hundred feuen: the children of Azoroc, foure hundred thirtie  
 16 nine: † the children of Iedarbone, an hundred thirtie two: the  
 children of Ananias, an hundred thirtie: the children of Afoni,  
 17 ninetie: † the children of Marfar, foure hundred twentie two:  
 the children of Zabaraz, nintie five: the children of Sepolemon,  
 18 an hundred twentie three: † the children of Nepopaz, fiftie  
 five: the children of Hechanatus, an hundred fiftie eight: the  
 19 children of Cebethamus, an hundred thirtie two: † the chil-  
 dren of Crearpattos, which are of Enocadie and Modia, foure  
 hundred twentie three: they of Gramas and Gabea, an hundred  
 20 twentie one. † They of Besselon, and Ceagge, fixtie five: they  
 21 of Bastaro, an hundred twentie two: † they of Bechenobes, fiftie  
 five: the children of Liptis, an hundred fiftie five: the children  
 22 of Labonni, three hundred fiftie feuen: † the children of Sichem,  
 three hundred feuentie: the children of Suadon, & Clomus, three  
 23 hundred feuentie eight: † the children of Ericus, two thousand  
 an hundred fourtie five: the children of Anaas, three hundred  
 24 feuentie. The priestes: † the children of Ieddus, the sonne of Eu-  
 ther, the sonne of Eliasib, three hundred feuentie two: the chil-  
 25 dren of Emerus, two hundred fiftie two: † the children of Pha-  
 26 surius, three hundred fiftie feuen the children of Caree, two hun-  
 dred twentie feuen. † The Leuites: The children of Iesus in  
 Caduhel, and Bamis, and Serebias, and Edias, feuentie foure,  
 the whole number from the twelfth yeare, thirtie thousand  
 17 foure hundred fixtie two. † The sonnes, and daughters, and  
 wiues, the whole number, fourtie thousand two hundred  
 28 fourtie two. † The children of the Priestes, that sang in the  
 29 temple: the children of Asaph, an hundred twentie eight. † And  
 the porters: the children of Efmeni, the children of Azer, the  
 children of Amon, the children of Accuba, of Topa, the chil-  
 30 dren of Tobia, al an hundred thirtie nine. † Priestes that serued  
 in the temple: the children of Sel, the children of Gaspha, the  
 children of Tobloch, the children of Caria, the children of Su,  
 the children of Hellu, the children of Lobana, the children of  
 Armacha, the children of Accub, the children of Vtha, the chil-  
 dren of Cetha, the children of Aggab, the children of Obai, the  
 children of Anani, the children of Canna, the children of Geddu,

† the children of An, the children of Radin, the children of De- 31  
 lanon, the children of Nachoba, the children of Caseba, the  
 children of Gaze, the children of Ozui, the children of Sinone,  
 the children of Attre, the children of Hasten, the children of  
 Afiana, the children of Manei, the children of Nasissim, the chil-  
 dren of Acusu, the children of Agista, the children of Azui, the  
 children of Fauon, the children of Phasalon, † the children of 32  
 Meedda, the children of Phusa, the children of Caree, the chil-  
 dren of Burcus, the children of Saree, the children of Cæsi, the  
 children of Nasich, the children of Agisti, the children of Pedon.  
 † Salomon his children, the children of Atophor, the children 33  
 of Phasida, the children of Celi, the children of Dedon, the chil-  
 dren of Gaddahel, the children of Sephegi, † the children of 34  
 Aggia, the children of Sachareth, the children of Sabathen, the  
 children of Caroneth, the children of Malsith, the children of  
 Ama, the children of Sasus, the children of Addus, the children  
 of Suba, the children of Eura, the children of Rahotis, the chil-  
 dren of Phasphat, the children of Malmon. † Al that serued the 35  
 sanctuarie, and the seruantes of Salomon, foure hundred eightie  
 two. † These are the children that came vp from Thelmela, 36  
 Thelharfa: the princes of them, Carmellam, and Careth: † and 37  
 they could not declare their cities, and their progenies, how they  
 are of Israel. The children of Dalari, the children of Tubal, the  
 children of Nechodaici, † of the Priestes, that did the function 38  
 of priesthood: and there were not found the children of Obia,  
 the children of Achisos, the children of Addin, who tooke a wife  
 of the daughters of Pargeleu: † and they were called by his 39  
 name, and the writing of the kinred of these was sought in the  
 register, and it was not found, and they were forbid to doe the  
 function of priesthood. † And Nehemias and Astharus sayd to 40  
 them: Let not the holie thinges be participated, til there arise a  
 hiegh priest lerned for declaration and truth. † And al Israel was 41  
 beside men seruantes, and wemen seruantes, fourtie two thou-  
 sand three hundred fourtie. † Their men seruantes and wemen 42  
 seruantes, seuen thousand three hundred thirtie seuen. Singing  
 men and singing wemen, two hundred three score. † Cam- 43  
 mels, foure hundred thirtie seuen. Horses, seuen thousand thirtie  
 six. Mules, two hundred thousand fourtie seuen. Beastes vnder  
 yoke, seuen thousand twentie seuen. † And of the rulers themselues 44  
 by their villages, when they came into the temple of God, which  
 was in Ierusalem, to renew and raise vp the temple in his place,  
 accor-

45 according to their power: † and to be geuen into the temple to  
 the sacred treasure of the workes, of gold twelue thousand mnas,  
 and siue thousand mnas of siluer, and stoles for Priestes an hun-  
 46 dred. † And the Priestes and Leuites, and they that came out of  
 the people, dwelt in Ierusalem, and in the countrie, and the sa-  
 cred singingmen, and porters, and al Israel in their countries.  
 47 † And the seuenth moneth being at hand, and when the chil- *1. Efd. 3.*  
 dren of Israel were euerie man in his owne assaytes, they came *v. 1.*  
 together with one minde into the court, that was before the east  
 48 gate. † And Iesus the sonne of Iosedec, and his brethren the  
 priestes: Zorobabel the sonne of Salathiel, and his bretheren  
 49 standing vp, prepared an altar, † that they might offer vpon it  
 holocaustes, according to the thinges that are writen in the  
 50 booke of Moyse the man of God. † And there assembled there  
 of other nations of the land, and al the nations of the land ere-  
 cted the altar in his place, and they offered hostes, and morning  
 51 holocaustes to our Lord. † And they celebrated the feast of  
 Tabernacles, and the solemne day, as it is commanded in the  
 52 lawe: and sacrifices dayly, as it behoued: † and after these the  
 appointed oblations, and the hostes of the sabbathes, and of the  
 53 newmoones, and of al the solemne sanctified dayes. † And  
 as manie as vowed to our Lord from the new moone of the  
 seuenth moneth, began to offer the hostes to God, and the  
 54 temple of our Lord was not yet built. † And they gaue monie  
 to the masones and workemen, and drinke and victuals with  
 55 ioy. † And they gaue cartes to the Sidonians, and Tyrianes, that  
 with them they should carie cedar beames from Lybanus, and  
 should make boates in the hauen Ioppe, according to the decre  
 56 that was writen for them by Cyrus king of the Persians. † And  
 in the second yeare coming into the temple of God in Ierusalem,  
 in the second moneth began Zorobabel the sonne of Salathiel,  
 and Iosue the sonne of Iosedec, and their bretheren, and the  
 Priestes and Leuites, and al that were come from the captiuitie  
 57 into Ierusalem. † and they founded the temple of God in the  
 newmoone of the second moneth of the second yeare, after that  
 58 they came into Iurie and Ierusalem. † And they appoynted  
 the Leuites from twentie yeares, ouer the workes of our Lord:  
 and Iesus stood and his sonne, and the bretheren, al Leuites ioy-  
 ning together, & executors of the lawe, doing the workes in the  
 59 house of our Lord. † And al the Priestes stood, hauing stoles with  
 60 trumpettes: † and Leuites the children of Asaph, hauing cymbals  
 together

together praying our Lord, and blessing him according to Dauid king of Israel. † And they song a song to our Lord, because his sweetenes, and honour is for euer vpon Israel. † And al the people sounded with trumpet, and cried out with a loud voice, praying our Lord in the rayling vp of the house of our Lord. † And there came of the Priestes and Leuites, and presidentes by their villages the more ancientes, which had sene the old house: † and to the building of this with crie and great lamentation, and manie with trumpettes and great ioy: † in so much that the people heard not the trumpettes for the lamentation of the people. For the multitude was sounding with trumpettes magnifically, so that it was heard far of. † And the enimes of the tribe of Iuda, and Benjamin heard it, and they came to knowe what the voyce of the trumpettes was: † And they knew that they which were of the captiuitie doe build a temple to our Lord the God of Israel. † And coming to Zorobabel & Iesus, the ouerseers of the villages, they sayd to them: We will build together with you: † For we haue in like maner heard your Lord, & we walke like from the dayes of Asbazareth king of the Assyrians, who transported vs hither. † And Zorobabel, and Iesus, & the princes of the villages of Israel, sayd to them: † It is not for vs and you to build the house of our God. For we alone wil build to our Lord of Israel according as Cyrus the king of the Persians hath commanded. † And the nations of the land lying vpon them that are in Iurie, and lifting vp the worke of the building, and bringing ambushmentes, and peoples, prohibited them to build. † and practising assaultes hindred them, that the building might not be finished al the time of the life of king Cyrus, and they differred the building for two yeares vntil the reigne of Darius.

## CHAP. VI.

*The Iewes by assistance of king Darius build vpon the Temple in Ierusalem.*

1. *Esd.* 5. **A**ND in the second yeare of the reigne of Darius proph-  
 2. *v. 1.* **A**ciad Aggeus, and Zacharias the sonne of Addo the prophet to Iurie and Ierusalem in the name of God of Israel vpon them. † Then Zorobabel the sonne of Salathiel standing vp, and Iesus the sonne of Iosedec begane to build the house of our Lord, which is in Ierusalem. † When the prophetes of our Lord were present with them, and did helpe them. At the same time came Sisennes to them, the depute of Syria, and of Phenice, and Sattabuzanes, and his felowes: † and they sayd to them: By whose command-

commandment; build ye this house, and this rooffe, and perfite al  
 other thinges? And who are the workmen that build these  
 5 thinges? † And the ancientes of the Iewes, which were left of  
 the captiuitie by our Lord, had fauoure when the uisitation was  
 6 made vpon them. † And they were not hindered from building,  
 til it was signified to Darius of al these thinges, and answer  
 7 was receiued. † A copie of the letter, which they sent to Darius.  
 SIS ENNES deputie of Syria and Phenice, and Sattrabuzanes,  
 8 and his felowes in Syria and Phenice presidents, to king Darius  
 greeting: † Be al thinges knowen to our Lord the king, that  
 when we came into the countrie of Iurie, and had entered into  
 Ierusalem, we found them building the great house of God.  
 9 † And the temple of polished stones, and of great and precious  
 10 matter in the walles. † And the workes to be a doing earnestly,  
 and to succede, and prosper in their handes, and in al glorie to be  
 11 perfited most diligently. † Then we asked the ancients saying,  
 by whose permission build ye this house, & found these workes?  
 12 † And therfore we asked them, that we might doe thee to know  
 the men & the ouerseers; and we required of them a rolle of the  
 13 names of the ouerseers. † But they answered vs saying: We are  
 14 the seruantes of the Lord, which made heauen and earth. † And  
 this house was built these manie yeares past by a king of Israel.  
 15 that was great and most valiant, and was finished. † And because  
 our fathers were prouoking to wrath, and sinned agaynst  
 God of Israel, he deliuered them into the handes of Nabuchodo-  
 16 nosor the king of Babylon, king of the Chaldees. † And throw-  
 ing downe this house they burnt it, and they led the people cap-  
 17 tiue into Babylon. † In the first yeare when Cyrus reigned the  
 king of Babylon, Cyrus the king wrote to build this house.  
 18 † And these sacred vessels of gold and siluer which Nabuchodo-  
 nosor had taken out of the house which is in Ierusalem, and had  
 consecrated them in his owne temple, Cyrus brought them forth  
 agayne out of the temple which was in Babylon, and they were  
 19 deliuered to Zorobabel, & to Salmanasar the deputie. † And it  
 was commanded them that they should offer these vessels, & lay  
 them vp in the temple, which was in Ierusalem, and build the  
 20 temple of God itself in his place. † Then did Salmanasar lay the  
 foundations of the house of our Lord, which is in Ierusalem:  
 and from that time vntil now it is a building, and is not accom-  
 21 plished. † Now therfore if thou thincke it good o king, let it  
 be sought in the kings liberaries of Cyrus the king, which are in

H h h h h

Babylon.

1. Esd. 6.  
v. 1.

Babylon: † and if it shal be found, that the building of the house 22  
of the Lord, which is in Ierusalem, begane by the counsel of  
Cyrus the king, and it be thought good of our Lord the king, let  
him write to vs of these thinges. † Then Darius the king com- 23  
manded search to be made in the libraries: and there was found  
in Ecbatana a towne that is in the countrie of Media, one place  
wherin were writen these wordes: † IN THE FIRST YEARE of the 24  
reigne of Cyrus, king Cyrus comanded to build the house of the  
Lord which is in Ierusalem, where they did burne incense with  
dayly fire, † the height wherof shal be of ten cubits, & the bredth 25  
three score cubites, foure square with three stones polished, and  
with a loft galerie of wood of the same countrie, & one new ga-  
lerie, and the expenses to be geuen out of the house of Cyrus the  
king. † And the sacred vesseles of the house of the Lord, as wel of 26  
gold as of silver, which Nabuchodonosor tooke from the house  
of our Lord, which is in Ierusalem where they were layed, that  
they be put there: † And he commanded Sisennus the deputie of 27  
Syria & Phœnice, and Satrabuzanes, and his felowes & them that  
were ordayned presidents in Syria & Phœnice, that they should  
refraine themselves from that place. † And I also haue geuen 28  
commandment to build it wholly: and haue provided, that  
they helpe them, which are of the captiuitie of the Iewes, til the  
temple of the house of the Lord be accomplished. † And from 29  
the vexation of the tributes of Coelesyria & Phœnice, a quantitie  
to be geuen diligently to these men for the sacrifice of the Lord,  
to Zorobabel the gouernour, for oxen, and rammes, and lammes.  
† And in like maner corne also, and salt, and wine, and oyle conti- 30  
nually yeare by yeare, according as the priestes which are in Ieru-  
salem, haue prescribed to be spent dayly: † that libamentes may be 31  
offered to the most high God for the king & his children, & that  
they may pray for their life. † And that it be denounced, that who- 32  
soever shal transgresse anie thing of these which are writen, or  
shal despise it, a beame be taken of theyr owne, & they be hanged,  
& their goodes be confiscate to the king. † Therefore the Lord also, 33  
whose name is inuocated there, destroy euery king & nation, that  
shal extend their hand to hinder or to handle il the house of the  
Lord which is in Ierusalem. † I Darius the king haue decreed 34  
that it be most diligently done according to these thinges.

## CHAP. VII.

*The house of God is finished, 7. and dedicated, 10. the feast of Pasch is also  
celebrated seven dayes with Aymes.*

THEN



- 1 **T**HEN Sifennes the deputie of Cœleſtyria, and Phœnice, and 1. *Eſd.* 6.  
 2 Satrabuzames, and their ſelowes, obeying thoſe thinges v. 13.  
 3 which were decreed of Darius the king, † applied the ſacred  
 4 workes moſt diligently, working together with the ancients of  
 5 the Iewes, the princes of Syria. † And the ſacred workes proſpe-  
 6 red, Aggeus & Zacharias the prophetes prophecying. † And they  
 7 accomplished al thinges by the precept of our Lord the God of  
 8 Iſrael, and by the counſel of Cyrus, & Darius, and Artaxerxes the  
 9 king of the Perſians. † And our houſe was a finiſhing vntil the  
 10 three and twentieth day of the moneth of Adar, the ſixth yeare  
 11 of Darius the king. † And the children of Iſrael, and the Prieſtes  
 12 and Leuites, and the reſt that were of the captiuitie, which were  
 13 added did according to thoſe thinges that are written in the  
 14 booke of Moyses. † And they offered for the dedication of the  
 15 temple of our Lord, oxen an hundred, rammes two hundred,  
 16 lambes ſoure hundred. † And kiddes for the ſinnes of al Iſrael,  
 17 twelve, according to the number of the tribes of Iſrael. † And  
 18 the Prieſtes and Leuites ſtood clothed with ſtoles by tribes, ouer  
 19 al the workes of our Lord the God of Iſrael, according to the  
 20 booke of Moyses, and the porters at euerie gate. † And the  
 21 children of Iſrael, with them that were of the captiuitie celebra-  
 22 ted the phaſe the fourteenth moone of the firſt moneth, when the  
 23 Prieſtes and Leuites were ſanctified. † Al the children of the  
 24 captiuitie were not ſanctified together, becauſe al the Leuites  
 25 were ſanctified together. † And al the children of the captiuitie  
 26 immolated the phaſe, both for their brethren the Prieſtes, and  
 27 for them ſelues. † And the children of Iſrael did eate, they that  
 28 were of the captiuitie al that remayned apart from al the abomi-  
 29 nations of the nations of the land ſee king our Lord. † And they  
 30 celebrated the feſtiual day of Azymes ſeuẽ dayes feaſting in  
 31 the ſight of our Lord. † Becauſe he turned the counſel of the  
 32 king of the Aſſirians toward them, to ſtrengthen their handes to  
 33 the workes of our Lord the God of Iſrael.

## CHAP. VIII.

*Eſdras going from Babylon to Ieruſalem, 9. carieth King Artaxerxes ſouon-  
 10 rable letters, 14. with licence to take gold, ſiluer, and al thinges neceſſarie at  
 11 their pleaſure. 31. The chief men that goe with him are recited. 51. He  
 12 voweth a faſt praying for good ſucceſſe in their iorney. 56. weigheth the  
 13 gold and ſiluer, which he deliuereth to the Prieſtes, and Leuites. 69. And  
 14 ſeuẽrly admoniſheth the people to repentance, for their marriages made with  
 15 infidels.*

1. Esdr. 7.  
v. 1.

**A**Nd after him when Attaxerxes king of the Persians reigned, came Esdras the sonne of Azarias, the sonne of Helcias the sonne of Salome, † the sonne of Sadoc, the sonne of Achitob, the sonne of Ameri, the sonne of Azahel, the sonne of Bocci, the sonne of Abisue, the sonne of Phinees the sonne of Eleazar, the sonne of Aaron the first priest. † This Esdras came vp from Babylon being scribe & wise in the law of Moyses, which was geuen of our Lord the God of Israel to teach and to doe. † And the king gaue him glorie, because he had found grace in al dignitie and desire in his sight. † And there went vp with him of the children of Israel, and the Priestes, and the Leuites, and the sacred singers of the temple, and the porters, and the seruantes of the temple into Ierusalem. † In the seuenth yeare when Artaxerxes reigned in the fifth moneth, this is the seuenth yeare of his reigne, going forth of Babylon in the newmoone of the fifth moneth, † they came to Ierusalem according to his commandment, according to the prosperitie of their iourney, which their Lord gaue them. † For in these Esdras had great knowlege, that he would not pretermitte anie of those things, which were according to the law, and the preceptes of our Lord, and in teaching al Israel al iustice and iudgement. † And they that wrote the writings of Artaxerxes the king, coming deliuered the writing which was granted of Artaxerxes the king to Esdras the Priest, & the reader of the law of our Lord; the copie wherof here foloweth. † KING Artaxerxes to Esdras the Priest, and reader of the law of the Lord, greeting. † I of curtesie esteeming it among benifites, haue commanded them that of their owne accord are desirous of the nation of the Iewes, and of the Priestes and Leuites, which are in my kingdom, to goe with thee into Ierusalem. † If anie therfore desire to goe with thee, let them come together, and set forward as it hath pleased me, and my seuen freindes my counsellers; † that they may visite those things which are done touching Iurie and Ierusalem, obseruing as thou hast in the law of the Lord. † And let them carie the gistes to the Lord the God of Israel, which I haue vowed and my freindes to Ierusalem, and al the gold and siluer, that shal be found in the countrie of Babylon to the Lord in Ierusalem, with that, † which is geuen for the nation it self vnto the temple of their Lord which is in Ierusalem: that this gold and siluer be gathered for oxen, and rammes, and lambes, and kiddes, and for the things that are agreable to these, † that they may offer hostes to the Lord vpon the altar of their Lord, which is in Ierusalem.

† And

- 17 † And al thinges whatsoeuer thou with thy brethren wilt doe  
 with gold and siluer, doe it at thy pleasure according to the pre-  
 18 cept of the Lord thy God. † And the sacred vessels, which are  
 geuen thee to the workes of the house of the Lord thy God,  
 19 which is in Ierusalem. † And other thinges whatsoeuer shal  
 helpe thee to the workes of the temple of thy God, thou shalt  
 20 geue it out of the kings treasure. † When thou with thy bre-  
 thren wilt doe ought with gold and siluer, doe according to the  
 21 wil of the Lord. † And I king Artaxerxes haue geuen command-  
 ment to the keepers of the treasure of Syria and Phænice, that  
 what thinges soeuer Esdras the Priest and reader of the law of  
 the Lord, shal write for, they geue him vnto an hundred talentes  
 22 of siluer, likewise also of gold. † And vnto an hundred measures  
 of corne, & an hundred vessels of wine, and other thinges what-  
 23 soeuer abound without taxing. † Let al thinges be done to the  
 most high God according to the law of God, lest perhaps there  
 arise wrath in the reigne of the king, and of his sonne, and his  
 24 sonnes. † And to you it is sayd, that vpon al the Priestes, and  
 Leuites, and sacred singers, and seruantes of the temple, & scribes  
 25 of this temple † no tribute, nor any other taxe be sette, and  
 26 that no man haue auctoritie to obiekt any thing to them. † But  
 thou Esdras according to the wisdom of God appoynt iudges,  
 and arbiters in al Syria and Phænice: and teach al them that  
 27 know no the law of thy God: † that whosoever shal trans-  
 gresse the law, they be diligently punished either with death, or  
 with torment, or els with a forseite of money, or with banish-  
 28 ment. † And Esdras the scribe sayd: Blessed be the God of our  
 fathers, which hath geuen this wil into the kings hart, to glorifie  
 29 his house, which is in Ierusalem. † And hath honoured me in the  
 sight of the king, and of his counsellers, and freindes, and them  
 30 that were purple. † And I was made constant in minde accord-  
 ing to the ayde of our Lord my God, and gathered together of  
 31 Israel men, that should goe vp together with me. † And these  
 are the princes according to their kindredes, and seueral princi-  
 palities of them that came vp from Babylon the kingdom of Ar-  
 32 taxerxes. † Of the children of Phares, Gersomus: and of the  
 children of Siemarith, Amenus: of the children of Dauid, Ac-  
 33 chus the sonne of Sceclia: † Of the children of Phares, Zacha-  
 34 rias, and with him returned an hundred fiftie men. † Of the chil-  
 dren of leader Moabilion, Zarai, and with him two hundred  
 35 fiftie men: † Of the children of Zachues, Techonias of Zechoel,

and with him two hundred fiftie men: † of the children of Sala, 36  
 Maasias of Gortholia, & with him seuentie men: † of the children 37  
 of Saphatia, Zarias of Michel, and with him eightie men: † of 38  
 the children of Iob, Abdias of Iehel, and with him two hundred  
 twelue men: † of the children of Bania, Salimoth, the sonne of 39  
 Iosaphia, and with him an hundred sixtie men: † of the children 40  
 of Beer, Zacharias Bebei, and with him two hundred eight men:  
 † of the children of Ezead, Ioannes of Eccetan, and with him an 41  
 hundred ten men: † of the children of Adonicam, which were 42  
 last, and these are their names, Eliphalam the sonne of Gebel, and  
 Semeias, and with him seuentie men. † And I gathered them 43  
 together to the riuer that is called Thia, and we camped there  
 three dayes, and vewed them againe. † And of the children of 44  
 the Priestes and Leuites I found not there. † And I sent to Elea- 45  
 zarus, and Eccelon, and Masman, and Maloban, and Enaathan,  
 and Samea, and Ioribum, Nathan, Enuagam, Zacharias, and  
 Mosolam the leaders them selues, and that were skilful. † And I 46  
 sayd to them that they should come to Loddeus, who was at the  
 place of the treasurie. † And I commanded them to say to Lod- 47  
 deus, and his brethren, and to them that were in the treasurie,  
 that they should send vs them that might doe the function of  
 priesthood in the house of the Lord our God. † And they brought 48  
 vnto vs according to the mighrie hand of the Lord our God cun-  
 ning men: of the children of Moholi, the sonne of Leui, the  
 sonne of Israel, Sebebia, & his sonnes and brethren, which were  
 eightene: † Asbia, and Amin of the sonnes of the children of 49  
 Chananeus, and their children twentie men. † And of them that 50  
 serued the temple, whom Dauid gaue, and the princes themselues  
 to the ministerie of the Leuites of them that serued the temple,  
 two hundred twentie. Al their names were signified in writings.  
 † And I vowed there a fast to the yong men in the sight of God, 51  
 that I might aske of him a good iourney for vs, and them that  
 were with vs, and for the children, and the cattel because of am-  
 bushementes. † For I was ashamed to aske of the king footemen 52  
 and horsemen in my companie, to guard vs, against our aduersa-  
 ries. † For we sayd to the king that the power of our Lord wil be 53  
 with them that seeke him with al affection. † And agayne we 54  
 besought the Lord our God according to these thinges: whom  
 also we had propitious, and we obteyned of our God. † And I 55  
 separated of the rulers of the people, and of the Priestes of the  
 temple, twelue men, and Sedebia, and Asanna, and with them  
 of their

- 56 of their brethren ten men. † And I weyed to them the gold and  
 siluer, and the vessels of the house of our God pertheyning to the  
 Priestes, which the king had geuen, and his counsellers, and the  
 57 princes, and al Israel. † And when I had weyed it, I deliuered of  
 siluer an hundred fiftie talentes, and siluer vessels of an hundred  
 58 talentes, and of gold an hundred talentes. † And of vessels of  
 gold seuen score and twelue brasen vessels good of shyning  
 59 brasle, resembling the forme of gold. † And I sayd to them :  
 You are also sanctified to our Lord, and the vessels be holie, and  
 the gold and siluer is vowed to our Lord the God of our fathers.  
 60 † Watch and keepe, til you deliuer them to some of the rulers of  
 the people, and to the Priestes, and Leuites, and to the princes of  
 the cities of Israel in Ierusalem, in the treasure of the house of  
 61 our God. † And those Priestes and Leuites that receiued the gold  
 and siluer and vessels, brought it to Ierusalem into the temple of  
 62 our Lord. † And we went forward from the riuer Thia, the  
 twelfth day of the first moneth, til we entred into Ierusalem.  
 63 † And when the third day was come, in the fourth day the gold  
 being weyed, and the siluer, was deliuered in the house of the  
 64 Lord our God, to Marimoth Priest the sonne of Iori. † And with  
 him was Eleazar the sonne of Phinees : and with them were Io-  
 sadus the sonne of Iesus, and Medias, and Banni the sonne of a  
 65 Leuite, by number and weight al thinges. † And the weight of  
 66 them was writen the same houre. † And they that came out of  
 the captiuitie, offered sacrifice to our Lord the God of Israel, oxen  
 67 twelue, for al Israel, rammes eightie six, † lambes seuentie two,  
 bucke goates for sinne twelue, and for health twelue kyne, al  
 68 for the sacrifice of our Lord. † And they read againe the pre-  
 ceptes of the king to the kinges officers, and to the deputies of  
 Cœlesyria, and Phœnice : and they honored the nation, and the  
 69 temple of our Lord. † And these thinges being finished, the  
 rulers came to me, saying : The stocke of Israel, and the princes, *1. Esd. 9.*  
 70 and the Priestes, and the Leuites, † and the strange people, and *v. 1.*  
 nations of the land haue not separated their vncleannes from the  
 Chananeites, and Hetheites, and Pherezites, and Iebuseites, and  
 71 Moobites, & Egyptians, and Idumeians. † For they are ioyned  
 to their daughters both themselues, and their sonnes : and the  
 holie fede is mingled with the strange nations of the earth, and  
 the rulers and magistrates were partakers of that iniquitie from  
 72 the beginning of the reigne it self. † And forth with as I heard  
 these thinges, I rent my garmentes and the sacred tunike : and  
 tearing

tearing the heares of my head, and my beard, I sate sorowful and  
 heauie. † And there assembled to me mourning vpon this ini- 73  
 quirie, as manie as were then moued by the word of our Lord the  
 God of Israel, and I sate sad vntil the euening sacrifice. † And I 74  
 rising vp from fasting, hauing my garmentes rent and the sacred  
 tunike, kneeling, and stretching forth my handes to our Lord, † I 75  
 sayd: Lord I am confounded, and ashamed before thy face, † for 76  
 our sinnes are multiplied ouer our heades, and our iniquities are  
 exalted euen to heauen. † Because from the times of our fathers 77  
 we are in great sinne vnto this day. † And for the sinnes of vs, and 78  
 of our fathers we haue bene deliuered with our brethren, and  
 with our Priestes to the kinges of the earth, into sword and cap-  
 tiuitie, and spoile with confusion vnto this present day. † And 79  
 now what a great thing is this that mercie hath happened to vs  
 from thee o Lord God, & leaue thou vnto vs a roote, and a name  
 in the place of thy sanctification, † to discouer our light in the 80  
 house of the Lord our God, to geue vs meate in al the time of our  
 bondage. † And when we serued, we were not forsaken of the 81  
 Lord our God: but he sette vs in fauour, appointing the kinges of  
 the Persians to geue vs meate, † and to glorifie the temple of the 82  
 Lord our God, and to build the desolations of Sion, to geue vs  
 stabilitie in Iurie, and Ierusalem. † And now what say we Lord, 83  
 hauing these thinges? For we haue transgressed thy preceptes,  
 which thou gauest into the handes of thy seruants the prophetes,  
 † saying: That the land into which ye entred to possesse the in- 84  
 heritance therof, is a land polluted with the coinquinations of  
 the strangers of the land, and their vncleannes hath filled it wholly  
 with their filthines. † And now your daughters you shal not 85  
 match with their sonnes, and their daughters you shal not take  
 for your sonnes. † And you shal not seeke to haue peace with 86  
 them for euer, that growing strong you may eate the best things  
 of the land, and may distribute the inheritanceto your children  
 for euer. † And the thinges that happen to vs, al are done for our 87  
 nauhtie workes, and our great sinnes. † And thou gauest vs such a 88  
 roote, and we are returned againe to transgresse thy ordinances,  
 that we would be mingled with the vncleannes of the nations of  
 this land. † Wilt not thou be wrath with vs to destroy vs, til there 89  
 be no roote left nor our name? † Lord God of Israel thou art 90  
 true. For there is a roote left vntil this present day. † Behold, now 91  
 we are in thy sight in our iniquities. For it is not to stand any  
 longer before thee in these matters. † And when Esdras with 92  
 adoration

adoration confessed weeping, lying flat on the ground before the temple, there were gathered before him out of Ierusalem a verie great multitude, men and women, and yong men and youg women. For there was great weeping in the multitude itself. † And when he had cried, Iechonias of Ieheli of the children of Israel, sayd to Eldras: We haue sinned against our Lord, for that we haue taken vnto vs in mariage strange women of the nations of the land. † And now thou art ouer al Israel, in these therefore let there be an othe from our Lord to expel al our wiues that are of strangers with their children. † As it was decreed to thee of the ancestors according to the law of our Lord, rising vp declare it. † For to thee the busines pertaineth, and we are with thee: doe manfully. † And Eldras rising vp adiured the princes of the Priestes and Leuites, and al Israel to doe according to these thinges and they sware.

## CHAP. IX.

*Eldras fasting for the sinnes of the people, commandeth that they separate al strange women from them. 18. The Priestes and Leuites, which had offended herein, are recited. 38. He readeth the law before the people: 48. certaine doe expound to the multitudes in seuerall places. 52. And so they are dismissed with joy.*

1 **A**ND Eldras rising vp from before the court of the temple, went into the chamber of Ionathas the sonne of Nasabi.  
 2 † And lodging there he tasted no bread, nor dranke water for  
 3 the iniquitie of the multitude. † And there was proclamation  
 4 made in al Iurie, & in Ierusalem to al that were of the captiuitie  
 5 gathered in Ierusalem, † that whosoever shal not appeare within  
 6 two or three dayes, according to the iudgement of the ancients  
 7 sitting vpon it, their goods should be taken away, and himselfe  
 8 should be iudged an alien from the multitude of the captiuitie.  
 9 † And al were gathered that were of the tribe of Iuda, and of  
 10 Beniamin within three dayes in Ierusalem: this is the ninth moneth,  
 the twentieth day of the moneth. † And al the multitude sate  
 in the court of the temple trembling, for the present winter.  
 † And Eldras rising vp sayd to them: You haue done vnlawfully  
 taking to you in mariage strang wiues, that you might adde to  
 the sinnes of Israel. † And now geue confession, & magnificence  
 to our Lord the God of our fathers: † and accomplish his wil,  
 and depart from the nations of the land, and from your wiues  
 the strangers. † And al the multitude cried, and they sayd with a  
 lowde

lowde voice: As thou hast sayd, we wil doe. † But because the 11  
 multitude is great, and winter time, and we can not stand in the  
 ayre without succour: and this is a worke for vs not of one day,  
 nor of two, for we haue sinned much in these thinges: † Let the 12  
 rulers of the multitude stand, and that dwell with vs, and as manie  
 as haue with them forreine wiues, † and at a time appointed let 13  
 the priestes out of euerie place, and the iudges assist, vntil they  
 appeaze the wrath of our Lord concerning this busines. † And 14  
 Ionathas the sonne of Ezeli, and Ozias of Thecam tooke vpon  
 them according to these wordes: and Bosoramus, and Leuis, and  
 Sabbathæus, wrought together with them. † And al that were 15  
 of the captiuitie stood according to al these thinges. † And Es- 16  
 dras the priest chose vnto him men the great princes of their fa-  
 thers according to their names: & they sate together in the new-  
 moone of the tenth moneth to examine this busines. † And 17  
 they determined of the men that had outlandish wiues, vntil the  
 newmoone of the first moneth. † And there were found of the 18  
 priestes entermingled that had outlandish wiues. † Of the sonnes 19  
 of Iesus the sonne of Iosedec, and his brethren: Maseas, and  
 Eleazarus, and Ioribus, and Ioadeus, † and they put to their 20  
 handes to expel their wiues: and to offer a ramme to obtayne  
 pardon for their ignorance. † And the sonnes of Semmeri: Ma- 21  
 seas and Elses, Ieelech, and Azarias. † And of the children of Fo- 22  
 fere: Limofias, Hismaenis, and Nathane, Iussio, Reddus, and  
 Thalsas. † And of the Leuites: Iorabodus, and Semeis, and Colnis, 23  
 and Caliras, and Facteas, and Coluas, and Eliomas, † and of the 24  
 sacred singing men, Eliasib, Zaccarus. † And of the porters, Salu- 25  
 mus, and Tolbanes. † And of Israel: of the sonnes of Foro, Ozi, 26  
 and Remias, and Geddias, & Melchias, and Michelus, Eleazarus,  
 and Iammebias, and Bannas. † And of the sonnes of Iolaman: 27  
 Chamas, and Zacharias, and Iezuelus, and Ioddus, and Erimoth,  
 and Helias. † And of the sonnes of Zathoim: Eliadas, and Lia- 28  
 sumus, Zochias, and Larimoth, & Zabdis, and Thebedias. † And 29  
 of the sonnes of Zebes: Ioannes, and Amanias, and Zabdias, and  
 Emeus. † And of the sonnes of Banni: Olamus, & Maluchus, and 30  
 Ieddens, and Iasub, and Azabus, & Ierimoth. † And of the sonnes 31  
 of Addin: Nathus, and Moofias, & Caleus, and Raanas, Maaseas,  
 Mathathias, and Beseel, and Bonnus, and Manasses. † And of the 32  
 sonnes of Nuac: Noneas, and Aseas, and Melchias, and Sameas,  
 and Simon, Benjamin, and Malchus, and Marras. † And of the 33  
 sonnes of Ason: Carianeus, Mathathias, & Bannus, & Eliphalach,  
 and



34 and Manasses, and Semei. † And of the sonnes of Banni: Iere-  
 mias, and Moadias, and Abramus, & Iohel, and Baneas, & Pelias,  
 and Ionas, and Marimoth, & Eliafib, and Matheneus, and Eliasif,  
 and Orizas, and Dielus, and Semedius, & Zambris, and Iosephus.  
 35 † And of the sonnes of Nobei: Idelus, and Mathathias, and Saba-  
 36 dus, and Zecheda, Zedmi, and Iessei, Baneas. † Al these married  
 outlandish wiues, and did put them away with their children.  
 37 † And the Priestes and the Levites, and they that were of Israel,  
 dwelt in Ierusalem, and in the whole countrie in the newmoone  
 of the seuenth moneth. And the children of Israel were in their  
 38 habitations. † And al the multitude was gathered together into  
 39 the court, which is on the east of the sacred gate: † and they sayd  
 to Esdras the high priest, and reader, that he should bring the law  
 of Moyse, which was deliuered of our Lord the God of Israel.  
 40 † And Esdras the high priest brought the law to al the multitude  
 of them from man vnto woman, and to al the priestes to heare  
 41 the law in the newmoone of the seauenth moneth. † And he  
 read in the court, which is before the sacred gate of the temple,  
 from breake of day vntil euening before men and women. And  
 42 they al gaue their minde to the law. † And Esdras the priest, and  
 reader of the law stode vpon a tribunal of wood, which was  
 43 made. † And by him stood Mathathias, and Samus, and Ananias,  
 44 Azarias, Vrias, Ezechias, and Balsamus on the right hand, † and  
 on the left Faldeus, Misael, Malachias, Ambusthas, Sabus, Naba-  
 45 dius, and Zacharias. † And Esdras tooke the booke before al the  
 46 multitude: for he was chiefe in glorie in the sight of al. † And  
 when he had ended the law, they stood al vpright: and Esdras  
 blessed our Lord the most high God, the God of Sabaoth omni-  
 47 potent. † And al the people answered: Amen. And lifting vp  
 48 their handes falling on the ground, they adored our Lord. † Iesus  
 and Banaeus, and Sarebias, and Iaddimus, and Accubus, and Sab-  
 bathæus, and Calithes, & Azarias, and Ioradus, and Ananias, and  
 49 Philias Levites, † who taught the law of our Lord, and read the  
 same in the multitude, & euerie one preferred them that vnder-  
 50 stood the lesson. † And Atharathes sayd to Esdras the high priest  
 and the reader, and to the Levites, that taught the multitude,  
 51 † saying: This day is sanctified to our Lord. And they al wept,  
 52 when they had heard the law. † And Esdras sayd, departing ther-  
 fore eate ye al the fattest thinges, & drinke al most sweete things,  
 53 and send giftes to them that haue not. † For this is the holy day  
 54 of our Lord, & be not sad. For our Lord wil glorifie you. † And

the Leuites denounced openly to al, saying: This day is holie, be not sad. † And they went al to eate, and drinke, and make merie, 55 and to geue giftes to them that had not, that they might make merie, for they were exceedingly exalted with the wordes that they were taught. † And they were al gathered in Ierusalem to 56 celebrate the ioy, according to the testament of our Lord the God of Israel.

## THE FOVRTH BOOKE OF ESDRAS.

### CHAP. I.

*Esdra is sent to exhortate with the vngateful Iewes for neglecting Gods manie great benefites.*

1. *Esd.* 7.  
v. 1.



THE second booke of Esdras the prophet, the sonne 1 of Sarei, the sonne of Azarei, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoch, the sonne of Achitob, † the sonne of Achias, the sonne 2 of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asiel, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar, † the sonne of Aaron of the tribe 3 of Leui; who was captiue in the countrie of the Medes, in the reigne of Artaxerxes king of the Persians. † And the word of 4 our Lord came to me, saying: † Goe, and tel my people their wicked deedes, and their children the iniquities, that they haue done 5 against me, that they may tel their childrens children: † because 6 the sinnes of their parentes are increased in them, for they being forgetful of me haue sacrificed to strange goddes. † Did not I bring 7 them out of the land of Egypt from the house of bondage? But they haue prouoked me, & haue despised my counsels. † But 8 doe thou shake of the heare of thy head, and throw al euils vpon them: because they haue not obeyed my law. And it is a people without discipline. † How long shal I beare with them, on 9 whom I haue bestowed so great benefites? † I haue over- 10 throwen manie kinges from them. I haue stroke Pharao with his seruantes, and al his hoste. † Al nations did I destroy before their 11 face, & in the East I dissipated the peoples of two prouinces Tyre and

*Exod* 14.

- 12 and Sidon, and I slew al their aduersaries. † But speake thou to  
 13 them, saying: Thus sayth our Lord: † I made you passe through  
 the sea, and gaue you fensed streates from the beginning. I gaue  
 14 you Moyses for your gouernour, and Aaron for the Priest: † I *Exo. 13.*  
 gaue you light by the pillar of fire, & did manie meruelous things  
 15 among you: but you haue forgotten me, sayth our Lord. † Thus  
 sayth our Lord omnipotent: The quayle was a signe to you, I gaue *Exo. 16.*  
 16 you a campe for defense, and there you murmured: † And you  
 triumphed not in my name for the destruction of your enemies,  
 17 but yet vntil now you haue murmured. † Where are the benefites,  
 that I haue geuen you? Did you not crie out to me when you *Nem. 14.*  
 18 were hungrie in the desert, † saying: Why hast thou brought vs  
 into this desert to kil vs? it had bene better for vs to serue the E-  
 19 gyptians, then to dye in this desert. † I was sorie for your mour- *Exod. 16.*  
 nings, & gaue you manna to eate: You did eate bread of Angels. *Num. 20.*  
 20 † When you thirsted did not I cleaue the rocke, & waters flowed  
 in abundance? for the heates I couered you with the leaues of *Sap. 16.*  
 21 trees. † I deliuered vnto you fatte landes: The Chananeites, and  
 Pherezeites, and Philistheans I threw out from your face: what *Isa. 9.*  
 22 shal I yet doe to you, sayth our Lord? † Thus sayth our Lord om- *v. 4.*  
 nipotent: In the desert when you were thirstie in the riuier of the *Exo. 15.*  
 23 Ainorrheites, and blaspheming my name, † I gaue you not fire  
 for blasphemies, but casting wood into the water, I made the *v. 25.*  
 24 riuier swete. † What shal I doe to thee Iacob? Thou wouldest not  
 obey o Iuda. I wil transferre my self to other nations, and wil *Exo. 32.*  
 25 geue them my name, that they may keepe my ordinances. † Be- *Isa. 1.*  
 cause you haue forsaken me, I also forsake you: when you aske *v. 15.*  
 26 mercie of me, I wil not haue mercie. † When you shal innocate  
 me, I wil not heare you. For you haue defiled your handes with  
 27 blood, and your fete are quicke to commit murders. † Not as  
 though you haue forsaken me, but yourselues, sayth our Lord.  
 28 † Thus saith our Lord omnipotent, haue not I desired you, as a  
 father his sonnes, and a mother her daughters, and as a nurse  
 29 her litle ones, † that you would be my people, and I your God,  
 30 and to me for children, and I to you for a father? † So haue I  
 gathered you, as the henne her chickenes vnder her wings. But  
 now what shal I doe to you? I wil throw you from my face. *Mat. 23.*  
 31 † When you shal bring me oblation, I wil turne away my face *v. 37.*  
 from you. For I haue refused your festiual dayes, & newmoones, *Isa. 66.*  
 32 and circumcisions. † I sent my seruantes the prophetes to you, *v. 5.*  
 whom being taken you slew, and mangled their bodies, whose  
 blood

bloud I wil require, sayth our Lord. † Thus sayth our Lord omni- 33  
 potent, your house is made desolate, I wil throw you away, as  
 the winde doth stubble, † and your children shal not haue issue: 34  
 because they haue neglected my commandment, and haue done  
 that which is euil before me. † I wil deliuer your houses to a 35  
 people comming, who not hearing me do beleue: to whom I  
 haue not shewed signes, they wil do the thinges that I haue com-  
 manded. † The prophetes they haue not sene, and they wil be 36  
 mindful of their iniquities. † I cal to witnes the grace of the 37  
 people comming, whose litle ones reioyce with ioy, not seing me  
 with their carnal eyes, but in spirit beleuing the thinges that I  
 haue sayd. † And now brother behold what glorie: and see 38  
 people comming from the east, † to whom I wil geue the con- 39  
 duction of Abraham, Isaac, and Iacob, and of Osee, and Amos,  
 and of Ioel, and Abdias, and Ionas, and Michæas, † and Naum 40  
*Malach. 3.* and Habacuc, of Sophonias, Aggæus, Zacharias, and Malachias,  
*v. 1.* who also is called the Angel of our Lord.

## CHAP. II.

*The Synagogue expostulateth with her children for their ingratitude; 10. shew-  
 ing that they shal be forsaken, and the gentiles called.*

**T**HVS saith our Lord: I brought this people out of bondage, 1  
 to whom I gaue commandment by my seruantes the Pro-  
 phetes, whom they would not heare, but made my counsel fru-  
 strate. † Their mother that bare them, sayth to them: Goe chil- 2  
 dren, because I am a wydow and forsaken. † I brought you vp 3  
 with ioy, & haue lost you with mourning & sorow, because you  
 haue sinned before our Lord your God, & haue done that which  
 is euil before him. † But now what shal I doe to you? I am a wy- 4  
 dow and desolate, goe my children, & aske mercie of our Lord.  
 † And I cal thee o father a witnes vpon the mother of the chil- 5  
 dren, that would not keepe my testament, † that thou geue them 6  
 confusion, & their mother into spoile, that there be no genera-  
 tion of them. † Let their names be disperfed into the Gentiles, let 7  
 them be destroyed out of the land: because they haue despised my  
 sacrament. † Woe be to thee Assur, which hidest the wicked with 8  
*Gen. 19.* thee. Thou naughrie nation, remember what I did to Sodom &  
*v. 2.* Gomorrha: † whose land lieth in cloddes of pitch, & heapes of  
 ashes: so wil I make them, that haue not heard me, saith our Lord  
 omnipotent. † Thus saith our Lord to Esdras: Tel my people, that 10  
 I wil geue them the kingdom of Ierusalem, which I ment to geue  
 to Israel

11 to Israel. † And I wil take to me the glorie of them, and wil geue  
 12 them eternal tabernacles, which I had prepared for them. † The  
 wood of life shal be to them for an odour of oyntment, and they  
 13 shal not labour, nor be wearied. † Goe & you shal receiue. Aske  
 for your selues a few dayes, that they may abide. Now the king-  
 14 dom is prepared for you, watch ye. † Cal thou heauen and earth  
 to witnes: for I haue destroyed euil, and haue created good, be-  
 15 cause I liue sayth our Lord. † Mother embrace thy children,  
 bring them vp with ioy. As a doue confirme their feete: because  
 16 I haue chosen thee, sayth our Lord. † And I wil raise againe the  
 dead out of their places, and out of the monumentes I wil bring  
 17 them forth, because I haue knowen my name in Israel. † Feare  
 not o mother of the children, because I haue chosen thee, saith  
 18 our Lord. † I wil send thee ayde, my seruantes I saie, and Ierem-  
 19 iel, at whose counsel I haue sanctified, and prepared for thee  
 19 twelue trees loden with diuerse frutes, † and as manie foun-  
 taines flowing milke and honie: and seuen huge mountaines, *Exod. 15.*  
 hauing the rose and the lillie, in the which I wil fil thy children *v. 27.*  
 20 with ioy. † Iustifie thou the widow, iudge for the pupil, geue  
 21 to the needie, defend the orphane, cloth the naked, † cure the  
 broken & feeble, mocke not the lame, defend the maimed, and  
 22 admitte the blind to the vision of my glorie. † The old man & the  
 23 yong keepe with in thy walles: where thou shalt finde the dead,  
 committe them to the graue signing it, & I wil geue thee the first *Tobie. 1.*  
 24 seate in my resurrection. † Pause and rest my people, because *v. 12.*  
 25 thy rest shal come. † As a good nurce nourish thy children,  
 26 confirme their feete. † The seruantes that I haue geuen thee,  
 none of them shal perish. For I wil require them of thy  
 27 number. † Be not wearied. For when the day of affliction and  
 distresse shal come, others shal weepe, and be sad, but thou shalt  
 28 be merie and plenteous. † The gentiles shal enuie, and shal be  
 29 able to doe nothing against thee, sayth our Lord. † My handes  
 30 shal couer thee, that thy children see not hel. † Be pleasant  
 thou mother with thy children, because I wil deliuer thee sayth  
 31 our Lord. † Remember thy children that sleepe, for I wil bring  
 them out of the sides of the earth, & wil doe mercie with them:  
 32 because I am merciful, sayth our Lord omnipotent. † Embrace  
 thy children til I come, & shew them mercie: because my foun-  
 33 taines runne ouer, and my grace shal not faile. † I Esdras receiued  
 commandment of our Lord, in mount Oreb; that I should goe  
 to Israel: to whom when I came, they refused me, and reiected the  
 the

commandement of our Lord. † And therefore, I say vnto you 34  
 gentiles, which heare, and vnderstand, Looke for your pastor, he  
 wil geue you the rest of eternitie : because he is at hand, that  
 shal come in the end of the world. † Be ye readie for the rewardes 35  
 of the kingdom, because perpetual light shal shine to you for  
 time euerlasting. † Flee from the shadow of this world : receiue 36  
 ye the pleasantnes of your glorie. I openly cal to witnes my  
 sauiour. † Receiue the commended gift and be pleasant, geuing 37  
 thanks to him that called you to the heauenlie kingdomes.  
 † Arise, & stand & see the number of them that are signed in the 38  
 feast of our Lord. † They that haue transferred them selues from  
 the shadow of the world, haue receiued glorious garmentes of 39  
 our Lord. † Receiue ô Sion thy number, and shut vp thyne 40  
 made white, which haue accomplished the law of our Lord.  
 † The number of thy children, which thou didst wish is ful. Desire 41  
 the powre of our Lord that thy people may be sanctified, which  
 was called from the beginning. † I Esdras saw in mount Sion a 42  
 great multitude, which I could not number, and they did al  
 prayse our Lord with songes. † And in the middes of them was 43  
 a young man high of stature, appearing aboue ouer them al, & he  
 put crownes vpon euerie one of their heades, and he was more  
 exalted. And I was astonied at the miracle. † Then asked I an 44  
 Angel, and sayd : Who are these Lord ? † Who answering sayd to 45  
 me : These are they that haue laid of the mortal garment, and  
 taken an immortal, and haue confessed the name of God. Now  
 they are crowned, and receiue palmes. † And I sayd to the Angel: 46  
 That yongman what is he, which putteth the crownes vpon  
 them, and geueth palmes into their handes ? † And answering he 47  
 sayd to me : The same is the Sonne of God, whom they did con-  
 fesse in the world : & I begane to magnifie them, that stood stron-  
 gly for the name of our Lord. † Then sayd the Angel to me : Goe, 48  
 tel my people, what maner of meruelous thinges and how  
 great, thou hast sene of the Lord God.

## CHAP. III.

*The workes of God are wonderful from the beginning, 7. and men vngratful  
 13. In Abraham God chose to himself a peculiar people : who neuertheles  
 were froward, and obstinate. 23. He also chose Dauid, but stil the people  
 were sinful: 28. the Babylonians also, by whom they are afflicted, are no lesse  
 but rather greater sinners.*

I N

- 1 **I**N the thirtieth year of the ruine of the citie I was in Babylon,  
 2 and was troubled lying in my chamber, and my cogitations  
 3 came vp ouer my hart: † because I saw the desolation of Sion, and  
 4 the abundance of them that dwelt in Babylon. † And my spirit  
 5 was tossed exceedingly, and I began to speake to the highest ti- *Gen. 1.*  
 6 morous wordes, † and sayd: O Lord dominatour thou spakest  
 7 from the beginning, when thou didst plant the earth, and that  
 8 alone, and didst rule ouer the people, † and gauest Adam a dead *Gen. 2.*  
 9 bodie: but that also was the worke of thy handes, & didst breath  
 10 into him the spirit of life, and he was made to liue before thee:  
 11 † and thou broughtst him into paradise, which thy right hand had  
 12 planted, before the earth came. † And him thou didst com-  
 13 mand to loue thy way, and he transgressed it, & forthwith thou  
 14 didst institute death in him, and in his posteritie, and there were  
 15 borne nations, and tribes, and peoples, and kinreds, wherof there  
 16 is no number. † And euerie nation walked in their owne wil, &  
 17 they did meruelous thinges before thee, and despised thy pre-  
 18 ceptes. † And agane in time thou broughtst in the floud vpon *Gen. 7.*  
 19 inhabitantes of the world, and didst destroy them. † And there  
 20 was made in euery one of them, as vnto Adam to dye, so to them  
 21 the floud, † But thou didst leaue one of them, Noe with his house  
 22 and of him were al the iust. † And it came to passe, when they  
 23 began to be multiplied, that dwelt vpon the earth, & multiplied  
 24 children and peoples and manie nations: and they begane againe  
 25 to doe impietie more then the former. † And it came to passe  
 26 when they did iniquitie before thee, thou didst choose thee a  
 27 man of them whose name was Abraham. † And thou didst loue *Gen. 12.*  
 28 him and to him onlie thou didst shew thy wil. † And thou didst  
 29 dispose vnto him an euerlasting testament, and toldst him that  
 30 thou wouldst neuer forsake his seede. And thou gauest him  
 31 Isaac, and to Isaac thou gauest Iacob and Esau. † And Iacob thou  
 32 didst seuer to thy selfe, but Esau thou didst separate. And Iacob  
 33 grewe to a great multitude. † And it came to passe when *Exo. 19.*  
 34 thou didst bring forth his sede out of Ægypt, thou broughtst it  
 35 vpon mount Sinai. † And thou didst bowe the heauens, and  
 36 fasten the earth, and didst shake the world, and madest the dep-  
 37 thes to tremble, and troubledst the world, † and thy glorie  
 38 passed foure gates of fire, and of earthquake, and winde, and  
 39 frost, that thou mightst geue a law to the seede of Iacob, and to  
 40 the generation of Israel diligence. † And thou didst not take  
 away from them a malignant hart, that thy law might bring  
 forth

forth fruite in them. † For Adam the first bearing a vicious hart transgressed and was ouercome, yea and al that were borne of him. † And it was made a permanent infirmitie, and the law with the hart of the people, with the wickednes of the roote, and that which is good departed, and the wicked remayned. † And the times passed, & the yeares were ended: and thou didst raise vp vnto thee a seruant named Dauid, † and spakest vnto him to build a citie of thy name, and to offer vnto thee in it frankencense, and oblations. † And this was done manie yeares, and they that inhabited the citie forsooke thee, † in al things as Adam and al his generations. For they also vsed a wicked hart. † And thou didst deliuer thy citie into the hands of thyne enimies. † Why, doe they better things, that inhabite Babylon? And for this shal she rule ouer Sion? † It came to passe when I was come hither, and had sene the impieties that can not be numbred: and my soul saw manie offending this thirreth yeare, & my hart was astonied: † because I saw how thou bearest with their sinne, and didst spare them that did impioussly, and didst destroy thine owne people, and preferue thine enimies, and didst not signifie it. † I nothing remember how this way should be forsaken: doth Babylon better things then Sion? † Or hath anie nation known thee beside Israel: or what tribes haue beleued thy testaments as Iacob? † Whose reward hath not appeared, nor their labour fructified. For passing through I passed among the nations, and I saw them abound, and not mindeful of thy commandmentes. † Now therfore wey our iniquities in a ballance, and theirs that dwell in the world: & thy name shal not be found, but in Israel. † Or when haue not they sinned in thy sight, that inhabite the earth? or what nation hath so obserued thy commandmentes? † These certes by their names thou shalt finde to haue kept thy commandmentes, but the nations thou shalt not finde.

## CHAP. IIII.

*Mans witte and reason is not able to vnderstand the counsel and iudgement of God, 22. why his people are afflicted by wicked nations, 33. nor of times, and thinges to come.*

**A**N D the Angel answered me, that was sent to me, whose name was Vriel, † and sayd to me: Thy hart exceding hath exceded in this world, & thou thinkest to comprehend the way of the Highest. † And I sayd: It is so my Lord. And he answered me, & sayd: I am sent to shew thee three wayes, & to propose to thee



- 4 thee three similitudes. † Of the which if thou shalt declare to me  
 one of them, I also wil shew thee the way which thou desirest  
 5 to see, and wil teach thee whence a wicked hart is. † And I sayd,  
 Speake my Lord. And he sayd to me: Goe, wey me the weight of  
 the fire, or measure me the blast of the winde, or cal me backe  
 6 the day that is past. † And I answered, and sayd: what man borne  
 7 can doe it, that thou askest me of these thinges? † And he sayd  
 to me: If I should aske thee, saying: How great habitations are  
 there in the hart of the sea, or how great vaines be there in the  
 beginning of the depth, or how great vaines be there about the  
 8 firmament, and what are the issues of paradise: † thou wouldest  
 perhaps say to me: I haue not descended into the depth, nor into  
 9 hel as yet, neither haue I ascended at anie time into heauen. † But  
 now I haue not asked thee, sauing of the fire, and the winde, and  
 the day by the which thou hast passed, and from the which thou  
 canst not be separated: and thou hast not answered me of them.  
 10 † And he sayd to me: Thou canst not know the thinges that are  
 11 rhine which grow together with thee: † and how can thy vessel  
 comprehend the way of the Highest, and now the world being  
 outwardly corrupted, vnderstand the corruption euident in my  
 12 sight: † I sayd to him: Better were it for vs not to be, then yet  
 liuing to liue in impieties, and to suffer, and not to vnderstand for  
 13 what thing. † And he answered me, & said: Going forth I went  
 forward to a wood of trees in the filde, and they deuised a deuise, *1ud. 9.*  
 14 † and sayd: Come and let vs goe, and make warre against the sea, *2. Par. 25.*  
 that it may retyre backe before vs, and we may make vs other  
 15 woodes. † And in like maner the waues of the sea they also deu-  
 ised a deuise, and sayd: Come let vs goe vp, let vs ouerthrow the  
 woodes of the filde, that there also we may consummate an other  
 16 countrie for our selues. † And the woodes deuise was made  
 17 vaine, for fire came, and consumed it. † Likewise also the deuise  
 18 of the waues of the sea. For the sand stood, & stayed them. † For  
 if thou wert iudge of these, whom wouldest thou begin to iu-  
 19 stifie, or whom to condemne? † And I answered, and sayd: Ve-  
 rely they deuised a vayne deuise. For the earth is geuen to the  
 20 wood, and a place to the sea to carie her waues. † And he answered  
 me, and sayd: Thou hast iudged wel, and why hast thou  
 21 not iudged for thy self? † For as the earth is geuen to the wood,  
 and the sea for the waues therof: so they that inhabite vpon the  
 earth, can vnderstand onlie the thinges that are vpon the earth:  
 and they vpon the heauens, the thinges that are about the height  
 of the

of the heauens. † And I answered, and sayd: I beseech thee Lord, 22  
 that sense may be geuen me to vnderstand. † For I meant not to 23  
 aske of thy superiour thinges, but of those that passe by vs dayly.  
 For what cause Israel is geuen into reproche to the gentiles,  
 the people whom thou hast loued, is geuen to impious tribes,  
 & the law of our fathers is brought to destruction, & the written  
 ordinances are no where: † and we haue passed out of the world, 24  
 as locustes, and our life is astonishment and drede, and we are  
 not worthie to obtaine mercie. † But what wil he doe to his 25  
 name that is inuocated vpon vs? and of these thinges I did aske.  
 † And he answered me, and sayd: If thou search very much, thou 26  
 shalt often meruail: because the world hastening hasteneth to  
 passe, † and can not comprehend the thinges which in times to 27  
 come are promised to the iust: because this world is ful of iniu-  
 stice and infirmities. † But concerning the thinges that thou de- 28  
 mandest I wil tel thee: for the euil is sowed, and the destru-  
 ction therof is not yet come. † If then that which is sown be 29  
 not turned vp, and the place depart where the euil is sown, that  
 shal not come where the good is sown. † Because the grayne 30  
 of il seede hath bene sown in the hart of Adam from the begin-  
 ning: and how much impietie hath it ingendered vntil now, and  
 doth ingender vntil the floore come? † And esteeme with thy self 31  
 the graine of theil seede, how much fruite of impietie it hath  
 ingendred: † When the eares shal be cut, which are innume- 32  
 rable, what a great floore wil they begin to make? † And I answe- 33  
 red, and sayd: How, and when shal these thinges be? why are  
 our yeares few and euil? † And he answered me, and sayd to me, 34  
 Hasten not aboute the Highest. For thou doest hasten in vaine to  
 be aboute him, for thy excessse is much. † Did not the soules of the 35  
 iust in their cellars, aske of these thinges, saying: How hope I so,  
 and when shal the fruite come of the floore of our reward?  
 † And Ieremiel the Archangel answered to those thinges, and 36  
 sayd: When the number of the sedes in you shal be filled, because  
 he hath weyed the world in a balance, † and with a measure hath 37  
 he measured the times, and in number he hath numbered the  
 times, and hath not moued, nor stirred them, vntil the foresayd  
 measure be filled. † And I answered, and sayd: O Lord Domina- 38  
 tour, we also are al ful of impietie. † And lest perhaps for vs the 39  
 floores of the iust be not filled, for the sinnes of the inhabitantes  
 vpon the earth. † And he answered me, and sayd: Goe, and aske a 40  
 woman with childe, if when she hath accomplished her nine  
 monethes,

41 monethes, her wombe can yet hold the infant within it? † And I  
 sayd it can not Lord. And he sayd to me, in hel the cellars of the  
 42 soules are like to the matrice. † For as she that is: In trauail maketh  
 hast, to escape the necessitie of trauailing: so this also hasteneth  
 43 to render those things which are commended to it. † From the beginning  
 it shal be shewed thee touching those things,  
 44 which thou doest couet to see. † And I answered, and sayd: If I  
 haue found grace before thine eyes, & if it be possible, and if I by  
 45 fitte, † shew mee if there be more to come then is passed, or moe  
 46 things haue passed, then are to come. † What passed, I know: but  
 47 what is to come, I know not. † And he sayd to me: Stand vpon  
 the right side, and I wil shew thee the interpretation of the simi-  
 28 litude. † And I stood, and saw: and behold a burning fornace  
 passed before me, & it came to passe when the flame passed, I saw:  
 49 and behold the smoke ouercame. † After these thinges there  
 passed before me a clowd ful of water, and with violence casting  
 in much raine: and when the violence of raine was cast, the  
 50 droppes therein ouercame. † And he sayd to me: Thinke with  
 thyself, as the raine increaseth more then the droppes, and the  
 fire then the smoke: so did the measure that passed, more a  
 51 bound. But the droppes, and the smoke ouercame: † and I  
 prayed, & sayd, shal I liue thinkest thou vntil these dayes? or what  
 52 shal be in those dayes? † He answered me, and sayd: Of the signes  
 wherof thou askest me, in part I can tel thee, howbeit of thy life  
 I was not sent to tel thee, neither doe I know.

## CHAP. V.

*Diuers signes of thinges to come are shewed to Esdras by an Angel: 16. for the comforth of the people in captiuitie.*

1 **B**UT concerning signes: behold the dayes shal come, wherin  
 they that inhabite the earth shal be taken in a great number:  
 and the way of truth shal be hid: and the countrie shal be barren  
 2 from fayth. † And iniustice shal be multiplied aboue that *Math. 24.*  
 which thy self seest, & aboue that which thou hast heard in time  
 3 past. † And they shal put their foote into the countrie which now  
 4 thou seest to reigne, and they shal see it desolate. † And if the  
 Highest geue thee life, thou shalt see after the third trump, and  
 the sunne shal sodenly shine agayne in the night, and the moone  
 5 thrise in a day, † and out of wood bloud shal distil, and the stone  
 6 shal geue his voice, and the peoples shal be moued: † and he  
 reigne, whom they hope not that inhabite vpon the earth, and

Kkkkkk 3

soules

foules shal make their flight away. † & the sea of Sodom shal cast 7  
 the fishes, and shal make a noise in the night, which manie knew  
 not, and al shal heare the voice therof, † and there shal be made 8  
 a confusion in manie places, and the fire shal often be sent backe,  
 and the sauage beastes shal goe to other places, and wemen in  
 their monethlie flowers shal bring forth monsters, † and in 9  
 swete waters shal salt waters be found, and al frendes shal ouer-  
 throw one an other: and then shal witte be hid, and vnderstan-  
 ding shal be separated into his cellar: † and it shal be sought of 10  
 manie, and shal not be found: and iniustice shal be multiplied,  
 and incontinenie vpon the earth. † And one countrie shal 11  
 aske her neighbour, and shal say: Hath iustice doing iust passed  
 through thee? and she shal denie it. † And it shal be in that time, 12  
 men shal hope, and shal not obtaine: they shal labour, and their  
 wayes shal not haue successe. † These signes I am permitted to 13  
 tel thee: and if thou pray againe and weepe, as also now, and fast  
 seuen dayes, thou shalt heare againe greater thinges then these.  
 † And I awaked, and my bodie did shiuer exceedingly: and my 14  
 soule laboured, that it fainted: † and the Angel that came, 15  
 that spake in me, held me, and strengthened me, and sette me  
 vpon my feete. † And it came to passe in the second night, and 16  
 Salathiel the prince of the people came to me, and sayd to me:  
 Where wast thou? and why is thy countenance heauie? † Know- 17  
 est thou not that Israel is committed to thee in the countrie of  
 their transmigration? † Rise vp therfore, and taste bread, and 18  
 forsake vs not, as the pastour his flocke in the hand of wicked  
 wolues. † And I sayd to him: Goe from me, & approch not vnto 19  
 me. And he heard, as I sayd: and he departed from me. † And I 20  
 fasted seuen dayes howling & weeping, as Vriel the Angel com-  
 manded me. † And it came to passe after seuen dayes, and againe 21  
 cogitations of my hart molested me very much, † and my soule 22  
 resumed the spirit of vnderstanding: & agayne I began to speake  
 wordes before the Highest: † and I sayd: Lord. Dominatour of 23  
 euerie wood of the earth, & al the trees therof, thou hast chosen  
 one vineyard: † & of euerie land of the world thou hast chosen 24  
 thee one ditch: & of al the flowers of the world thou hast chosen  
 thee one lillie: † and of al deptes of the sea, thou hast filled thee 25  
 one riuer: and of al the builded cities, thou hast sanctified vnto  
 theyself Zion: † and of al created soules, thou hast named thee 26  
 one doue: and of al beastes that were made, thou hast provided  
 thee one shepe: † and of al multiplied peoples, thou hast purcha- 27  
 sed

fed thee one people: and a law approued of althou hast geuen  
 28 to this people, whom thou didst desire. † And now Lord, why  
 hast thou deliuered one vnto manie? And thou hast prepared  
 vpon one roote others, and hast disperfed thy onlie one in manie:  
 29 † and they haue troden vpon it, which gaineſayd thy coucnants,  
 30 and which beleued not thy testamentes. † And if hating thou  
 31 hateſt thy people, it ought to be chaſtiſed with thy handes. † And  
 it came to paſſe, when I had ſpoken the wordes, and the Angel  
 32 was ſent to me, that came to me before the night paſt, † and he  
 ſayd to me: Heare me, and I wil inſtruct thee: and harken to me,  
 33 and I wil adde before thee. † And I ſayd: Speake my Lord. And he  
 ſayd to me: Thou art become exceedingly in exceſſe of minde for  
 34 Iſrael: haſt thou loued it more then him that made it? † And I  
 ſayd to him: No Lord, but for ſorow I haue ſpoken, for my  
 veynes torment me euerie houre, to apprehend the pathe of the  
 35 Higheſt, and to ſearch part of his iudgement. † And he ſayd to  
 me: Thou canſt not. And I ſayd: Why Lord? To what was I  
 borne, or why was not my mothers wombe my graue, that I  
 might not ſee the labour of Iacob, & the wearines of the ſtocke  
 36 of Iſrael? † And he ſayd to me: Number me the thinges that are  
 not yet come, and gather me the disperfed droppes, and make me  
 37 the withered flowers grene againe, † and open me the ſhut cel-  
 lats, & bring me forth the blaſtes incloſed in them, ſhew me the  
 image of a voice: and then wil I ſhew thee the labour that thou  
 38 deſireſt to ſee. † And I ſayd: Lord Dominatour, for who is there  
 that can know theſe thinges, but he that hath not his habitation  
 39 with men? † And I am vnwiſe, and how can I ſpeake of theſe  
 40 thinges, which thou haſt asked me? † And he ſayd to me: As thou  
 canſt not doe one of theſe thinges, which haue bene ſayd: ſo canſt  
 thou not finde my iudgement, or in the end the charitie, which I  
 41 haue promiſed to the people. † And I ſayd: But behold Lord thou  
 art nigh to them that are nere the end: and what ſhal they doe  
 42 that haue bene before me, or we, or they after vs? † And he ſayd  
 to me: I wil reſemble my iudgement to a crowne. As there ſhal  
 not be ſlacknes of the laſt, ſo neither ſwiftnes of the former.  
 43 † And I answered, and ſayd: Couldſt thou not make them that  
 haue bene, and that are, and that ſhal be, at once, that thou mayſt  
 44 ſhew thy iudgement the quicker? † And he answered me, and  
 ſayd: The creature can not haſten aboute the Creatour, nor the  
 45 world ſuſtayne them that are to be created in it, at once. † And  
 I ſayd: As thou didſt ſay to thy ſeruant, that quickening thou didſt  
 quicken

quicken the creature created by thee at once, and the creature sustained it: it may now also beare them present at once. † And he 46  
 sayd to me: Aske the matrice of a woman, & thou shalt say to it:  
 And if thou bring forth children, why by times? Aske it therefore,  
 that it geue ten at once. † And I sayd, it can not verily: but according 47  
 to time. † And he sayd to me: And I haue geuen a matrice to 48  
 the earth for them, that are sown vpon it by time. † For as the infant 49  
 bringeth not forth the things that pertaine to the aged, so  
 haue I disposed the world created of me. † And I asked, and sayd: 50  
 Whereas thou hast now geuen me a way, I wil speake before thee:  
 for our mother, of whom thou toldest me, yet she is yong: now  
 draweth nigh to old age. † And he answered me, and sayd: Aske 51  
 her that beareth children, and she wil tel thee. † For thou shalt 52  
 say to her: Why are not they whom thou hast brought forth,  
 now like to them that were before thee, but lesse of stature?  
 † And she also wil say vnto thee: They that are borne in the 53  
 youth of strenght are of one sort, and they of another, that are  
 borne about the time of old age, when the matrice fayleth.  
 † Consider therefore thou also, that you are of lesse stature, then 54  
 they that were before you: † and they that are after you, of lesser 55  
 then you, as it were creatures now waxing old, and past the  
 strenght of youth. † And I sayd: I beseech thee Lord, if I haue 56  
 found grace before thine eyes, shew vnto thy seruant, by whom  
 thou doest visite thy creature.

## CHAP. VI.

*God knowing al things before they were made, created them 54. for man:  
 and considereih the endes of al.*

*Prouer. 8.* **A**Nd he sayd to me: In the beginning of the earthlie world, 1  
 and before the endes of the world stood, and before the 2  
 congregation of the windes did blow, † and before the voyces  
 of thunders sounded, & before the flashings of lightnings shined,  
 and before the foundations of paradise were confirmed,  
 † and before beautiful flowers were sene, and before the moued 3  
 powers were established, and before the innumerable hostes of  
 Angels were gathered, † and before the heightes of the ayre were 4  
 aduanced, and before the measures of the firmamentes were named,  
 and before the chymneies were hote in Sion, † and before 5  
 the prelent yeares were searched out, and before their inuentions  
 that now sinne, were put away, and they signed that made sayth  
 their treasure: † then I thought, and they were made by me only, 6  
 and

- and not by any other: and the end by me, and not by any other.
- 7 † And I answered, and sayd: What separation of times shal there be? and when shal the end of the former be, and the begynning
- 8 of that which foloweth? † And he sayd to me, from Abraham vnto Isaac, when Iacob and Esau were borne of him, the hand
- 9 of Iacob held from the begynning the heele of Esau, † for the end of this world is Esau, and the begynning of the next Iacob.
- 10 † The hand of a man betwen the heele and the hand. Aske no
- 11 other thing Esdras. † And I answered, and sayd: O Lord dominatour, if I haue found grace before thyne eyes, † I pray thee shew thy seruant the end of thy signes, wherof thou didst shew
- 12 me part the night before. † And he answered, and sayd to me:
- 14 Arise vpon thy feete, and heare a voice most ful of sound. † And it shal be as it were a commotion, neither shal the place be moued
- 15 wherin thou standest. † Therefore when it speaketh be not thou afraid, because of the end is the word, and the fundation of the
- 16 earth vnderstood, † for concerning them the word trembleth and is moued, for it knoweth that their end must be changed.
- 17 † And it came to passe, when I had heard, I rose vpon my feete, and I heard: and behold a voice speaking, and the sound therof
- 18 as the sound of manie waters: † and it sayd: Behold the dayes come, and the time shal be when I wil begyne to approach, that
- 19 I may visite the inhabitantes vpon the earth. † And when I wil begin to enquire of them that vniustly haue hurt with their iniustice, and when the humilitie of Sion shal be accomplished.
- 20 † And when the world shal be ouersigned that shal beginne to passe, I wil doe these signes: Bookes shal be opened before the
- 21 face of the firmament, and al shal see together, † and infantes of one yere shal speake with their voices, & women with child shal bring forth vntimely infantes not ripe of three or foure monethes,
- 22 and shal liue, and shal be rayfed vp. † And sodenly shal appeare sopen places not sopen, & ful cellers shal sodenly
- 23 be found emptie: † and a trumpet shal sound; which when al shal heare, they wil sodenly be afraid. † And it shal be in that time, freindes as enimies shal ouerthrow freindes, and the earth shal be afraid with them: & the vaynes of fountaynes shal stand,
- 25 and shal not runne in three howres: † and it shal be, euerie one that shal be least of al these, of whom I haue foretold thee, he shal be saued, and shal see my saluation, & the end of your world.
- 26 † And the men that are receiued, shal see, they that tasted not death from their natiuitie, and the hart of the inhabitantes shal

be turned into an other sense. † For euil shal be put out, and de- 27  
 ceite shal be extinguished, † but sayth shal flourish, and cor- 28  
 ruption shal be overcome, and truth shal be shewed, which was  
 without fruite to manie dayes. † And it came to passe, when he 29  
 spake to me, & I loe by litle & litle looked on him before whom  
 I stood, † and he sayd to me these wordes: I am come to shew 30  
 thee the time of the night to come. † If therfore thou pray 31  
 agayne, and fast agayne seuen dayes, agayne I wil tel thee greater  
 thinges by the day which I haue heard. † For thy voice is heard 32  
 before the Highest. For the strong hath sene thy direction, and  
 hath fore sene the chastitie which thou hast had from thy youth:  
 † and for this cause he hath sent me to shew thee al these thinges, 33  
 and to say to thee, haue confidence, and feare not, † and hasten 34  
 not with the former times to thinke vayne thinges, that thou  
 hasten not from the last times. † And it came to passe after these 35  
 thinges, and I wept agayne, and in like maner I fasted seuen dayes,  
 to accomplish the three weekes, that were told me. † And it came 36  
 to passe in the eight night, and my hart was trubled agayne in me,  
 and I began to speake before the Highest. † For my spirit was in- 37  
 flamed exceedingly, and my soul was distressed. † And I sayd: O 38  
 Lord, speaking thou didst speake from the beginning of creature  
 from the first day, saying: Let heauen be made and earth: and thy  
 word was a perfect worke. † And then there was spirit, and 39  
 darknesse was caried about, and silence, the found of the voyce  
 of man was not yet from thee. † Then thou didst command the 40  
 lighsome light to be brought forth of thy treasures, wherby thy  
 worke might appeare. † And in the second day thou didst create 41  
 the spirit of the firmament, and commandest it to diuide, and  
 to make a diuision between the waters, that a certayn part should  
 depart vpward, and part should remaine beneth. † And in the 42  
 third day thou didst command the waters to be gathered toge-  
 ther in the seueneth part of the earth: but sixe partes thou didst  
 drie and preserue, that of them might be seruing before thee  
 thinges sowne of God, and tilled. † For thy word proceded, and 43  
 the worke forthwith was made. † For sodenly came forth fruite 44  
 of multitude infinite, and diuerse tastes of concupiscence, and  
 flowers of vnchangeable colour, and odours of vnsearcheable  
 smell, and in the third day these thinges were made. † And in the 45  
 fourth day thou didst command to be made the brightnesse of  
 the sunne, the light of the moone, the disposition of the starres:  
 † and didst command them that they should serue man, that 46  
 should



47 should be made. † And in the fifth day : thou saydst to the seventh part, where the water was gathered together, that it should bring forth beastes, and foules, and fishes: and so was it  
 48 done, † the dumme water and without life, the things that by Gods appointment were commanded, made beastes, that thereby  
 49 the nations may declare thy meruelous workes. † And then thou didst preferue two soules: the name of one thou didst cal Henoch, and the name of the second thou didst cal Leuiathan, † and  
 50 thou didst separate them from eche other. For the seventh part, where the water was gathered together, could not hold them.  
 51 † And thou gauest to Henoch one part, which was dried the third day, to dwelt therein, where are a thousand mountaynes.  
 52 † But to Leuiathan thou gauest the seventh part being moylt, and  
 53 kepst it, that it might be to deuoure whom thou wilt, and when thou wilt. † And in the sixt day thou didst command the earth, to create before thee cattel, and beastes, and creeping creatures:  
 54 † and ouer these Adam, whom thou madest ruler ouer al the workes, which thou didst make, & out of him are al we brought  
 55 forth, and the people whom thou hast chosen. † And al these things I haue sayd before thee ô Lord, because thou didst create  
 56 the world for vs. † But the residue of the nations borne of Adam thou saydst that they were nothing, and that they were like to spittle, and as it were the dropping out of a vessel thou didst liken  
 57 the abundance of them. † And now Lord, behold these nations which are reputed for nothing, haue begune to rule ouer vs, and  
 58 to deuoure vs: † but we thy people whom thou didst cal thy first onlie begotten emulatour, are deliuered into their handes: † and  
 59 if the world was created for vs, why doe not we possesse inheritance with the world? how long these things?

## CHAP. VII.

*Without tribulations no man can attayne immortal life: 17. which the iust shal inherite: and the wicked shal perish. 28. Christ wil come, and dye for mankind. 36. Prayers of the iust shal profite til the end of this word, but not after the general iudgement. 48. Al sinned in Adam. 52. and haue added more sinnes, 57. but it is in mans powre, 62. by Gods grace, to liue eternally.*

1 **A**Nd it came to passe when I had ended to speake these wordes, the Angel was sent to me, which had bene sent to  
 2 me the first nights, † and he sayd to me: Arise Esdras, and heare the wordes which I am come to speake to thee. † And I sayd:  
 3 Speake my God. And he sayd to me: The sea is set in a large place,

L I I I I 2

that

that it might be deepe and wide: † But the entrance to it shal be 4.  
 set in a strait place, that it might be like to riuers. † For who 5  
 witting wil enter into the sea, and see it, or rule ouer it: if he  
 passe not the streite, how shal he come into the bredth? † Also 6  
 an other thing: A citie is built, and set in a plaine place, and it is  
 ful of al goodes. † The entrance therof narrow, and set in a stepe 7  
 place, so that on the right hand there was fire, & on the left depe  
 water: † and there is one onlie pathe set between them, that is, 8  
 between the fire and the water, so that the pathe can not con-  
 teyne, but onlie a mans steppe. † And if the citie shal be geuen 9  
 man for inheritance, if he neuer passe through the peril set be-  
 fore it, how shal he receiue his inheritance? † And, I sayd: So 10  
 Lord. And he sayd to me, So it is: Israel also a part. † For I made 11  
 the world for them: and when Adam transgressed my constitu-  
 tion, that was iudged which was done. † And the entrance of 12  
 this world were made streite, and sorowful, & paynful, and few  
 and euil, and ful of dangers, & stuffed very much with labour.  
 † For the entrances of the greater world are large and secure, and 13  
 making fruite of immortallitie. † If then they that liue entring 14  
 in enter into these streite and vayne thinges: they can not re-  
 ceiue the thinges that are layd vp. † Now therefore why art thou 15  
 troubled, whereas thou art corruptible? and why art thou moued,  
 whereas thou art mortal? † And why hast thou not taken in thy 16  
 hart that which is to come, but that which is present? † I an- 17  
 wered, and sayd: Lord dominarour: behold thou hast disposed by  
 thy law that the iust shal inherite these thinges, and the impious  
 shal perish. † But the iust shal suffer the streites, hoping for the 18  
 wyde places, for they that haue done impioulsly, haue both suffe-  
 red the streites, and shal not see the wide places. † And he layd 19  
 to me: There is no iudge about God, nor that vnderstandeth  
 about the Highest. † For manie present doe perish, because the 20  
 law of God which was set before, is neglected. † For God com- 21  
 manding commanded them that came, when they came, what  
 doing they should liue, and what obseruing they should not be  
 punished. † But they were not perswaded, and gaynesayd him,  
 and made to them selues a cogitation of vanitie, † and proposed 23  
 to them selues deceites of sinnes, & they sayd to the Highest that  
 he was not, and they knew not his waves, † and dispised his law, 24  
 and denyed his couenaunces, and had not fidelitie in his ordi-  
 nances, and did not accomplish his workes. † For this cause Es- 25  
 dras, the emptie to the emptie, and the ful to the ful. † Behold the 26  
 time

*Dent. 8.*

time shal come, and it shal be when the signes shal come, which  
 I haue foretold thee, and the bride shal appeare, and appearing  
 27 she shal be shewed that now is hid with the earth: † and euerie  
 one that is deliuered from the foresaid euils, he shal see my mer-  
 28 uelous thinges. † For my sonne Iesvs shal be reueled with them  
 that are with him, and they shal be merie that are least in the  
 29 foure hundred yeares. † And it shal be after these yeares, and my  
 30 sonne CHRIST shal dye: and al men that haue breath, † and the  
 world shal be turned into the old silence seuen dayes, as in the  
 31 former iudgementes, so that none shal be leaft. † And it shal be  
 after seuen dayes, and the world shal be rayted vp that yet wa-  
 32 keth not, and shal dye corrupted: † and the earth shal render  
 the thinges that sleepe in it, & the dust them that dwell in it with  
 silence, and the cellars shal render the soules that are commen-  
 33 ded to them. † And the Highest shal be reueled vpon the seate  
 of iudgement, and miseries shal passe, and long sufferance shal be  
 34 gathered together. † And iudgement onlie shal remayne, truth  
 35 shal stand, and fayth shal waxe strong, † and the worke shal  
 folow, and the reward shal be shewed, and iustice shal awake,  
 and iniustice shal not haue dominion. † And I sayd: First A- *Gen. 18.*  
 36 braham prayed for the Sodomites, and Moyses for the fathers *Exod. 32.*  
 37 that sinned in the desert. † And they that were after him for Is-  
 38 rael in the dayes of Achaz, and of Samuel, † and Dauid for *2. Reg. 24.*  
 the destruction, and Salomon for them that came vnto the san- *v. 17.*  
 39 ctification. † And Elias for them that receiued raine, and for the *2. Paral. 6.*  
 40 dead that he might liue, † and Ezechias for the people in the *v. 13.*  
 41 dayes of Sennacherib, and manie for manie. † If therfore now *3. Reg. 17.*  
 when corruptible did increafe, and iniustice was multiplied, *Eccl. 18.*  
 and the iust prayed for the impious: why now also shal it not be *4. Reg. 19.*  
 42 so? † And he answered me and sayd: This present world is not *v. 15.*  
 the end, much glorie remaineth in it: for this cause they prayed  
 43 for the impotent. † For the day of iudgement shal be the end  
 of this time, and the beginning of the immortalitie to come,  
 44 wherein corruption is past: † intemperance is dissolued, incre-  
 45 dulencie is cut of: and iustice hath increased, truth is sprong. † For  
 then no man can saue him that hath perished, nor drowne him  
 46 that hath ouercome. And I answered, † and sayd: This is my  
 word the first and the last, that it had bene better not to geue the  
 earth to Adam, or when he had now geuen it, to restraine him  
 47 that he should not sinne. † For what doth it profit men pre-  
 sently to liue in sorow, and being dead to hope for punishment?

*Rom. 5.**2. 2.*

† O what hast thou done Adam? For if thou didst sinne, it was not 48  
 made thy sal only, but ours also which came of thee. † For what 49  
 doth it profit vs if immortal time be promised to vs: but we haue  
 done mortal workes? † And that euerlasting hope is foretold vs: 50  
 but we most wicked are become vayne? † And that habitations 51  
 of health and securitie are reserued for vs, but we haue conuerst  
 naughtely? † And that the glorie of the Highest is reserued to 52  
 protect them that haue slowly conuerst: but we haue walked in  
 most wicked wayes. † And that paradise shal be shewed, whose 53  
 fruite continueth incorrupted, wherein is securitie and remedie:  
 † but we shal not enter in: for we haue conuerst in vnlawful 54  
 places. † And their faces which haue had abstinence, shal shyne 55  
 about the starres: but our faces blacke about darkenes. † For 56  
 we did not thinke liuing when we did iniquitie, that we shal be-  
 ginne after death to suffer. † And he answered, and sayd: This is 57  
 the cogitation of the battel which man shal fight, who is borne  
 vpon the earth, † that if he shal be ouercome, he suffer that 58  
 which thou hast sayd: but if he ouercome he shal receiue that  
 which I say: † for this is the life which Moyses spake of when 59  
 he liued, to the people, saying: Choose vnto thee life, that thou  
 mayst liue. † But they beleued him not, no nor the Prophetes 60  
 after him, no nor we which haue spoken to them. † Because 61  
 there should not be sorow vnto their perdition, as there shal be  
 ioy vpon them, to whom saluation is perswaded. † And I answe- 62  
 red, and sayd: I know Lord, that the Highest is called merciful in  
 that, that he hath mercie on them which are not yet come into  
 the world, † and that he hath mercie on them which conuerse in 63  
 his law: † and he is long suffering, because he sheweth long suf- 64  
 ferance to them that haue sinned, as it were with their owne  
 workes: † and he is bountiful, because he wil geue according 65  
 to exigentes: † and of great mercie, because he multiplieth more 66  
 mercies to them that are present, and that are past, and that are  
 to come. † For if he shal not multiplie his mercies, the world 67  
 shal not be made aliuie with them that did inherite it. † And he 68  
 geueth: for if he shal not geue of his bountie, that they may be  
 releued which haue done iniquitie, the tenth thousand part of  
 men can not be quickned from their iniquities. † And the iudge 69  
 if he shal not forgeue them that are cured with his word, and  
 wype away a multitude of contentions: there should not per-  
 haps be least in an innumerable multitude, but very few.

*Dent. 30.**3. 19.*

*God is merciful in this world, yet fewe are saved. 6. Gods workes, and disposition of his creatures are meruelous. 15 Esdras prayeth for the people of Israel: 17. and saluation is promised to the iust, and punishment threatned to the wicked.*

- 1 **A**Nd he answered me, & sayd: This world the Highest made  
 2 for manie, but that to come for few. † And I wil speake  
 a similitude Esdras before thee. For as thou shalt aske the earth,  
 and it wil tel thee, that it wil geue much more earth wherof  
 earthen worke may be made, but a litle dust wherof gold is  
 3 made: so also is the act of this present world. † Manie in deede  
 4 are created, but few shall be saved. † And I answered, and sayd: Mat. 20.  
v. 16.  
 Then o soul swallow vp the sense, and deuoure that which is  
 5 wise. † For thou art agreed to obey, and willing to propheticie.  
 6 For there is no space geuen thee but only to liue. † O Lord if  
 thou wilt not permitte thy seruant, that we pray before thee, and  
 thou geue vs seede to the harr, and tillage to the vnderstanding,  
 wherof may the fruite be made, wherby euerie corrupt person  
 7 may liue, that shall beare the place of a man? † For thou art alone,  
 and we are one workmanshippe of thy handes, as thou hast  
 8 spoken: † and as now the bodie made in the matrice, and thou  
 doest geue the members, thy creature is preserved in fire & water:  
 and nine monethes thy workmanship doth suffer thy creature  
 9 that is created in it: † and it self that keepeth, and that which  
 is kept, both shall be preserved: and the matrice being preserved  
 rendreth agayne at some time the thinges that are grown in it.  
 10 † For thou hast commanded of the members, that is the brestes  
 11 to geue milke vnto the fruite of the brestes, † that the thing  
 which is made, may be nourished til a certayne time, and after-  
 12 ward thou mayst dispose him to thy mercie: † For thou hast,  
 brought him vp in thy iustice, and hast instructed him in thy law,  
 13 and hast corrected him in thy vnderstanding: † and thou shalt  
 mortifie him, as thy creature: and shalt geue him life, as thy  
 14 worke. † If then thou wilt destroy him that is made with so  
 great labours: it is easie by thy commandment to be ordayned,  
 15 that also which was made, might be preserved. † And now  
 Lord I wil speake, of euerie man thou rather knowest: but con-  
 16 cerning thy people, for which I am sorowful: † and concerning  
 thine inheritance, for which I mourne, and for Israel for whom  
 I am pensue, and concerning Iacob, for whom I am sorowful.  
 † Therefore

† Therefore wil I begin to pray before thee for me, & for them: 17  
 because I see our defaultes that inhabite the earth. † But I haue 18  
 heard of the celeritie of the iudge that shal be. † Therefore heare 19  
 my voyce, and vnderstand my word, and I wil speake before thee.  
 † The beginning of the wordes of Esdras before he was assump- 20  
 ted: and I sayd: Lord which inhabitest the world, whose eyes  
 are eleuated vnto thinges on high and in the ayre: † and whose 21  
 throne is inestimable, and glorie incomprehensible: by whom  
 standeth an host of Angels with trembling, † whole keeping 22  
 is turned in wynde and fire, thou whose word is true, and sayings  
 permanent: † whose commandment is strong, and disposition 23  
 terrible: whose looke dryeth vp the depthes, and indignation  
 maketh the mountaynes to melt, and truth doth testifie. † Heare 24  
 the prayer of thy seruant, & with thine eares receiue the petition  
 of thy creature. † For whiles I liue, I wil speake: and whiles I vn- 25  
 derstand, I wil answer: † Neither doe thou respect the sinnes of 26  
 thy people, but them that serue thee in truth. † Neither doe thou 27  
 attend the impious endeouours of the nations, but them that with  
 sorowes haue kept thy testimonies. † Neither thinke thou of 28  
 them that in thy sight haue conuerst falsly, but remember them  
 that according to thy wil haue knowen thy feare. † Neither be 29  
 thou willing to destroy the that haue had the maners of beastes:  
 but respect them that haue taught thy law gloriously. † Neither 30  
 haue indignation towards them, which are iudged worse then be-  
 aastes: but loue them that alwayes haue confidence in thy iustice,  
 and glorie. † Because we and our fathers languish with such 31  
 diseases: but thou for sinners shalt be called merciful. † For if 32  
 thou shalt be desirous to haue mercie on vs, then thou shalt be  
 called merciful, to vs hauing no workes of iustice. † For the iust 33  
 which haue manie workes layd vp, of their owne workes shal  
 receiue reward. † For what is man, that thou art angrie with 34  
 him: or the corruptible kinde, that thou art so bitter touching  
 it? † For in truth there is no man of them that be borne, which 35  
 hath not done impiously, and of them that confesse, which haue  
 not sinned. † For in this shal thy iustice be declared, and thy 36  
 goodnes, o Lord, when thou shalt haue mercie on them, that  
 haue no substance of good workes. † And he answered me, 37  
 and sayd: Thou hast spoken somethinges rightly: and accord-  
 ing to thy wordes, so also shal it be done, † because I wil not in 38  
 dede thinke vpon the worke of them that haue sinned before  
 death, before the iudgement, before perdition: † but I wil 39  
 reioyce

2. Reg. 8.

v. 46.

2. Paral 6.

v. 36.

reioyce vpon the creature of the iust, and I wil remember their  
 40 pilgrimage also, and saluation, and receiuing of reward. † Ther-  
 41 fore as I haue spoken, so also it is. † For as the husbandman Mat. 13.  
Ch. 10.  
 soweth vpon the ground manie seedes, and planteth manie  
 plantes, but not al which were sown in time, are preserued,  
 nor yet al that were planted, shal take roote: so they also that are  
 42 sown in the world, shal not al be saued. † And I answered, and  
 43 sayd: If I haue found grace, let me speake. † As the seede of the  
 husbandman, if it come not vp, or receiue not the rayne in time, if  
 44 it be corrupted with much rayne, perisheth: † so likewise also  
 man who made with thy handes, and thou named his image:  
 because thou art likened to him, for whom thou hast made al  
 thinges, and hast likened him to the seede of the husbandman.  
 45 † Be not angrie vpon vs, but spare thy people, and haue mercie  
 46 on thy inheritance. And thou hast mercie on thy creature. † And  
 he answered me, and sayd: The thinges that are present to them  
 47 that are present, and that shal be, to them that shal be. † For thou  
 lackest much to be able to loue my creature aboue me: and to  
 thee often times, euen to thyselfe I haue approached, but to the  
 48 vnjust neuer. † But in this also thou art mercifull before the  
 49 Highest, † because thou hast humbled thyselfe as becometh thee:  
 & hast not iudged thyselfe, that among the iust thou maist be very  
 50 much glorified. † For which cause manie miseries, and miserable  
 thinges shal be done to them that inhabite the world in the later  
 51 dayes: because they haue walked in much pride. † But thou for  
 thyselfe vnderstand, & for them that are like vnto thee seeke glo-  
 52 rie. † For to you paradise is open, the tree of life is planted, time  
 to come is prepared, abundance is prepared, a citie is builded, rest  
 53 is approued, goodnes is perfited, & perfir wisdom. † The roote of  
 euil is signed from you: infirmitie, and mothe is hid from you: &  
 54 corruption is fled into hel in obliuion. † Sorowes are past, & the  
 55 treasure of immortalitie is shewed in the end. † Adde not ther-  
 56 fore inquiring of the multitude of them that perish. † For they  
 also receiuing libertie, haue despised the Highest, and contem-  
 57 ned his lawe, and forsaken his wayes. † Yea and moreouer they  
 58 haue troden downe his iust ones, † and haue sayd in their hart, Psal. 13.  
Ch. 52.  
 59 that there is no God: and that, knowing that they dye. † For as  
 the thinges aforesayd shal receiue you: so thirst and tor-  
 ment, which are prepared shal take them: for he would not man  
 60 to be destroyed. † But they them selues also which are created,  
 haue defyled his name which made them: & haue bene vnkinde

to him that prepared life. † Wherefore my iudgement now ap- 61  
procheth. † Which things I haue not shewed to al, but to thee, & 62  
to few like vnto thee. And I answered, and sayd: † Behold now 63  
Lord thou hast shewed me a multitude of signes, which thou  
wilt beginne to doe in the latter times: but thou hast not shewed  
me at what time.

## CHAP. IX.

*Certaine signes shal goe before the day of iudgement. 14. More shal perish then  
be saued. 25. Prayer with other good workes, are meanes to saluation.*

**A**N D he answered me, and sayd; Measuring measure thou 1  
the time in it selfe: and it shal be when thou seest, after a  
certaine part of the signes which are spoken of before shal passe,  
† then shalt thou vnderstand, that the same is the time wherein 2  
the Highest wil beginne to visite the world that was made by  
him. † And when there shal be sene in the world mouing of 3  
places, and truble of peoples, † then shalt thou vnderstand, 4  
that of these spake the Highest from the dayes that were  
before thee, from the beginning. † For as al that is made in 5  
the world hath a beginning, and also a consummation, and the  
consummation is manifest: † so also the times of the Highest 6  
haue the beginning manifest in wonders and powers, and the  
consummations in worke and in signes. † And it shal be, euery 7  
one that shal be saued, and that can escape by his workes, and by  
fayth, in which you haue beleecued, † shal be leaft out of the fore- 8  
sayd dangers, and shal see my saluation in my land, and in my  
costes, because I haue sanctified my selfe from the world. † And 9  
then shal they be in miserie, that now haue abused my wayes:  
and they that haue reiected them in contempt, shal abide in tor-  
ments. † For they that knew not me, hauing obtained benefites 10  
when they liued: † and they that loathed my law, when they yet 11  
had libertie, † and when as yet place of penance was open to 12  
them vnderstoode not, but despised: they must after death in tor-  
ment know it. † Thou therefore be not yet curious, how the im- 13  
pious shal be tormented: but inquire how the iust shal be saued,  
and whose the world is, and for whom the world is, and when. 14  
† And I answered, and sayd: † I haue spoken hertofore, and now 15  
I say, and hereafter wil say: that they are moe which perish then  
that shal be saued: † as a floud is multiplied aboue, more then 16  
a droppe. † And he answered me, and sayd: Like as the field so 17  
also the sedes: and as the flouers, such also the colouts: and as  
the



the workeman, such also the worke : and such as the husbandman, such is the husbandrie : because it was the time of  
 18 the world. † And now when I was preparing for them, for these that now are before the world was made, wherein they should  
 19 dwell : and no man gaynsayd me. † For then euery man, and now the creator in this world prepared, and haruest not sayling, and  
 20 law vnsearchable their manners are corrupted. † And I considered the world, and behold there was danger becaule of the cor-  
 21 gitations that came in it. † And I saw, and spared it very much : and I kept vnto my selfe a grape kernel of a cluster, and a plant  
 22 of a great trybe. † Let the multitude therfore perish, which was borne without cause, and let my kernel be kept, & my plant :  
 23 because I finished it with much labour. † And thou if thou adde  
 24 yet seuen other dayes, but thou shalt not fast in them, † thou shalt goe into a field of flowers, where no house is built : & thou shalt eate only of the flowers of the field, and flesh thou shalt  
 25 not tast, and wine thou shalt not drinke, but only flowers. † Pray to the Highest without intermission, and I wil come, and wil  
 26 speake with thee. † And I went forth, as he sayd to me, into a field which is called Ardath, and I sate there among the flowers.  
 And I did eate of the herbes of the field, and the meate of them  
 27 made me full. † And it came to passe after seuen dayes, and I sate downe vpon the grasse, and my hart was troubled agayne as be-  
 28 fore. † And my mouth was opened, and I beganne to speake  
 29 before the Highest, and sayd : † O Lord thou shewing thy selfe to vs, wast shewed to our fathers in the desert, which is not tro- *Exod. 19.*  
 den, and vnfruitful, when they came out of Egypt : and saying *Exod. 24.*  
 30 thou saydst : † Thou Israel heare me, and sede of Iacob attend to *Deut. 4.*  
 31 my wordes. † For behold, I sowe my lawe in you, and it shal bring  
 32 forth fruite in you, and you shal be glorified in it for euer. † For our fathers receiuing the law obserued it not, and kept not my  
 ordinances, and the fruite of the law did not appeare : for it  
 33 could not, because it was thine. † For they that receiued it, per- *Exod. 32.*  
 34 ished, not keeping that which had bene sowne in them. † And behold it is the custome, that when the earth hath receiued sede,  
 or the sea a shippe, or some vessel meate or drinke : when that  
 shal be destroyed wherein it was sowne, or into the which it was  
 35 cast : † that which was sowne, or cast in, or the thinges that were  
 receiued, are destroyed withal, and the thinges receiued now  
 36 tarye not with vs : but it is not so done to vs. † We in dede that  
 receiued the law, sinning haue perished, and our hart that re-  
 ceiued it :

ceined it: † For the law hath not perished, but hath remayned 37  
 in his labour. † And when I spake these things in my hart, I loo- 38  
 ked backe with myne eyes, and saw a woman on the right side,  
 and behold she mourned, and wept with a lowd voice, and was  
 sorrowful in mynde exceedingly, and her garments rent, and  
 ashes vpon her heade. † And I left the cogitations, wherein I 39  
 was thinking, and I turned to her and sayd to her: † Why weepest 40  
 thou? and why art thou sorie in mynde. And she sayd to me:  
 † Suffer me my Lord, that I may lament my selfe, & adde sorrow: 41  
 because I am of a very penſiue mynde, and am humbled excee-  
 dingly. † And I sayd to her, What ayleth thee: tel me. And she 42  
 sayd to me: † I thy seruant haue beene barren, and haue not 43  
 borne childe, hauing a husband thirty yeares. † For I euerie 44  
 howre, and euerie day, and these thirty yeares do beseeche the  
 Highest night and day. † And it came to passe, after thirtie 45  
 yeares God heard me thy handmayd, and saw my humilitie, and  
 attended to my tribulation, and gaue me a sonne: and I was very  
 ioyful vpon him, and my husband, and al my citizens, and we  
 did glorifie the Strong exceedingly. † And I nourished him with 46  
 much labour. † And it came to passe when he was growen, and 47  
 came to take a wife, I made a feast day.

## CHAP. X.

*The state of Ierusalem is prefigured by a woman mourning, 25. and after-  
 wardes reioycing.*

**A**ND it came to passe, when my sonne was entred into his 1  
 inner chamber, he fel downe, and dyed: † and we al ouer- 2  
 threwe the lights, and al my citizens rose vp to comfort me, and  
 I was quiet vntil the other day at night. † And it came to passe, 3  
 when al were quiet to comfort me, that I might be quiet: and I  
 arose in the night, and fled: and came as thou seest into this field.  
 † And I meane nowe not to retorne into the citie, but to stay 4  
 here: and neither to eate, nor drinke, but without intermission  
 to mourne, and to fast vntil I dye. † And I left the talke wherein I 5  
 was, and with anger answered her, & sayd: † Thou foole aboute 6  
 al women, seest thou not our mourning, & what thinges chance  
 to vs? † Because Sion our mother is sorrowful with al sor- 7  
 rowe, and humbled, and mourneth most bitterly. † And now 8  
 whereas we al mourne, and are sadde: whereas we are sorrowful,  
 and art thou sorrowful for one sonne? † For aske the earth, 8  
 and it wil tel thee: that it is she, thar ought to lament the fall  
 of so

10 of so manie things that spring vpon it. † And of her were al  
 borne from the beginning, and others shal come: and behold,  
 almost al walke into perdition, and the multitude of them com-  
 11 meth to destruction. † And who then ought to mourne more, but  
 she that hath lost so great a multitude, rather then thou which  
 12 art sorie for one? † And if thou say vnto me, that my mour-  
 ning is not lyke the earthes: because I haue lost the fruite of my  
 wombe, which I bare with sorrowes, and brought forth with  
 13 paynes: † but the earth according to the maner of the earth,  
 and the present multitude in it hath departed as it came: and I  
 14 saye to thee, † as thou hast brought forth with payne, so the  
 earth also geueth her fruite for man from the beginning to him  
 15 that made her. † Now therfore kepe in with thy sorrowe, and  
 16 beare stoutly the chances that haue befallen thee. † For if thou  
 iustifie the end of God, thou shalt in time both receiue his coun-  
 17 sel, and also in such thinges thou shalt be praysed. † Goe in ther-  
 18 fore into the citie to thy husband. And she sayd to me: † I wil  
 not doe it, neither wil I enter into the citie, but here wil I dye.  
 19 † And I added yet to speake to her, & sayd: † Doe not this word,  
 20 but consent to him that counseleth thee. For how manie are the  
 chances of Sion? Take comfort for the sorrowe of Ierusalem.  
 21 † For thou seest that our sanctification is made desert, and our  
 22 altar is throwen downe, and our temple is destroyed, † and our  
 plaler is humbled, and hymne is silent, and our exultation is  
 dissolued, and the light of our candlestick is extinguished, and  
 the arke of our testament is raken for spoyle, & our holie thinges  
 are contaminated, and the name that is inuocated vpon vs, is al-  
 most prophaned: and our children haue suffred contumelie, and  
 our Priestes are burnt, & our Leuites are gone into captiuitie, &  
 our virgins are deflowred, and our wiues haue suffered rape, and  
 our iust men are violently raken, and our litle ones are lost, and  
 our yong men are in bondage, and our valiants are made impo-  
 23 tent: † and that which is greatest of al, the seale of Sion, because  
 she is vnsealed of her glorie: For she is also deliuered into the  
 24 handes of them that hate vs. † Thou therfore shake of thy great  
 heauines, and lye away from thee the multitude of sorrowes,  
 that the Strong may be propitious to thee agayne, and the  
 25 Highest wil geue thee rest, rest from thy labours. † And it came  
 to passe, when I spake to her, her face did shine suddenly, and  
 her shape, and her visage was made glistering, so that I was  
 afraide exceedingly at her, & thought what this thing should be.

† And Behold, suddenly she put forth a great sound of a 16  
 voyce ful of feare, that the earth was moued at the womans  
 sound. And I saw: † and behold, the woman did no more ap- 27  
 peare vnto me, but a citie was built, & a place was shewed of great  
 foundations: and I was afraid, & crying with a loude voyce I sayd:  
 † Where is Vriël the Angel, that from the beginning came to me? 18  
 for he made me come in multitude in excelsse of this minde, and  
 my end is made into corruption, & my prayer into reproch. † And 29  
 when I was speaking these rhinges, behold he came to me, and  
 sawe me. † And behold I was layd as dead, & my vnderstanding 30  
 was alienated, and he held my right hand, and strengthened me, &  
 set me vpon my feete, & sayd to me: † What ayleth thee? and why 31  
 is thy vnderstanding, and the sense of thy hart troubled, & why art  
 thou troubled? And I sayd: † Because thou hast forsaken me, and I 32  
 in dede haue done according to thy wordes, & went out into the  
 field: & behold, I haue seene, & doe see that which I cannot vtter.  
 And he sayd to me: † Stand like a man, & I wil moue thee. And I 33  
 sayd: † Speake thou my Lord in me, forsake me not, that I die not 34  
 in vaine: † because I haue seene rhinges that I knew not, & I doe 35  
 heare thinges that I know not. † Or is my sense deceiued, & doth 36  
 my soule dreame? † Now therefore I besech thee, that thou shew 37  
 vnto thy seruant concerning this trance. And he answered me, &  
 sayd: † Heare me, and I wil teach thee, and wil tel thee of what 38  
 thinges thou art afraid: because the Higheft hath reuealed vnto  
 thee manie mysteries. † He hath seene thy right way, that 39  
 without intermision thou was sorrowful for thy people, and  
 didst mourne exceedingly for Sion. † This therefore is the vn- 40  
 derstanding of the vision which appeared to thee a litle before.  
 † The woman whom thou sawest mourning, thou beganst to 41  
 comfort her. † And now thou seest not the forme of the wo- 42  
 man, but there appeared to thee a citie to be built. † And be- 43  
 cause she tolde thee of the sal of her tonne, this is the interpre-  
 tation. † This woman which thou sawest, she is Sion, and 44  
 wheras she told thee of her, whom now also thou shalt see, as  
 a citie builded. † And wheras she told thee, that she was barren 45  
 thirtie yeares: for the which there were thirtie yeates, when  
 there was not yet oblation offered in it. † And it came to passe 46  
 after thirtie yeares, Salomon built the citie, and offered obla-  
 tions: then it was, when the barren bare a childe. † And that 47  
 which she sayd vnto thee, that she nourished him with labour,  
 this was the habitation in Ierusalem. † And wheras she sayd 48  
 to thee;

to thee, that my sonne comming into the bryde chamber dyed,  
 and that a fal chanced vnto him, this was the ruine of Ierusa-  
 49 lem that is made. † And behold, thou hast seene the similitude of  
 her: and because she lamented her sonne, thou beganst to com-  
 fort her: and of these things that haue chanced, these were to be  
 50 opened to thee. † And now the Highest seeth that thou wast  
 forie from the hart: and because with thy whole hart thou suf-  
 ferest for her, he hath shewed thee the cleannes of her glorie, and  
 51 the fayrenes of her beautie. † For therfore did he say to thee,  
 52 that thou shouldest tarie in a field where house is not built. † For  
 I knew that the Highest beganne to shew thee these things:  
 53 † therfore I sayd vnto thee, that thou shouldest goe into a field,  
 54 where is no fundation of building. † For the worke of mans  
 building could not be borne in the place, where the citie of the  
 55 Highest began to be shewed. † Thou therefore feare not, neither  
 let thy hart dread: but goe in, and see the beautie, and greatnes of  
 the building, as much as the sight of thyn eyes is capable to see:  
 56 † & afterward thou shalt heare as much, as the hearing of thyn  
 57 eares is capable to heare. † For thou art blessed aboue manie, and  
 58 art called with the Highest as few. † And to morrow night thou  
 59 shalt tarie here: † and the Highest wil shew thee those visions of  
 the thinges on high, which the Highest wil doe to them that in-  
 60 habite vpon the earth in the later dayes. † And I slept that night,  
 and the other next, as he had sayd to me.

## CHAP. XI.

*An eagle appeareth to Esdras coming forth of the sea, with three heades, and  
 twelue winges: sometimes one reigning in the world, sometimes an other, but  
 euery one vanisheth away. 36. A lion also appeareth coming forth of the  
 wood, to suppress the eagle.*

1 **A**ND I sawe a dreame, & behold an eagle came vp out of the  
 sea: which had twelue winges of fethers, and three heades.  
 2 † And I saw, and behold she spred her winges into al the earth,  
 and al the windes of heauē blew vpon her, and were gathered  
 3 together. † And I saw, and of her fethers sprang contrarie fe-  
 4 thers, and they became litle winges, and smale. † For her heades  
 were at rest, and the midle head was greater then the other bea-  
 5 des, but she rested with them. † And I saw, and behold the eagle  
 flew with her winges, and reigned ouer the earth, and ouer them  
 6 that dwel in it. † And I saw, that al thinges vnder heauen were  
 subiect to her, and no man gaynelayd her, no not one of the  
 creature

creature that is vpon the earth. † And I saw, and behold the eagle 7  
 rose vp vpon her talons, and made a voice with her wings,  
 saying: † Watch not al together, sleepe euerie one in his place, & 8  
 warch according to time. † But let the heades be preferred to 9  
 the last. † And I saw, and behold the voice came not out of her 10  
 heades, but from the middes of her bodie. † And I numbered 11  
 her contrarie wings, and behold they were eight. † And I saw, 12  
 and behold on the right side rose one wing, and reigned ouer al  
 the earth. † And it came to passe, when it reigned, an end came 13  
 to it, and the place therof appeared not: and the next rose vp, &  
 reigned, that held much time. † And it came to passe, when it 14  
 reigned, & the end of it also came, that it appeared not as the for-  
 mer. † And behold, a voice was sent forth to it, saying: † Heare 16  
 thou that hast held the earth of long time. Thus I tel thee before  
 thou beginne not to appeare. † None after thee shal hold thy 17  
 time, no nor the halfe therof. † And the third lifted vp it selfe, 18  
 and held the principalitie as also the former: and that also ap-  
 peared not. † And so it chanced to al the other by one & by one 19  
 to haue the principalitie, & agayne to appeare nowhere. † And  
 I saw, and behold in time the rest of the wings were sent vp on 20  
 the right side, that they also might hold the principalitie: and of  
 them there were that held it, but yet forthwith they appeared  
 not. † For some also of them stode vp, but they held not 21  
 the principalitie. † And I saw after these things, and behold the 22  
 twelve wings, and two litle wings appeared not: † and nothing 23  
 remayned in the bodie of the eagle but two heades resting, and  
 six litle wings. † And I saw, and behold from the six litle win- 24  
 ges two were diuided, and they remayned vnder the head, that is  
 on the right side. For foure varied in their place. † And I saw, and 25  
 behold the vnderwings thought to set vp them selues, and to  
 hold the principalities. † And I saw, and behold one was set vp, 26  
 but forthwith it appeared not. † And they that were second did 27  
 sooner vanish away then the former. † And I saw, and behold 28  
 the two that remayned, thought with them selues that they also  
 would reigne: † and when they were thincking thereon, behold 29  
 one of the resting heades, which was the middle one awaked, for  
 this was greater then the other two heades. † And I saw that 30  
 the two heades were complete with them selues. † And behold 31  
 the head with them that were with him turned, and did eate the  
 two vnderwings that thought to reigne. † And this head reri- 32  
 fied al the earth, & ruled in it ouer them that inhabire the earth  
 with

with much labour, and he that held the dominion of the whole  
 33 world about al the wings that were. † And I saw after these  
 things, and behold the midle head sodenly appeared not, as did  
 34 the wings. † And there remained two heads, which reigned also  
 themselves ouer the earth, and ouer them that dwelt therein.  
 35 † And I saw, and behold the head on the right side deuoured  
 36 that which was on the left. † And I heard a voice saying to me,  
 37 Looke against thee, and consider what thou seest. † And I saw,  
 & behold as a lion rayfed out of the wood roaring; and I saw that  
 he sent out a mans voyce to the eagle. And he spake saying.  
 38 † Heare thou, and I wil speake to thee, and the Highest wil say  
 39 to thee: † Is it not thou that hast ouercome of the foure be-  
 astes, which I made to reigne in my world, and that by them the  
 40 end of their times might come? † And the fourth coming ouer-  
 came al the beastes that were past, and by might held the world  
 with much feare, and al the world with most wicked laboure,  
 and he inhabited the whole earth so long time with deceipte.  
 41 † And thou hast iudged the earth not with truth. † For thou hast  
 42 afflicted the meeke, and hast troubled them that were quiet, and  
 hast loued lyers, & hast destroyed their habitations that did fru-  
 ctifie, and hast ouerthrowen their walles that did not hurt thee.  
 43 † And thy contumelie is ascended euen to the Highest, and thy  
 44 pride to the Strong. † And the Highest hath looked vpon the  
 proud times: and behold they are ended, and the abominations  
 45 therof are accomplished. † Therefore thou eagle appeare no  
 more, and thy horrible wings, & thy litle wings most wicked,  
 and thy heades malignant, and thy talons most wicked, and al thy  
 46 bodie vayne, † that al the earth may be refreshed, and may re-  
 turne deliuered from thy violence, and may hope for his iudge-  
 ment, and mercie that made it.

## CHAP. XII.

*The eagle vanisheth away, 5. Esdras prayeth, 10. and the former visions are declared to him.*

1 **A**Nd it came to passe, whiles the lyon spake these wordes to  
 2 the eagle: I saw, † and behold the head that had ouercome,  
 and those foure wings appeared not which passed to him, and  
 were set vp to reigne: and their reigne was smal, and ful of tu-  
 3 mult. † And I saw, and behold they appeared not, and al the  
 bodie of the eagle was burnt, & the earth was afrayd exceedinly,  
 and I by the tumult and traunce of minde, and for great feare  
 4 awaked, and sayd to my spirit: † Behold thou hast geuen me this,

N n n n n

in that

in that, that thou searchest the wayes of the Highest. † Behold 5  
 yet I am wearie in minde, and in my spirit I am very feeble, and  
 there is not so much as a litle strength in me for the great feare,  
 that I was afrayd of this night. † Now therfore I wil pray the 6  
 Highest, that he strengthen me euen to the end. † And I sayd : 7  
 Lord Dominatour, if I haue found grace before thine eyes, and if  
 I am iustified before thee aboue manie, and if in deede my prayer  
 be ascended before thy face, † strengthen me, and shew vnto me 8  
 thy seruant the interpretation, and distinction of this horrible  
 vision, that thou mayst comfort my soule most fully. † For thou 9  
 hast counted me worthie to shew vnto me the later times. And  
 he sayd to me : † This is the interpretation of this vision. † The 10  
 eagle which thou sawest coming vp from the sea, this is the 11  
 kingdom which was sene in a vision to Daniel thy brother. † But 12  
 it was not interpreted to him, therefore I do now interpret it to  
 thee. † Behold the dayes come, and there shal rise a kingdom 13  
 vpon the earth, and the feare shal be more terrible then of al the  
 kingdomes that were before it. † And there shal twelue kinges 14  
 reigne it, one after an other. † For the second shal beginne to 15  
 reigne, and he shal continew more time then the rest of the  
 twelue. † This is the interpretation of the twelue winges which 16  
 thou sawest. † And the voice that spake which thou heardst, not 17  
 coming forth of her heads, but from the middes of her bodie,  
 † this is the interpretation, that after the time of that kingdom 18  
 shal rise no smal contentions, and it shal be in danger to fal: and it  
 shal not fal then, but shal be constituted againe according to the  
 beginning therof. † And wheras thou sawest eight vnderwings 19  
 cleauing to the wings therof, † this is the interpretation, eight 20  
 kinges shal arise in it, whose times shal be light, and yeares swift,  
 and two of them shal perish. † But when the middest time ap- 21  
 procheth, foure shal be kept til a time, when the time therof  
 shal beginne to approch to be ended, yet two shal be kept to the 22  
 end. † And wheras thou sawest three heads resting, † this is the 23  
 interpretation: in her last dayes the Highest wil rayse vp three  
 kingdomes, and wil cal backe manie things into them, and they  
 shal rule ouer the earth, † and them that dwel in it, with much 24  
 labour aboue al them that vvere before them. For this cause  
 they are called the heads of the eagle. † For these shal be they that 25  
 shal recapitulate her impieties, and that shal accomplish her last  
 thinges. † And wheras thou sawest a greater head not appearing, 26  
 this is the interpretation therof: that one of them shal dye vpon  
 his bed,



27 his bed, and yet with torments. † For the two that shal remayne,  
 28 the sword shal eate them. † For the sword of one shal deuoure  
 him that is with him: but yet this also at the last shal fal by the  
 29 sword. † And wheras thou sawest two vnderwings passing ouer  
 30 the head that is on the right side, † this is the interpretation: these  
 are they whom the Highest hath kept to their end, this is a smal  
 31 kingdom, and ful of trouble. † As thou sawest the lyon also,  
 whom thou sawest awaking out of the wood, and roaring, and  
 speaking to the eagle, and rebuking her, and her iniustices by al  
 32 his wordes as thou hast heard: † this is the wynde which the  
 Highest hath kept vnto the end for them, and their impieties:  
 and he shal rebuke them, and shal cast in their spoyles before  
 33 them. † For he shal sette them in iudgment aliue: and it shal be,  
 34 when he hath reprobued them, then shal he chastise them. † For  
 the rest of my people he shal deliuer with miserie, them that are  
 saued vpon my borders, and he shal make them ioyful til the end  
 shal come, the day of iudgment, wherof I haue spoken to thee  
 35 from the beginning. † This is the dreame which thou sawest,  
 36 and these be the interpretations. † Thou therefore only hast bene  
 37 worthie to know this secrete of the Highest. † Write therefore  
 in a booke al these thinges which thou hast sene, and put them  
 38 in a hidden place: † and thou shalt teach them the wise men of  
 thy people, whose harts thou knowest able to take, and to kepe  
 39 these secretes. † But doe thou stay here yet other seuen dayes,  
 that there may be shewed thee whatsoeuer shal seme good to the  
 40 Highest to shew thee. † And he departed from me. And it came  
 to passe, when al the people had heard that the seuen dayes were  
 past, and I had not returned into the citie, and al gathered them  
 selues together from the least vnto the greatest: & came to me, &  
 41 spake to me saying: † What haue we sinned to thee, or what haue  
 we done vniustly against thee, that leauing vs thou hast sitten in  
 42 this place? † For thou alone art remainyng to vs of al peoples, as  
 a clyster of grapes of the vineyard, and as a candle in a darke  
 43 place, and as an haue and shippe saued from the tempest. † Or  
 44 are not the euiles that chance, sufficient for vs? † If then thou  
 shalt forsake vs, how much better had it bene vs, if we also had  
 45 bene burnt with the burning of Sion? † For we are not better  
 then they that dyed there. And they wept with a lowd voice.  
 46 And I answered them, and sayd: † Be of good chere Israel, and  
 47 be not sorowful thou house of Iacob. † For there is remembrance  
 of you before the Highest, and the Strong hath not forgotten

you in tentation. † For I haue not forsaken you, neither did I depart from you: but I came into this place, to pray for the desolation of Sion, and to seeke mercie for the low estate of your sanctification. † And now goe euery one of you into his house, and I wil come to you after these dayes. † And the people departed, as I sayd to them, into the citie: † but I sate in the field seuen dayes, as he commanded me: and I did eate of the flowers of the field only, of the herbes was my meate made in those dayes.

## CHAP. XIII.

*A vision of a winde (as it first seemed, but) in dede, v. 3. of a man: 5. strong against the enemies: 21. with the interpretation.*

AND it came to passe after seuen dayes, and I dreamed a dreame in the night. † And behold there rose a winde from the sea, that troubled al the waues therof. † And I saw, and behold that man grew strong with thousandes of heauen: and when he turned his countenance to consider, al thinges trembled that were sene vnder him: † and whersoever voyce proceeded out of his mouth, al that heard his voices begane to burne, as the earth is quiet when it feelerh the fire. † And I saw after these, and behold a multitude of men was gathered together, of whom there was no number, from the foure windes of heauen, to fight against the man that was come vp out of the sea. † And I saw, and behold he had grauen to himself a great mountaine, & he flew vpon it. † And I sought to see the countrie, or the place whence the mountaine was grauen, & I could not. † And after these things I saw, and behold al that were gathered to him, to ouerthrowe him, feared exceedingly, yet they were bold to fight. † And behold as he saw the violence of the multitude that came, he lifted not vp his hand, nor held sword, nor anie warlyke instrument but only as I saw, † that he sent forth out of his mouth as it were a blaste of fire, and from his lippes a spirit of flame, & from his tongue sent forth sparkles & tempests, and al thinges were mingled together with this blast of fire, & spirit of flame, & multitude of tempests. † And it fel with violence vpon the multitude, that was prepared to fight, and burned them al, that suddenly there was nothing sene of an innumerable multitude, but only dust, & the saueur of smoke: and I saw, and was afraid. † And after these things I saw the man himself descending from the mountaine, and calling to him an other peaceable multitude, † and

13 † and there came to him the countenance of manie men some  
 reioycing, and some sorrowing: and some bond, some bringing  
 of them that were offered. And I was sicke for much feare, and  
 14 awaked, and sayd. † Thou from the beginning hast shewed thy  
 seruant these meruelous thinges, and hast counted me worthe  
 15 that thou wouldest receiue my petition. † And now shew me  
 16 yet the interpretation of this dreame. † For as I thinke in my  
 iudgement, woe to them that were least in those dayes: & much  
 17 more woe to them that were not least. † For they that were not  
 18 least, were sorrowful. † I vnderstand now what thinges are  
 layde vp in the later dayes, and they shal happen to them, yea and  
 19 to them that are least. † For therefore they came into great  
 20 dangers, and manie necessities, as these dreames do shew. † But  
 yet it is easier, aduenturing to come into it, then to passe, as a  
 cloud from the world, and now to see the thinges that happen  
 21 in the later time. And he answered me, and sayd: † Both the in-  
 terpretation of the vision I wil tel thee: and also concerning the  
 22 thinges that thou hast spoken I wil open to thee. † Whereas thou  
 23 speakest of them that were least, this is the interpretation. † He  
 that taketh away danger at that time, he hath garded himself.  
 They that haue fallen into danger, these are they that haue wor-  
 24 kes, and sayth in the Strongest. † Know therefore that they are  
 25 more blessed which are least, then they that are dead. † These are  
 the interpretations of the vision, whereas thou sawest a man  
 26 coming from the hart of the sea, † the same is he whom the  
 Higheft preserueth much time, which by himself shal deliuer his  
 27 creature: and he shal dispose them that are least. † And whereas  
 thou sawest proceede out of his mouth, as it were winde, and  
 28 fire, and tempest: † and whereas he held no sword, nor warlike  
 instrument: for his violence destroyed the multitude that came  
 29 to ouerthrow him: this is the interpretation. † Behold the  
 dayes come, when the Higheft shal begin to deliuer them, that are  
 30 vpon the earth: † and he shal come in excessse of minde vpon  
 31 them that inhabit the earth. † And one shal thinke to ouerthrow *Mat. 24.*  
 an other: one citie an other citie, one place an other place, and *Luc. 21.*  
 31 nation against nation, and kingdom against kingdom. † And it  
 shal be, when these thinges shal come to passe, and the signes  
 shal happen, which I shewed thee before: and then shal my  
 33 sonne be reueled, whom thou sawest, as a man coming vp. † And  
 it shal be when all nations shal heare his voice: † and euery one in  
 his countrie shal leaue their warre, that they haue toward each

other: † and an innumerable multitude shal be gathered in one, 34  
 as willing to come to ouerthrow him. † But he shal stand vpon 35  
 the top of mount Sion. † And Sion shal come, and it shal be 36  
 shewed to al prepared and builded, as thou sawest the moun-  
 taine to be grauen without handes. † And the same my sonne 37  
 shal reprove the thinges that the gentils haue inuented, these  
 their impieties which came nere to the tempest, because of their  
 euil cogitations, and torments wherewith they shal begin to be  
 tormented. † Which were likened to the flame, and he shal de- 38  
 stroy them without labour by the law that was likened to the  
 fyre. † And wheras thou sawest him gathering vnto him an other 39  
 peaceable multitude. † These are the ten tribes, which were 40  
 made captiue out of their land in the dayes of Osee the King,  
 whom Salmanasar the King of the Assyrians led captiue: and he  
 transported them beyond the riuer, and they were transported  
 into an other land: † But they gaue themselues this counsel, to 41  
 forsake the multitude of nations, and to goe forth into a farther  
 countrie, where mankind neuer inhabited. † Or there to ob- 42  
 serue their ordinances, which they had not kept in their coun-  
 trie. † And they entred in by the narrow entrances of the riuer 43  
 Euphrates. † For the Highest then wrought them signes, and 44  
 stayed the vaines of the riuer til they passed. † For by that coun- 45  
 trie was a great way to goe, of one yeare and a half: for the coun-  
 trie is called Arsareth. † Then did they inhabite there til in the 46  
 later time: and now againe when they beginne to come, † againe 47  
 the Highest shal stay the vaines of the riuer, that they may passe:  
 for these thou sawest a multitude with peace. † But they also that 48  
 were least of the people, these are they that be within my border.  
 † It shal come to passe therefore, when he shal beginne to de- 49  
 stroy the multitude of these nations, that are gathered, he shal  
 prote&ct them that haue overcome the people: † and then shal 50  
 he shew them very manie wonders. † And I sayd: Lord domina- 51  
 tour, shew me this, why I saw a man comming vp from the hart  
 of the sea, and he sayd to me: † As thou canst not either search 52  
 these thinges, or know what thinges are in the depth of the sea:  
 so can not any man vpon the earth see my sonne, or them that  
 are with him, but in the time of a day. † This is the interpreta- 53  
 tion of the dreame which thou sawest, and for the which thou  
 only art here illuminated. † For thou hast least thyne owne law, 54  
 and hast bene occupied about my law, and hast sought it. † For 55  
 thou hast disposed thy lyfe in wisdom, and thyne vnderstanding  
 thou

4. Reg. 17.

Exod. 14.  
Isaie. 3.

56 thou hast called mother: † and for this I haue shewed thee riches  
with the Higheft. For it shal be after other three dayes, I wil  
speake other things to thee, and I wil expound to thee weightie  
57 and meruelous things. † And I went forth, and passed into the  
felde, much glorifying & praising the Higheft for the meruelous  
58 things that he did by time. † And because he gouerneth it, and  
the things that are brought in times, & I sate there three dayes.

## CHAP. XIII.

*God appeareth in a bush, 6. reuealing some things to be published, and some  
things to be hid. 10. As the world waxeth old, all things become worse.  
27. The people of Israel are ungrateful. 32. All shall be iudged in the Re-  
surrection according to their deedes.*

1 **A**N D it came to passe the third day, and I sate vnder an oke.  
2 † And behold a voice came forth against me out of a  
bush, and sayd: Esdras, Esdras: and I sayd: Loe here I am Lord.  
3 And I arose vpon my feete. And he sayd to me: † Reueling I was  
reueled vpon the bush, and spake to Moytes, when the people *Exod. 3.*  
4 serued in Egypt, † and I sent him, and brought my people out  
of Egypt, and brought him vpon mount Sina, & held him with  
5 me manie dayes. † And I told him manie meruelous things, &  
shewed him the secrets of times, and the end: and I commanded  
6 him, saying: † These wordes thou shalt publish abroad, and  
7 these thou shalt hyde. † And now to thee I say: † The signes which  
8 I haue shewed, and the dreames which thou hast sene, and the  
interpretations which thou hast sene, lay them vp in thy hart.  
9 † For thou shalt be receiued of al, thou shalt be conuerted the re-  
stidue with thy counsel, and with the like to thee, til the times be  
10 finished. † Because the world hath lost his youth, and the times  
11 draw nere to waxe old. † For the world is diuided by twelue  
12 partes, & the tenth part, & half of the tenth part are passed: † and  
13 there remaineth hereafter the half of the tenth part. † Now there-  
fore dispose thy house, and correct thy people, & comfort the  
14 humble of them, & forsake now corruption, † and put from thee  
mortal cogitations, and cast from thee humane burdens, and doe  
from thee now infirme nature, & lay at one side cogitations most  
troublesome to thee, & make speedie transmigration from these  
15 times, † for the euiles which thou hast sene to haue chanced  
16 now, worse then these wil they doe againe: † for looke how  
much the world shal become weake by age, so much shal euiles  
17 be multiplied vpon the inhabitants. † For truth hath remoued it  
self

*Mat 24.  
1, Ioan. 2.*

self farther of, and l̄ying hath approched, for now the vision  
 which thou sawest, hasteneth to come. † And I answered, and 18  
 sayd before thee ô Lord: † For behold I wil goe, as thou hast 19  
 commanded me, & wil rebuke the people that now is. But them  
 that shal yet be borne, who shal admonish? † The world therfore 20  
 is set in darknes, and they that dwell in it without light. † Because 21  
 thy law is burnt, therefore no man knoweth the workes that  
 haue bene done by thee, or that shal begin. † For if I haue found 22  
 grace with thee, send the Holie Ghost to me, & I wil write al that  
 hath bene done in the world from the beginning, the thinges  
 that were written in thy law, that men may finde the pathe: and  
 they that wil liue in the later times, may liue. † And he answered 23  
 me, and sayd: Goe gather together the people, and thou shalt say  
 to them, that they seeke thee not for fourtie dayes. † And doe 24  
 thou prepare thee manie tables of boxe, & take with thee Sarea,  
 Dabria, Salemia, Echanus, and Asiel, these fīue which are readie  
 to write sweetly. † And come hither, & I wil light in thy hart 25  
 a candle of vnderstanding, which shal not be put out til the things  
 be finished, which thou shalt begine to write. † And then some 26  
 thinges thou shalt open to the perfect, some thou shalt deliuer  
 secretly to the wyse. For to morrow this houre thou shalt  
 begine to write. † And I went as he commanded me, & gathered 27  
 together al the people, and sayd: † Heare Israel these wordes: 28  
 † Our fathers were pilgrimes from the beginning in Ægypt, and 29  
 were deliuered from thence. † And they receiued the law of life, 30  
 which they kept not, which you also after them haue trans-  
 gressed: † and the land was geuen you by lotte, and the land of 31  
 Sion, and your fathers, and you haue done iniquitie, and haue not  
 kept the wayes which the Highest commanded you. † And 32  
 wheras he is a iust iudge, he hath taken from you in time that  
 which he had geuen. † And now you are here, and your brethren 33  
 are among you. † If then you wil rule ouer your sense, & instruct 34  
 your hart, you shal be preserued aliue, and after death shal ob-  
 taine mercie. † For the iudgement shal come after deaht, when 35  
 we shal returne to lyfe againe: and then the names of the iust  
 shal appeare, and the dedes of the impious shal be shewed. † Let 36  
 no man therfore come to me now, nor aske for me vntil fourtie  
 dayes. † And I tooke the fīue men, as he commanded me, and 37  
 we went forth into the field, and taried there. † And I was come 38  
 to the morrow, & behold a voice called me, saying: Eldras open  
 thy mouth, and drinke that which I wil geue thee to drinke.  
 † And

Gen. 47.  
 Dent 4.  
 Act 7.

Ezech. 3.

39 † And I opened my mouth, & behold a ful cuppe was brought  
me, this was ful as it were with water: but the colour therof like  
40 as fire. † And I tooke it, and dranke; and when I had drunken  
of it, my hart was tormented with vnderstanding, and wisdom  
41 grewe into my brest. For my spirit was kept by memorie. † And  
42 my mouth was opened, and was shut no more. † The Highest  
gaue vnderstanding vnto the sūe men, and they wrote excesses  
43 of the night which were spoken, which they knewe not. † And  
at night they did eate breade, but I spake by day, & by night held  
44 not my peace. † And there were written in the fourtie dayes  
45 two hundred foure bookes. † And it came to passe when they had  
46 ended the fourtie daies, the Highest spake, saying: † The former  
thinges which thou hast written, set abroad, and let the worthie  
and vnworthie reade: but the last seuentie bookes thou shalt  
keepe, that thou mayest deliuer them to the wyse of thy people.  
47 † For in these is the vaine of vnderstanding, and the fountaine  
of wisdom, and the streame of knowledge. and I did soe.

## CHAP. XV.

*Esdra is bid to denounce, that assuredly manie euiles wil come to the world. 9.  
God wil protect his people, the wicked shal be punished, and lament their  
final miseries, God reuenging for the good.*

1 **B**EHOOLD speake into the eares of my people the wordes of  
prophecie, which I shal put into thy mouth, sayth our Lord:  
2 † and see that they be written in paper, because they be faithful  
3 and true. † Be not afrayd of the cogitations against thee, neither  
4 let the incredulities trouble thee of them that speake. † Because  
5 euerie incredulous person shal dye in his incredulitie. † Behold  
I bring in, sayth our Lord, vpon the whole earth euils, sword,  
6 and famine, and death, and destruction. † Because iniquitie hath  
fully polluted ouer al the earth, and their hurtful workes are  
7 accomplished. † Therefore sayth our Lord: † I wil not now  
8 kepe silence of their impieties which they doe irreligiously, nei-  
ther wil I beare with those thinges, which they practise vniustly.  
Behold the innocent & iust bloud crieth to me, & the soules of  
9 the iust crie continually. † Reuenging I wil reuenge them, sayth *Apoc 6. 7.*  
our Lord, and I wil take al innocent bloud out of them vnto me. *10. & 19.*  
10 † Behold my people is led to slaughter as a flocke, I wil no more *7. 2.*  
11 suffer it to dwell in the land of Ægypt. † But I wil bring them  
forth in a mightie hand and valiant arme, and wil strike with  
12 plague as before, and wil corrupt al the land thereof. † Ægypt  
shal

O o o o o

Mat. 24.  
Luc. 21.

shal mourne, and the fundations thereof beaten with plague,  
and with the chastisement which God wil bring vpon it. † The  
husbandmen that til the ground shal mourne, because their seedes  
shal perish by blasting, and haile, and by a terrible starre. † Woe to  
the world and them that dwell therein. † Because the sword is at  
hand and the destruction of them, and nation shal rise vp against  
nation to fight, & sword in their handes. † For there shal be insta-  
bilitie to men, & growing one against another they shal not care  
for their king, & the princes of the way of their doings, in their  
might. † For a man shal desire to go into the citie & can not. † Be-  
cause of their prides the cities shal be trubled, the houses raised,  
the men shal feare. † Man shal not pitie his neighbour, to make  
their houses nothing worth in the sword, to spoyle their goodes  
for famine of bread, & much tribulation. † Behold, I cal together  
sayth God, al the kinges of the earth to feare me, that are from  
the Orient, & from the South, from the East, & from Libanus, to  
be turned vpon themselves, and to render the thinges that they  
haue geuen them. † As they doe vntil this day to myne elect, so  
wil I doe, and render in their bosome. Thus sayth our Lord God:  
† My righthand shal not spare sinners, neither shal the sword  
cease vpon them that shede innocent blood vpon the earth.  
† Fire came forth from his wrath, and hath deuoured the fun-  
dations of the earth, and sinners as it were straw set on fire.  
† Woe to them that sinne, and obserue not my comandmentes,  
sayth our Lord. † I wil not spare them: depart o children from the  
povre. Defile not my sanctification: † because the Lord knoweth  
al that sinne against him; therefore hath he deliuered them into  
death and into slaughter. † For now are euils come vpon the  
world, and you shal carrie in them. For God wil not deliuer you,  
because you haue sinned against him. † Behold an horrible vi-  
sion, and the face of it from the east. † And the nations of dra-  
gons of Arabians shal come forth in manie chariots, & as a winde  
the number of them is caried vpon the earth, so that now al  
doe feare and tremble, that shal heare them. † the Carmonians  
madde for anger, and they shal goe forth as wild boares out of  
the wood, & they shal come with great power, and shal stand in  
fight with them, & they shal waste the porcion of the land of the  
Assirians. † And after these thinges the dragons shal preuaile  
mindful of their natiuitie, and conspiring shal turne themselves  
in great force to pursue them. † These shal be trubled and hold  
their peace at their force, and shal turne their fete into flight.  
† And



- 33 † And from the territorie of the Assirians the besiegers shall be-  
 feige them, and shall consume one of them, and there shall be  
 feare and trembling in their armie, and contention against their  
 34 kinges. † Behold cloudes from the east, and from the north  
 vnto the south, and their face very horrible, full of wrath and  
 35 storme. † And they shall beate one against another, and they  
 shall beate downe manie starres, and their starre vpon the earth,  
 36 and blood shall be from the sword vnto the bellie. † And mans  
 dung vnto the camels litter, and there shall be much feare, and  
 37 trembling vpon the earth. † And they shall shake that shall see  
 that wrath, and tremble shall take them: and after these thinges  
 38 there shall manie showers be moued: † from the south, and  
 39 the north: and an other portion from the west. † And the  
 windes from the east shall preuaile vpon it, and shall shut it  
 vp, and the cloudes which he raised in wrath, and the starre to  
 make terrour to the east winde, and the west shall be destroyed.  
 40 † And there shall be exalted great and mightie cloudes full of  
 wrath, and a starre to terrifie all the earth, and the inhabitantes  
 thereof, and they shall powre in vpon euery high, and eminent  
 41 place a terrible starre, † fire, and haile, and flying swordes, and  
 manie waters, so that all fildes also shall be filled, and all riuers  
 42 with the fulnes of manie waters. † And they shall throw downe  
 cities, and walles, and mountaines, and hilles, and the trees of  
 the woodes, and the grasse of the medowes, and their corne.  
 43 † And they shall passe constant vnto Babylon, and shall raise her.  
 44 † They shall come together against her, and shall compass her, Apoc. 18.  
 and shall power out the starre, and all wrath vpon her, and the  
 dust and smoke shall goe vp euen into heauen, and round about  
 45 shall lament her. † And they that shall remaine vnder her, shall  
 46 serue them that terrified her. † And thou Asia agreeing into the  
 47 hope of Babylon, and the glorie of her person, † woe be to thee  
 thou wretch, because thou art like to her, and hast adorned thy  
 48 daughters in fornication, to please & glorie in thy louers, which  
 haue desired all wayes to fornicate with thee. † Thou hast imita-  
 49 ted the odious in all her workes, and in her inuentions: therefore  
 sayth God: † I wil send in euils vpon thee, widowhood, pouertie,  
 and famine, and sword, and pestilence, to destroy thy houses  
 50 by violation, and death, and glorie of thy vertue. † As a flower  
 shall be withered, when the heate shall rise that is sent forth vpon  
 51 thee, † thou shalt be weakned as a litle poore soule plagued  
 and chastised of women, that the mightie and the louers may

not receiue thee. † Wil I be zealous against thee sayth our Lord, 52  
 † vnles thou hadst slayne myne elect at al times, exalting the 53  
 slaughter of the handes, and saying vpon their death, when  
 thou wast drunken. † Adorne the beautie of thy countenance, 54  
 † The reward of thy fornication is in thy bosome, therefore 55  
 thou shalt receiue recompence. † As thou shalt doe to my elect, 56  
 sayth our Lord, so shal God do to thee, and shal deliuer thee vnto  
 euil. † And thy children shal dye for famine: and thou shalt fal 57  
 by the sword, and thy cities shal be destroyed, & al thine shal fal  
 in the filde by the sword. † And they that are in the mountaines, 58  
 shal perish, with famine, and shal eate their owne flesh, & drinke  
 klood, for the famine of bread and thirst of waters. † Vnhappie 59  
 by the seas shalt thou come, and againe thou shalt receiue euils.  
 † And in the passage they shal beate against the idle citie, and 60  
 shal destroy some portion of thy land, and shal deface part of thy  
 glorie, againe returning to Babylon ouerthrowen. † And being 61  
 throwen downe thou shalt be to them for stubble, and they shal  
 be to thee fire: † and deuoure thee, and thy cities, thy land, and 62  
 thy mountaynes, al thy woodes and fruitful trees they wil burne  
 with fire. † Thy children they shal lead captiue, & shal haue thy 63  
 goodes for a praye, and the glorie of thy face they shal destroy.

## CHAP. XVI.

*Al are admonished, that extreme calamities shal fal vpon this world, 36. the  
 penitent returning to iustice shal escape, 55. & as al thinges were made by Gods  
 omnipotent powre at his wil, so al thinges shal serue to the reward of the blef-  
 sed, and punishment of the wicked.*

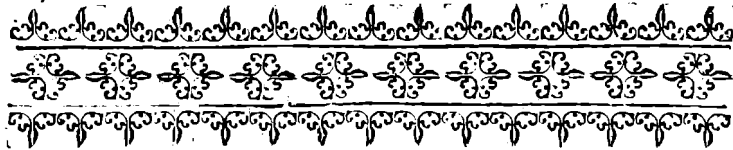
**V**OE to thee Babylon & Asia, woe to thee Egypt, and 1  
 Syria. † Gird yourselues with sackclothes and shirres 2  
 of heare, & mourne for your children, & be sorie: because your  
 destruction is at hand. † The sword is sent in vpon you, and who 3  
 is he that can turne it away? † Fire is sent in vpon you, and who 4  
 is he that can quench it? † Euiles are sent in vpon you, and who 5  
 is he that can repel them? † Shal anie man repel the lion being 6  
 hungrie in the woode, or quench the fire in stubble, forthwith  
 when it beginneth to burne? † Shal anie man repel the arrow 7  
 shot of a strong archer? † Our strong Lord sendeth in euiles, 8  
 and who is he that can repel them? † Fire came forth from his 9  
 wrath, and who is he that can quench it? † He wil lighten, who 10  
 shal not feare, he wil thunder, and who shal not be afrayde?  
 † Our Lord wil threaten, and who shal not vtterly be destroyed 11  
 before

- 12 before his face? † The earth hath trembled, and the fundations  
 thereof, the sea tosseth vp waues from the depth, and the floudes  
 of it shal be destroyed, and the fishes thereof at the face of our  
 13 Lord, and at the glorie of his powre: † because his right hand is  
 strong which bendeth the bow, his arrowes be sharpe that are  
 shot of him, they shal not misse, when they shal beginne to be  
 14 shot into the endes of the earth. † Behold euiles are sent, and  
 15 they shal not returne til they come vpon the earth. † The  
 fire is kindled and it shal not be quenched, til it consume the  
 16 fundations of the earth. † For as the arrow shot of a strong ar-  
 cher returneth not, so shal not the euils returne backe, that shal  
 17 be sent vpon the earth. † Woe is me, woe is me: who shal de-  
 18 liuer me in thote dayes? † The beginning of sorrowes and much  
 mourning, the beginning of famine and much destruction.  
 The beginning of warres and the potestates shal feare, the be-  
 19 ginning of euiles and al shal tremble. † In these what shal I doe,  
 20 when the euiles shal come? † Behold famine, and plague, and  
 tribulation, and distresse are sent al as scourges for amendment,  
 21 † and in al these they wil not conuert themselves from their ini-  
 quities, neither wil they be alwayes mindful of the scourges.  
 22 † Behold, there shal be good cheape victuals vpon the earth, so  
 that they may thinke that peace is directly coming toward them,  
 and then shal euiles spring vpon the earth, sword, famine, and  
 23 great confusion. † For by famine manie that inhabit the earth  
 shal dye, and the sword shal destroy the rest that remained aliue  
 24 of the famine, † and the dead shal be cast forth as dung, and  
 there shal be none to comfort them. For the earth shal be left  
 25 desert, and the cities therof shal be throwen downe. † There shal  
 26 not be left a man to til the ground and to sow it. † The trees  
 27 shal yeeld fruites, and who shal gather them? † The grape shal  
 become ripe, & who shal tread it? For there shal be great desola-  
 28 tion to places. † For a man shal desire to see a man, or to heare  
 29 his voyce. † For there shal be leaft ten of a citie, and two of  
 the filde that haue hid themselves in thicke woodes, and cliffes  
 30 of rockes. † As there are left in the oliuet, and on euetie tree,  
 31 three or foure oliues. † Or as in a vineyard when it is gathered  
 there are grapes left by them, that diligently search the vine-  
 32 yard: so shal there be left in those dayes three or foure, by them  
 33 that search their houses in the sword. † And the earth shal be  
 left desolate, and the fildes thereof shal waxe old, & the wayes  
 thereof, and al the pathes thereof shal bringforth thornes,  
 O o o o o 3 because

because no man shal passe by it: † Virgins shal mourne hauing 34  
 no bridegromes, wemen shal mourne hauing no husbandes,  
 their daughters shal mourne hauing no helpe: † their bride- 35  
 gromes shal be consumed in battel, and their husbandes be de-  
 stroyed in famine. † But heare these thinges, and know them ye 36  
 seruantes of our Lord. † Behold the word of our Lord, re- 37  
 ceiuē it: beleue not the goddes of whom our Lord speaketh.  
 † Behold the euiles approch, and slacke not. † As a woman 38  
 with childe when shee bringeth forth her child in the ninth 39  
 moneth, the houre of her deliuerance approaching, two or three  
 howres before, paines come about her wombe, and the infants  
 coming out of her wombe, they wil not tarrie one moment.  
 † So the euiles shal not slacke to come forth vpon the earth, and 40  
 the world shal lament, and sorowes shal hold it round about.  
 † Heare the word, my people: prepare yourselues vnto the 41  
 fight, & in the euiles so be ye as strangers of the earth. † He that 42  
 sellerh as if he should flee, and he that byeth as he that should  
 lose it. † He that playeth the marchant, as he that should take no 43  
 fruite: and he that buildeth as he that should not inhabite. † He  
 that soweth, as he that shal not teape: so he also that pruneth a 44  
 vineyard, as if he should not haue the vintage. † They that marie 45  
 so as if they should not get children, & they that marie not, so as  
 it were widowes. † Wherefore they that labour, labour without 46  
 cause: † for foreners shal reape their fruites, & shal violently take 47  
 their goodes, and ouerthrow their houses, and lead their chil-  
 dren captiue, because in captiuitie, and famine they beget their  
 children. † And they that play the marchantes by robrie, the lon- 48  
 ger they adorne their cities and houses, and their possessions and  
 persons: † so much the more wil I be zealous toward them, 49  
 vpon their sinnes, sayth our Lord. † As a whore enuieth an ho- 50  
 nest & very good woman: † so shal iustice hate impietie when 51  
 she adorneth herselfe, and accuseth her to her face, when he shal  
 come that may defend him that searcheth out al vpon the earth.  
 † Therefore be not made like to her, nor to her workes. † For 52  
 yet a little while & iniquitie shal be taken away from the earth, 53  
 & iustice shal reigne ouer you. † Let not the sinner say he hath not 54  
 sinned: because he shal burne coales of fire vpon his head, that  
 sayth I haue not sinned before our Lord God and his glorie.  
 † Behold our Lord shal know al the workes of men, and their in- 55  
 uentions, & their cogitations, and their hartes. † For he sayd: Let 56  
 the earth be made, and it was made: let the heauen be made, & it

Eccli. 23.  
 Luc 16.  
 Gen. 1.

37 was made. † And by his worde the starrs were made, & he know- Psal. 146;  
 38 eth the number of the starres. † Who searcheth the depth and the 7. 4.  
 treasures therof: who hath measured the sea, & capacitie therof. Iob. 38.  
 59 † Who hath shut vp the sea in the midst of waters, & hath han-  
 60 ged the earth vpon the waters with his word. † Who hath spread  
 61 heauē as it were a vault, ouer the waters he hath founded it. † Who  
 hath put fountaines of waters in the desert, and lakes vpon the  
 toppes of mountaines, to send forth riuers from the high rocke  
 62 to water the earth. † Who made man & put his hart in the midds  
 63 of the bodie, and gaue him spirit, life and vnderstanding. † And  
 the inspiration of God omnipotent that made al thinges, and  
 64 searcheth al hid thinges, in the secretes of the earth. † He know-  
 eth your inuention, and what you thinke in your hartes sin-  
 65 ning, and willing to hide your sinnes. † Wherefore our Lord in  
 searching hath searched al your workes, and he wil put you al to  
 66 open shame, † and you shal be confounded when your sinnes  
 shal come forth before men, and the iniquities shal be they, that  
 67 shal stand accusers in that day. † What wil you doe? or how  
 68 shal you hide your sinnes before God and his Angels? † Behold  
 God is the Iudge, feare him. Cease from your sinnes, and now  
 forget your iniquities to doe them anie more, & God wil bring  
 69 you out, and deliuer you from al tribulation. † For behold the  
 heate of a great multitude is kindled ouer you, and they shal take  
 certaine of you by violence, & shal make the slaine to be meate  
 70 for idols. † And they that shal consent vnto them, shal be to them  
 71 in derision, and in reproch, and in conculcation. † For there shal  
 be place against places, and against the next cities great insurre-  
 72 ction vpon them that feare our Lord. † They shal be as it were  
 made sparing no bodie, to spoyle and waste yer them that feare  
 73 our Lord. † because they shal waste and spoyle the goodes, and  
 74 shal cast them out of their houses. † Then shal appeare the  
 probation of mine elect, as gold that is proued by the fire. † He is  
 my beloued, sayth our Lord: Behold the dayes of tribulation  
 76 are come: and out of them I wil deliuer you. † Doe not feare,  
 77 nor stagger, because God is your guide. † And he that kepeth  
 my commandmentes, and precepts, sayth our Lord God: Let  
 nor your sinnes ouerway you, nor your iniquities be aduanced  
 78 ouer you. † Woe to them that are entangled with their sinnes,  
 and are couered with their iniquities, as ailde is entangled with  
 the wood, & the path therof couered with thornes, by which no  
 man passeth, & it is closed out, & cast to be deuoured of the fire.



## A table of the Epistles, taken forth of the old Testament, vpon certayne festiual dayes.

The other feastes, and al the sundayes haue their Epistles in the new Testament. As is there noted.

- In the feast of our Blessed Ladies Conception. *Prou.* 8. v. 12. to the v. 36.  
 S. Iohn Euangelist. *Eccli.* 15. v. 1. to v. 7.  
 The Epiphanie. *Isaie*, 60. v. 1. to v. 7.  
 Candlemasse day, *Malach.* 3. v. 1. to v. 5.  
 S. Thomas Aquinas. *Sap.* 7. v. 7. to. v. 15.  
 The Annunciation of our B. Ladie, *Isaie*, 7. v. 11. to v. 16.  
 S. Marke. *Ezechiel.* 1. v. 5. to v. 14.  
 S. Philippe and S. Iames. *Sap.* 5. v. 1. to. v. 6.  
 S. Iohn ante portam Latinam, the same.  
 The Natiuitie of S. Iohn Baptist. *Isa.* 49. v. 1. to. v. 6. & v. 23.  
 Visitation of our B. Ladie. *Cant.* 2. v. 8. to v. 15.  
 The octaue of S. Peter and S. Paul. *Eccli.* 44. v. 10. to. v. 16.  
 S. Marie Magdalen. *Cant.* 3. v. 2. to. 6. & ca. 8. v. 6. to. 8.  
 S. Anne, *Prouerb.* 31. v. 10. to the end of the chap.  
 The Assumption of our B. Ladie. *Eccli.* 24. v. 11. to. 21.  
 Decollation of S. Iohn Baptist. *Iere.* 1. v. 17. to the end.  
 The Natiuitie of our B. Ladie. *Prouerb.* 8. v. 22. to. 36.  
 S. Mathew. *Ezech.* 1. v. 10. to. 15.  
 S. Martin. *Eccli.* 44. v. 25. & ca. 45. v. 1. to. v. 9.  
 S. Cecillie. *Eccli.* 31. v. 13. to. 18.  
 S. Catherin. *Eccli.* 31. v. 1. to. 13.  
 In the Anniversarie of the dead. 2. Mach. 12. v. 42. to the end of the chapter.

Deo Gratias.

# AN HISTORICAL TABLE OF THE TIMES, SPECIAL PERSONS, MOST NOTABLE THINGS, AND CANONICAL BOOKES OF THE OLD TESTAMENT.

Anni mundi.	Patriar- ches.	Especial pointes of the sacred historie of Gods Church euer visible.	Schismes and infidelitie.	Canonical Scriptures.
a The first yeare & first weeke.	Adam the first man, of whom al man- kind is propaga- ted.	a Creation of heauen and earth, and al thinges therein, in six dayes. <i>Gen. 1.</i> Man last created was made lord of al corporal crea- tures of this lower world, & placed in paradise. <i>Gen. 2.</i> For transgressing Gods co- mandment Adam and Eue were cast out of paradise. But by Gods grace repen- ting had promise of a Rede- mer. <i>Gen. 3.</i> Cain the first borne became a husbandman, Abel next borne, a shepheard. <i>Gen. 4.</i>		Genesis con- teyneth the historie of the visible Church, from the beginning of the world to the death of Ioseph in the yeare of the world. 2340.
b 130.	Seth borne.	God respecting Abels sacri- fice, and not Cains, Cain killed Abel. <i>Gen. 4.</i> Seths children and other saythful were called the sonnes of God to distinguish the true Church from the wicked citie begune by Cain. <i>Gen. 6.</i> In the dayes of Enos be- gane publique prayers of manie assembling together ( besides Sacrifice, which was before) <i>Gen. 4. v. 26.</i>	Cain went forth from the face of our Lord; be- gane a new city opposite to the Citie of God. <i>Gen. 4. v. 16.</i> His generati- ons in the right line to Lamech, who slew him, are these, with- out notice of time when they	
c. 235.	Enos borne.			
d 325. e 395. f 460.	Cainan Malaleel Iared,			

PPPPPP

Anni mundi.	Patriarches.	The sacred Historie.	Schifmes and infidelitie.	Scriptures.
g 622. h 687. i 874. k 930.	Enoch, Mathu- fala. Lamech.	Enoch a Prophet pleased God in al his wayes. None borne in the earth like to Enoch. <i>Eccli. 49. v. 16.</i> k Adam dyed at the age of 930. yeares. <i>Gen. 5. v. 5.</i> To whom Seth succeded chief Patriarch. And so in the rest.	were borne or dyed: Enoch, Irad, Mauiael, Mathutael, Lamech. <i>Gen. 4. v. 17.</i>	
l 987.		l Enoch in the yeare of his age 365. was sene no more: because God tooke him. <i>Gen. 5. v. 24. Enoch was translated that he should not see death. Heb. 11. v. 5.</i>	Somed declining from God, and matchig in marriage with Cains race begate those monstrous men huge of stature, most wicked & cruel called gigantes. <i>Gen. 6. v. 4.</i>	
m 1042. n 1056. o 1140.	Noe bor.	m Seth dyed in the yeare of his age. 912. o Enos dyed anno ætatis; 905.		
p 1265. q 1290. r 1422. s 1536.		p Cainan dyed, an. æt. 980. q Malaleeldyed, an. æt. 895. r Jared dyed, an. æt. 962. s Noe the preacher of iustice, forewarned al men that except they repented, God would destroy them with a floud.		
t 1556.	Sem bor. <i>And the next two yeares</i> Cham, & Iaphet.	And by Gods commandement built an Arke (or shippe) wherein himself, & his familie, with other liuing creatures, were preserved from drowning.		
v 1651.		v Lamech dyed (before his father) in the yeare of his age, 777.		
w 1656.		w Mathufala dyed, an. æt. 969. immediatly before the		



Anni mundi.	Patriarches.	The sacred Historie .	Schismes and infidelitie.	Scriptures.
x 1656.		<p>flood, as semeth most probable.</p> <p>x The same yeare of the world, 1656. the 17. day of the second moneth Noe with his three sonnes his wife, and their wiues, in all eight persons, and seuen payres of euerie kinde of cleane liuing creatures, and two payres of vncleane entered into the Arke. And presently it rayned fourtie dayes and nightes togother. Wherby al liuing creatures on the earth out of the arke were drowned, <i>Gen. 7.</i></p>	<p>Al Cains race, with other wicked infideles were vtterly destroyed, by the flood. <i>Gen. 7.</i></p>	

THE END OF THE FIRST AGE,  
AND BEGINNING OF THE SECOND.

y 1658.	Arphaxad borne the sonne of Sem.	The whole earth being couered with water, Noe with his familie, and other liuing creatures remained in the arke twelue monethes and ten dayes ( <i>a iust yeare of the sunne</i> ) then coming forth built an altar and offered sacrifice. Which God accepting blessed them for new increase. <i>Gen. 8. &amp; 9.</i>		
x 1693.	Cainan. *	e Heber consented not to the building of Babel. And therfore his familie kept stil their former language, which thenceforth for distinction sake, was called		* Not affirming but supposing that Cainan was the sonne of Arphaxad, we place him here: and Sale 30. yeares after.
a 1713.	Sale,		Nemrod the sonne of Chus, and neph- w to Cham, about three score	
b 1753.	Heber,		yeares after the	
c 1787.	Phaleg.			
d 1817.	Reu.			
e 1850.	Sarug.			
f 1879.	Nachor,			
g 1908.	Thare,			

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.
b 1979.	Abraham borne.	the Hebrew tongue. He liued to see Abrahams father. And Noe, Sem, Arphaxad, Phileg, and other most godlie men liued some part of Abrahams time, who was neuer corrupted in fayth, nor religion.	flood, by force and subtiltie drawing manie followers, begane a new sect of infidels. And after wardes was the principal auctor of building the towre of Babel. Where the tongues of the builders were confounded, & so they were separated into manie nations, about 130. yeares after the flood. <i>Gen. 10. v. 25.</i>
i 2054.		By Gods commandment, Abraham at the age 75. yeares hauing bene much persecuted for religio, went forth of his countrie Chaldaea. Whereupon his father Thare went as farre, as Haran, in the confines of Mesopotamia. And Lot went further with him into Chanaan. Which countrie God then promised to geue him, and to multiplie his seede, and therein to blesse al nations. <i>Gen. 11. v. 31. &amp; 12. v. 1. &amp; 7.</i>	After Nemrod his sonne Belus reigned in Babylon, about the yeare of the world. 1871. which was 215. yeares after the flood. And after him his sonne Ninus beginning to reigne about the yeare 1936. set vp idolatrie, causing his father to be honored as the great God, called <i>Belus Iuppiter</i> : & his grandfather Nemrod, otherwise called <i>Saturnus</i> , or <i>Sator deorum</i> , the father of goddes.
THE END OF THE SECOND AGE, AND BEGINNING OF THE THIRD.			
k 2055.		By occasion of famine in Chanaan, Abraham went into Egypt with his wife, and Lot. <i>Gen. 12. v. 10.</i>	
l 2056.		They returned into Chanaan, became very rich: and God renewed his great promises to Abraham. <i>Gen. 13.</i> m Lot [amongst others] be-	

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
		ing taken captiue, Abraham with three hundred and eightene men rescued them al. Whereupon Melchisedech offered sacrifice in bread & wine: blessed Abraham, & receiued tithes of him. <i>Gen. 14.</i>		
n 2064. • 2065. p 2078.		n Sara long batten perswaded Abraham to take her handmaid Agar to wife. p Circumcision was instituted, that Abraham, and his sonnes, & al the men of his familie might be distinguished from others. <i>Gen. 17.</i> Sodom and Gomorrha with other cities were burnt with brimstone. From whence Lot was deliuered by Angeles. <i>Gen. 19.</i>	o Agar conceiued & brought forth a sonne, who was named Ismael. <i>Gen. 16.</i>	
q 2079. r 2104.	Isaac, borne.	q Sara conceiued and bare a sonne called Isaac, <i>Gen. 21.</i> r Abraham by Gods commandement was readie to offer Isaac in sacrifice, but was stayed by an Angel. And former promises were renewed. <i>Gen. 22.</i>	Ismael attempting to corrupt Isaac in maners (which S. Paul calleth persecution. <i>Gal. 4.</i> )	
f 2116.		f After the death of Sara, Abraham married Cetura, by whom he had six sonnes. <i>Gen. 25.</i>	was cast out of Abraham's house together with his mother. <i>Gen. 21. v. 29.</i> And nevertheless had twelue sonnes, al dukes before	
i 2119. v 2139.	Iacob & Esau borne.	i Isaac married Rebecca the daughter of Bathuel, sonne of Nachor Abrahams brother. <i>Gen. 24.</i>	Isaac had anie	
w 2154.		w Abraham dyed at the age		

Anni mundi.	Patriarches.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
x 2216.		of 175. yeares. <i>Gen. 25.</i> x Isaac blessed Iacob thinking him to be Esau. <i>Gen. 27.</i>	issue, <i>Which S. Paul noteth. 1. Cor. 15. v. 46, First that is natural, afterward that which is spiritual.</i>	
y 2217.		y Iacob going into Mesopotamia to flye the danger of his brothers threates, saw in sleepe a ladder reaching from the earth to heaven. <i>Ge. 28.</i> And being there he serued his vncle Laban seuen yeares for his younger daughter Rachael, received Lia the elder; and serued other seuen for Rachael. And six more for certaine fruit of the flockes. <i>Gen. 29. &amp; 30.</i>	Esau also had much issue, and prospered in the world. But his progenie, as also Ismaels, & al Abrahams of spring by his last wife Cetura were excluded from the promised enheritance, & other blessings. <i>Gen. 25. v. 5. &amp; 6. &amp; ch. 28. v. 4. &amp; 14.</i>	
z 2224. a 2225. b 2226. c 2227.	Ruben. Simeon. Leui. Iudas. Dan. [ li. Nephthi. Gad. Aser. Issachar. Zabulon. Ioseph: b.	e Iacob returning from Mesopotamia wrestled with an Angel, & was called Israel. <i>Gen. 32. &amp; 35. v. 10.</i> f Rachael dyed, and was buried in Bethleem. <i>Gen. 35. v. 18. &amp; 19.</i> g Ioseph was sold, and carried into Ægypt; & shortly after cast into prison, where he interpreted the dreames of two Eunuches. <i>Gen. 37. 39. &amp; 40.</i> h Isaac dyed, at the age of 180. yeares. i Ioseph interpreting king Pharaos dreames, and geuing wise counsel to provide for the scarcitie to come, was made ruler of Ægypt. He then married, &	Apis king of Argiues, of Iupiters race, going into Ægypt, taught the people to plant vines, and make wine, to plow with oxen, and to sow & reape corne, was made their king and after his death honored in the forme of	
d 2230. e 2236.				
f 2246.	Beniamin. bor.			
g 2247.				
h 2259.				
i 2260.				

Anni. mūdi.	The line of Leui.	The line of Iudas.	The sacred historie.	Schismes and infidelitie.	Scriptures.
l 2269.	Caath.	Phares.	had two sonnes Manasses, and Ephraim in the seuen yeares of plentie. <i>Gen. 41.</i> & Iacob sent his tenne sones into Egypt to bye corne. Where they were threatned as suspected spies, and one was kept in prison, til they should bring their brother Benjamin. <i>Gen. 42.</i> l They returning into Egypt with Benjamin in their companie, Ioseph first terrified them, afterwards manifested himself vnto them. And sending for his father and whole kinred, they all went into Egypt. <i>Gen. 43. 44. 45. &amp; 46.</i> m Iacob blessed and adopted the two sonnes of Ioseph, preferring Ephraim the younger before Manasses. <i>Gen. 48.</i> prophesied of all his twelue sonnes, and in Iudas of Christ. <i>Gen. 49. v. 10.</i> And then dyed. n Ioseph buried his father in Chanaan, and nourished his bretheren with their families, as their parron & superior. <i>Gen. 50. v. 18.</i> o He dyed at the age of 110. yeares. <i>Gen. 50.</i> After his death the Superioritie of the children of Israel descended not to his	an oxe, for their great god. <i>S. Aug. li. 18. c. 5. de ciuit.</i> As people increased, so idolatrie was multiplied, and innumerable goddes feared and serued with superstitious rites in all heathen nations. Amongst which first the Assyrians, and at last the Romanes held the principality, others in respect of them were of lesse powre, or of shorter time, & as it were dependentes of them: as S. Augustin obserueth. <i>li. 18. c. 2. de ciuit.</i>	Job either of the progenie of Nachor, or as semeth more probable of Esau, liued the same time; in which the children of Israel were pressed with seruitude in Egypt. Himselfe writte the historie of his affliction in the Arabian tongue which moyses translated into Hebrew.
m 2286.	Amrá.	Efron.			
o 2340.					

about this time The booke of Exodus conteyneth

Anni mūdi.	The line of Leui.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
p 2401.	Aaron. borne.	Aram.	sonnes, but to his bretheren and rested in Leui the third brother liuing longest of al the twelve, to the age of 137. yeares. <i>Exodi. 6. v. 16.</i> whose genealogie is there declared to shew the descent of Aaron and Moyfes.	mer brother of Prometheus , grandfather to Mercurius the elder , whose nephew Mer- curius, other- wise called Trif- megistus , the master of moral philosophie, must needs be a good while af- ter Moyfes. <i>S.</i>	the affliction and de- liuerie of the children of Israel, & precepts of Gods law.
q 2404.	Moyfes borne.		r Moyfes an infant of three monethes was put in a bas- ket on the water, & taken thence by Pharaos daugh- ter, nurced by his owne mother, and brought vp in Pharaos court. <i>Exod. 2.</i>	<i>Aug. li. 18. c. 39.</i> <i>de ciuit. Alfo</i> Cecrops the first king and builder of A- thens, was in Moyfes time, after him Cad- mus built The- bes, and the first that brought letters into Grece, more an- cient then ma- nic Panimes goddess <i>S. Aug.</i> <i>li. 18. c. 8. &amp;c.</i>	
f 2244.			f At the age of fourty yeares he went to his bretheren to comfort them. Where killing an Egyptian that oppressed an Israelite, he was forced to flee into Madian. <i>Exod. 2.</i>		
h 2484.		Amina- dab.	t After other fourtie yeares God appeared to Moyfes in a bush burning & not wa- sting. Sent him into Egypt with powre to worke mi- racles, & to bring the chil- dren of Israel out of that bondage. v Pharao and the Egyptian- ans resisting were plagued with tenne sundrie affli- ctions. At last the Israelites were deliuered, and Pharao with al his armie drowned. <i>Exo. 3. 10. 15.</i>		

THE END OF THE THIRD AGE.

## THE BEGINNING OF THE FOURTH AGE.

Anni. mūdi.	High- priests. of Iudas.	The line of Iudas.	The sacred historie.	Schismes and infidelitie.	Scriptures.
12485.			<p><i>19</i> The law was geuen in Mount Sina the fifteth day after their going out of Ægypt. <i>Exod. 19. 20.</i></p> <p><i>20</i> The tabernacle, with all thinges pertaining therto, was prepared in the first yeare, and erected the first day of the second yeare of their abode in the desert. <i>Exod. 40.</i></p> <p><i>21</i> In the same second yeare Aaron was consecrated Highpriest, and his sonnes Priestes, for an ordinarie succession: Moyles remaying Superior extraordinarie during his life. <i>Leuit. 8.</i></p> <p><i>22</i> Balaam a forcerer hyred by Balac king of Moab to curse the Israelites, was forced by Gods powre to prophesy good thinges of them. <i>Num. 21. 23. 24.</i></p> <p><i>23</i> Moyles and Aaron doubting that God would not geue water out of a rock to the murmuring people, were foretold that they should dye in the desert, and not enter into the promised land. <i>Num. 20.</i></p> <p><i>24</i> Aaron dyed in the mount Hor, and his sonne Eleazar was made Highpriest. <i>Num. 20.</i></p> <p><i>25</i> Moyles repeted the law,</p>	<p>In the absence of Moyles the people forcing Aaron to consent, made &amp; adored a golden calfe for God. <i>Exod. 32.</i></p> <p>Nadab &amp; Abiu offered strange fire in sacrifice and were burnt to death. <i>Leuit. 10.</i></p> <p>Chore, Dathan, &amp; Abiron, with manie others murmuring &amp; rebelling against Moyles &amp; Aaron were partly swallowed aliue into the earth others burnt with fire from heauen. <i>Num. 16.</i></p>	<p>Leuiticus conteyneth the Rites of Sacrifices, Priestes, Feastes, Fastes, and Vowes. Numeri, so called because in it are numbered the men of twelue tribes able to beare armes, also the Leuites deputed to Gods seruice about the tabernacle, and the mansions of the people in the desert with other thinges happening in the 40. yeares of their abode there</p>
12523.	Eleazar				
12524.					

Anni mūdi.	High- priests.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			<p>commending it earnestly to the people. Then dyed, and was secretly buried by Angels in the valley of Moab. <i>Deut. 34.</i></p> <p>To whom Iosue succeeded in temporal gouernment his spiritual remaying in the Highpriest <i>Num. 27. 2. 10.</i></p> <p><i>d</i> Al the children of Israel that came forth of Ægypt about the age of twentie yeares dyed in the desert except two, Iosue &amp; Caleb. <i>Num. 26. 2. 64. 65.</i></p> <p><i>e</i> Presently after Moyse's death Iosue brought the people ouer Iordan into Chanaan. <i>Iosue. 3.</i> And in the space of seuen yeares conquered the land. <i>Iosue. 6. 2. 6.</i></p> <p><i>f</i> And diuided the same amongst the tribes. <i>Iosue. 13.</i></p> <p><i>g</i> The tribes of Ruben Gad and half Manasses hauing receiued enheritance on the other side of Iordan, <i>Num. 32. 2. 33.</i> and now returning thither made an altar by the riuer side, which the other tribes suspecting to be for sacrifice, and so to make a schisme, prepared to fight against them: but they answering that it was only for a monument; al were satisfied, <i>Iosue 22.</i></p> <p><i>h</i> Iosue at the age of 110.</p>	<p>Al nations generally besides the Iewes, seru- ing many false goddess, those thought them- selues most reli- gious that were most superstiti- ous, &amp; studious of art Magike, Nigromancy &amp; the like. And euerie countrie yea almost eue- rie towne &amp; vil- lage had their peculiar imagi- ned goddesses, as S. Athanasius discourseth, <i>o- rat. contra idola.</i></p> <p>The Romanes otherwise most prudent accou- nted al inuenters of artes, con- querours of countries, &amp; al atchiuers of great exploits at least after their deathes to</p>	<p>Deuterono- mie is an a- bridgement and repeti- tion of the law, contey- ned more largely in the former bookes.</p> <p>The booke of Iosue, is the first of those which are properly called Histo- rical, decla- ring how the Israelits conquered &amp; possessed the land of Chanaan, it conteyneth the historie of 32. yeares.</p>
f 2531.					
g 2533.					
h 2536.		Naaſſon.			



Anni mūdi.	High- priests.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
12556.	Phine- es.		<p>yeares dyed. <i>Iosue. 24. 7. 29.</i> &amp; had no proper successor. Eleazarus the Highpriest dyed the same yeare, <i>Iosue. 24. 7. 33.</i> And his sonne Phinees succeeded.</p> <p>4 After the death of Iosue the people were afflicted by forreine nations, God so permitting for their sinnes, but repenting he raised vp certaine captaines, who were called Iudges, of diuers tribes without ordinarie succession, to deliuer &amp; defend the countrie from inuasions. These were in all fourtenne in the space of nere 300. yeares.</p> <p>1 Othoniel the first Iudge, of the tribe of Iuda, deliuered the Israelites from molestation of the king of Syria. He gouerned (comprehending also the intermission) fourtie yeares, <i>Iudic. 3. 7. 11.</i></p> <p>m And of the tribe of Benjamin the second Iudge, killed Eglon king of Moab, and so deliuered Israel, and slew tenne thousand Moabites. <i>Iud. 3. 7. 20. 29.</i></p> <p>n Samgar a husbandman the third Iudge, killing six hundred Philisthimes with the culter of a plough defended Israel. <i>Iudic. 3. 7. 31.</i> He with</p>	<p>begoddes. And not only men, but also manie other thinges were held for goddes.</p> <p>Neither did it suffice their phancies to commend themselves and their goodes to the protection of few goddes but diuers thinges: yea and the same thinges according to diuers state to diuers goddes, and goddesses. As S. Augustin noteth. <i>li. 4. c. 8.</i></p>	<p>The booke of Iudges sheweth the state of the people of God the space of nere three hundred. yeares after the death of Iosue, when they had sometimes temporal gouerners of diuers tribes, sometimes none.</p>
12564.					
12588.					

Anni mūdi.	High- priests.	The line of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
o 2663.	Abisue.	Salmon.	Aad, and the times, wan- ting iudges, gouerned se- uentie five yeares. o Barach by direction of Debora a prophetesse, figh- ting against Sisara, chiefe captaine, of Iabin king of Asor, Iahil a stout woman slew the same captaine, stri- king a naile in his head, <i>Iud.</i> 4. They gouerned 38. yeares. p Gedeon confirmed by miracles that he was sent of God ouertherw the Madi- anites, and deliuered Israel, gouerning fourtie yeares. <i>Iudic.</i> 6. 7. 8.	de ciuit. that they thought it not sufficient to cō- mend their lan- des & posselli- ons to one god, or goddesse, but the fieldes to one, mountaines to an other, lit- tle hilles to an o- ther, valleys, or medowes to an other. Likewise their corne nor al to one, but the fede newly sowne to one,	
p 2701.			q Abimelech the base sonne of Gedeon vniustly vsur- ping auctoritie, killed his seuenty bretheren one only escaping, but within three yeares was hated of his fo- llowers, and slaine by a wo- man. <i>Iud</i> 9.	beginning to brewerd to an other, when it riseth & begin- neth to haue knottes to an other, when it bladeth to an o- ther, when the eare springeth to an other,	
q 2741.			r Thola defended the coun- trie from inuasion of eni- mies three yeares. <i>Iud.</i> 10.	when it is ripe readie to be re- aped to an o- ther. And so without end more and more vaine goddes were imagined by the diuels suggestion,	
r 2744.			s Iair a potent noble man defended the people twen- tie two yeares. <i>Iud.</i> 10. 7. 3.		
s 2767.	Boeci.		t Jephte first reiected but af- terwards intreated by the arcientes of the people, fought for them and ouer- threw the enemies. And vpon an vndiscrete vow of- fered his daughter in sacri- fice. <i>Iud.</i> 11.		
t 2789.		Booz.			

Anni mūdi.	High- priests.	The line of Iudas.	The sacred Historie.	Schifmes and infidelitie.	Scriptures.
w2795.			<p>γ He killed in ciuill warre fourtie two thousand Ephraimites, and gouerned six yeares. <i>Iud. 12.</i></p> <p>ω Abesā a fortunate good man. ruled in peace seuen yeares. <i>Iudic. 12. γ. 9.</i></p> <p>About this time Booz of the tribe of Iuda married Ruth a Moabite: by whom the right line of Iudas descended by Phares to Dauid. <i>Ruth. 4. γ. 18. &amp;c.</i></p>	who so deluding men brought them to eternal ruine.	
x2802.			<p>α Ahialon gouerned likewise in peace tenne yeares. <i>Iud. 12. γ. 11.</i></p>		
γ2812.		Obed.	<p>γ Abdon an other nobleman gouerned eight yeares. <i>Iud. 12. γ. 13.</i></p>		
ζ2820.	Ozi.		<p>ζ Samson from his birth a Nazareite of admirable strength did manie heroi- cal actes, killed manie Philistines in his life, &amp; more by his owne death. He gouerned twentie yeares. <i>Iud. 13. γ. 5. &amp;c. ch. 16. γ. 31.</i></p>		
42840.	Heli, so therwise Zaraius.		<p>4 Heli of the stocke of Aaron by the line of Ithamar was Highpriest and gouerned Israel fouctie yeares. 1. <i>Reg. 4. γ. 18.</i></p>		
b2850.		Isai, or Iesse.	<p>6 Samuel ( whose mother being long barren had presented him an infant in the temple, according to her vow ) was a Nazareite and a prophet from a child. 11.</p>		
			<p>The people in this time of peace fel againe to idolatrie. For which God suffered the Philistines to afflict them. <i>Iud. 13.</i></p> <p>The tribe of Dan, set vp idolatrie, <i>Iud. 18.</i></p> <p>A hainous crime being committed in the tribe of Benjamin and not punished, the other Israelites made battle against them &amp; being themselves also great sinners lost manie men in two conflicts, but in the third the tribe of Benjamin was almost destroyed. <i>Iud. 19. γ. 20.</i></p>		<p>The booke of Ruth amongst other mysteries sheweth the genealogie of Dauid, of whose scede Christ was borne.</p> <p>The foure bookes of kings shew the Church from the</p>

Anni mūdi.	High- priests.	Kinges of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
	Marai- oth.		<i>Reg. 1. &amp; 3.</i> And after the death of Heli, gouerned the people of Israel before Saul twentie yeares. And with him twentie yeares more.	About the yeare of the world. 2830. Troy was taken and destroyed by the Grecians. In which battel were Agamemnon, Vlisses, Achilles, Nestor, & many others not in dede so renowned for anie vertues or factes of their owne, as Homer, Horace, Virgil, Ouid, & others by poetical libertie & flatterie sette them forth. But most follie appeareth in that the citie of Rome was afterwards commended to those goddess, which were taken in Troy, notable to defend them selues from inuasion and spoile. S. Aug. <i>li. 1. c. 3. cinit.</i>	first kinges of Gods people to their captiuitie. And the two bookes of Paralipomenon do repete briefly some thinges written before, partly adde thinges omitted in other bookes
c2900.	Achimelech or Amarias.	Dauid b.	<i>c</i> By the importunitie of the people to haue a king, God appointed Samuel to anoint Saul. <i>1. Reg. 10.</i> who at first gouerned wel, but afterwards declining from God was deposed, & Dauid annointed by the same prophet Samuel. <i>1. Reg. 16.</i> Yet Saul was not actually depriued of the scepter so long as he liued. <i>1. Reg. 31.</i>		
d2920.	Abiathar, or Achitob.	Dauid king.	<i>d</i> Dauid king & prophet ruled his kingdom as a right patterne of al good kinges: made the booke of Psalmes full of al diuine knowlege, prepered meanes for building the temple, ordained diuers sortes of musitians, and reigned fourtie yeares. <i>2. Reg. totus. 2. Par. 23. &amp; c.</i>		Ther salmes written by Dauid, a summarie of al holie Scriptures.
e2960.	Sadoc.	Salomon.	<i>e</i> Salomon excelling in wisdom, prospered in this world. <i>3. Reg. 3. &amp; c.</i>		
f2964.			<i>f</i> He built the temple and adorned the same with al excellent furniture requisite for Gods seruice: disposing al in order, as Dauid had ordained.		

THE END OF THE FOVRTH AGE.

## THE BEGINNING OF THE FIFTH AGE.

Anni mūdi.	High- priests.	kinges of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
12971.			5 The temple being finish- ed in seuen yeares, was then dedicated most solemnly, with exceeding deuotion of the king, and al the people with abundance of sacrifices. And afterwarde the same king Salomon writte three sapiential bookes. The Prouerbes, Ecclesiastes & the Cāticke of Canticles. But in his old age fel from God, and it is vncer- taine whether he dyed pe- nitent or no. He reigned fourtie yeares. 3. Reg. 11.	Ieroboam the first king of the tenne tribes made a wicked schisme, setting vp two golden calues in Bethel and Dan: which most of the peo- ple serued as their goddes. He reigned 22. yeares. 3. Reg. 12. After him were these kinges of diuerse families of the same tenne tribes. Nadab sonne of Ieroboam reigned two yeares 3. Reg. 14. Basa of the tribe of Issa- char reigned 24 yeares. 3. Reg. 15. Ela two yeares. 3. Reg. 16. Zambri but se- uen dayes. 3. Reg. 16. v. 15. Amri 12. yeares wher- of Thebni reig- ned in ciuil warre against him three yea- res. v. 22. Achab	The Pro- uerbes. Ecclesiastes. Cāticke of Canticles.
13000.		Roboam.	6 King Roboam leauing the aduise of ancientes and fo- llowing young counsellors, offended the people: and his seruant Ieroboam was made king of tenne tribes: only Iuda & Benjamin re- mayning to him. He reig- ned seuentene yeares. 3. Reg. 14. v. 21.		
13017.	Achi- maas.	Abias.	7 His sonne Abias reigned wickedly three yeares. 3. Reg. 15. v. 2.		
13020.		Afa.	8 Afa a good king destroyed idolatrie, and reigned 41. yeares. 3. Reg. 15. v. 10.		
13021.	Azarias	Iosaphat.	9 Iosaphat gouerned the kingdom wel 25. yeares, 3. Reg. 22. v. 42. & 43. sauing that he ioyned affinitie with Achab king of Israel,		
13061.	Ioha- nan.				

Anni mūdi.	High- priests.	Kinges of Iuda.	The sacred historie.	Schismes and infidelitie.	Scriptures.
m 3086.		Ioram.	and with Iezabel. 2. Paral. 18. v. 1. m Ioram reigned wickedly eight yeares. 4. Reg. 8. v. 17. & 18. 2. Paral. 21. v. 5. & 6. The three next are omitted by S. Mathew.	married Iezabel a Sidonian, and serued Baal, reigning 21. yeares. 3. Reg. 10. & 6. Ochozias reigned two yeares. 3. Reg. 22. v. 52.	Elias Elizeus and diuers other Prophetes preached, & did manie miracles in the kingdome of Iuda and Israel, not writing any particular bookes.
m 3094.	Ioiada.	* Ochozias.	n By the euil counsell of his mother Athalia, Ochozias gouerned wickedly one yeare, & was slaine by Iehu together with Ioram king of Israel. 4. Reg. 8. v. 27. & ch. 9. v. 27. 2. Paral. 22. v. 3. & 9.	Ioram twelue yeares. 4. Reg. 3. Iehu killed Ioram and Iezabel, destroying the whole house of Achab reigned 8. yeares. 4. Reg. 9. & 10.	
o 3095.			o Queene Athalia murdering the children of her owne sonne the late king, vsurped the kingdom six yeares. 4. Reg. 11. v. 1.	Ioachaz reigned. 17. yeares. 4. Reg. 13.	
p 3101.		* Ioas.	p The youngest sonne of Ochozias called Ioas being saued from the slaughter, was made king by meanes of Ioiada Highpriest, and Athalia slaine 4. Reg. 11. v. 4. He gouerned well during the life of Ioiada. But afterwards fell to idolatrie, & caused Zacharias the Highpriest and sonne of Ioiada to be slaine. 2. Paral. 24. v. 22. And shortly after the same king was treacherously slaine when he had reigned 41. yeares. 4. Reg. 12. v. 20. & 2. Paral. 24. v. 25.	Ioas reigned sixtene yeares. 4. Reg. 13. v. 10. Ieroboam 41. yeares. 4. Reg. 14. v. 23. Zacharias reigned but six monethes. 4. Reg. 15. v. 8.	
	Zacharias.			Sellum but one moneth. 4. Reg. 15. v. 15. Manahem reigned 10. yeares. 4. Reg. 15. v. 17. Phaceia two	
q 3142.	Sadoc. or Ioathan.	* Amasias.	q Amasias beginning well did some good things, 4.		
	Sellum				

Anni- mūdi.	High- priests.	Kinges of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
	Helcias		Reg. 14. v. 3. But after the spoile of the Idumeans he worshipped their idols. 2. <i>Paral.</i> 25. v. 14. And reigned 29. yeares. <i>ibidem.</i>	yeares. 4. <i>Reg.</i> 15. v. 23.	
1317.		Ozias, or Alarias.	7 Ozias sometime reigned wel, 4. <i>Reg.</i> 15. v. 31. but af- terwards presuming to of- fer incense on the altar was repelled by the Highpriest, & presently strooken with leprosie, and cast out of the temple and citie. He liued after that he was king, 52. yeares. 2. <i>Par.</i> 16. v. 16.	Olee reigned nine yeares. 4. <i>Reg.</i> 17. The kingdom of Israel hauing stood about two hundred and fiserie ye- res was subdued by the Assirians & much people caried captiue into Assyria. 4. <i>Reg.</i> 17. v. 6.	In the dayes of king O- zias was I- saias the Prophet. Likewise Osee: Ioel: Amos: Ab- dias: and Ionas.
1323.	Azarias	Ioathan.	10 Ioathan a godlie king go- uerned a great part of his fathers time, and after his death sixtene yeares. 4. <i>Reg.</i> 15. 2. <i>Par.</i> 17.	The Grecians euerie fourth yeare set forth enter ludes in honour of Iup- piter Olimpius, wherof began the count of O- limpias, about the yeare of the world 3247. And after six Olimpiades,	Micheas prophecied in the reigne of Ioathan: the former prophetes yet liuing.
1329.	Vrias.	Achaz.	11 Achaz a wicked king, af- ter manie benefits receiued from God, fel to idolatrie, reigning sixtene yeares, de- stroyed holie thinges, shut vp the temple, and peruer- ted manie of the people, 4. <i>Reg.</i> 16. 2. <i>Paral.</i> 18.	wherof began the count of O- limpias, about the yeare of the world 3247. And after six Olimpiades, that is, 24. ye- res. Rome was built. New inhabi- tantes being sent from Assi-	
1355.		Ezechias.	12 Ezechias a most godlie king advanced true religiō, which was much decayed. He recouered health being mortally sicke, which was confirmed by miracle in the sunne returning backe: and made a Canticle of praise with thanks to God, and reigned 29. yeares. 4. <i>Reg.</i> 18.	New inhabi- tantes being sent from Assi-	Nahum and Habacuc prophecied after the captiuitie of the tenne tribes.

Anni mūdi.	High- priests.	Kinges of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
w 3284.		Manasses	1. <i>Paral.</i> 29. 30. 31. 32. w Manasses for his great sinnes was caried captiue into Babylon, where he re- pentend and was restored to his kingdom: he reigned & liued in captiuitie 55. yeares.	ria into Iurie, About this mixed their pa- time happe- ganisme with ned the his- thel Israelites re- torie of T ligion, made bie, who li- manie wicked, ued in al and detestable 102. yeares.	
x 3339.		Amon.	4. <i>Reg.</i> 21. 1. <i>Par.</i> 33. x Amon reigned euil two yeares. 4. <i>Reg.</i> 21. 2. <i>Par.</i> 13.	Seetes. 4. <i>Reg.</i> 17. v. 29.	<i>Tob.</i> 14. v. 1.
y 3341.		Iofias.	y Iofias a very good king purged the Church of ido- latrie, repayred the temple, celebrated a most solemne Pasch, was flaine in battel by the king of Egypt,	In the time of Numa the se-	Sophonias prophecied in the reigne of Iofias king of Iuda.
z 3372.		Ioachaz, or Iechonias.	(which al the people much lamented, especially Iere- mie the prophet) when he had reigned 31. yeares. 4. <i>Reg.</i> 22. 23. 2. <i>Par.</i> 34. 35. z Ioachaz otherwise called Iechonias, reigning but three monethes was caried into Egypt (where after- wards he dyed 4. <i>Reg.</i> 23. v. 34.) and Eliakim, otherwise called Ioakim, his brother was made king: Who in the third yeare of his reigne was caried into Babylon. 4. <i>Reg.</i> 23. v. 34. 2. <i>Par.</i> 36. v. 4. 5. and with him Daniel, and the other three children. <i>Dan.</i> 1.	cond king of the Romanes, Pithagoras taught transmi- gratio of soules from one bodie to an other.	Ier. mie also begane to prophecie beig a child in the dayes of Iofias, & continued in the cap- tivity of the two tribes. Baruch was his Scribe and also a Prophet.
	Zaraias		Shortly after which time happened the historie of Susanna. <i>Dan.</i> 13.		Daniel be- gane to pro- phetic also verie young in Babylon, and contri- nued after



Anni. nūdi.	High- priests.	Kinges of Iuda.	The sacred historie.	Schismes and infidelitic.	Scriptures.
3385.		Ioachim, otherwise Iecho- nias.	And the same Ioakim after his reigne of three yeares, liued other eight yeares in captiuitie. 4. <i>Reg.</i> 24. v. 1. 2. <i>Par.</i> 36. v. 4. & 5. a Ioachim called also Iecho- nias, sonne of the former Iechonias, or Ioachaz, reig- ned but three monethes & was caried into Babylon & with him Ezechiel the Pro- phet and others. And his vnkle Matthanias, otherwise named Sedecias was made king who reig- ned eleuen yeares. 4. <i>Reg.</i> 24. 2. <i>Paral.</i> 36. b In the eleuenth yeare of Sedecias when king Iecho- nias the younger was priso- ner in Babylon, Ierusalem was taken, the Temple de- stroyed, and the people car- ied captiue into Babylon. 4. <i>Reg.</i> 25. 1. <i>Paral.</i> 36. In the meane time Daniel was in singular great esti- matiō both with the faith- ful people, and Paganes, and was aduanced to auctoritie as also by his meanes the o- ther children, for which they were enuied and per- secured but were miracu- lously protected. <i>Dan.</i> 1. ad 7. & 13. 14.	A certaine cap- taine picking a quarrel appre- hended Ieremie and by consent of principal men, cast him into a dungeon the king not knowing ther- of. 4. <i>Reg.</i> 25. <i>Iere.</i> 37. 38. Ismael killed Godolias the gouernour, and others. 4. <i>Reg.</i> 25. <i>Iere.</i> 41. Manie Iewes fled into Egypt and fel to ido- latric, resisting & contemning Ieremies admo- nitions to the contrarie. <i>Iere.</i> 42. 43. 44.	the relaxa- tion from captiuitie!  Ezechiel prophecied also in the captiuitie, in the countrie nere to Ba- bylon.
3394.	Iose- dech.				

THE END OF THE FIFTH AGE.

Rrrrr 2

## THE BEGINNING OF THE SIXTH AGE.

Anni mūdi	High- priests.	The line of Dauid.	The sacred historie.	Schismes and infidelitie.	Scriptures.
c 3418.	Iesus sonne of Io- sedech.	<i>From the captiuitie, the Iewes had no kings: but the line of Dauid con- tinued in these per- sons from Iechonias to Christ.</i>	<i>c In the captiuitie by dili- gence of the prophetes, ma- nie Iewes had great zeale in true religion. And about the 24. yeare of the cap- tiuitie Assuerus otherwise called Astiages, made Esther Queene, and wicked Aman seeking to destroy al the Iewes in those partes, was himself hanged on the gal- lowes which he had prepa- red for Mardocheus. Esther.</i>	<i>When the Mo- narchie came to the Chaldees by the powre of Nabuchodo- nosor king of Babylon, there was greatest confusion of manie goddes, and of al kindes of idolatrie.</i>	<i>The historie of Esther mardocheus and Aman written in the booke of Esther in the captiui- tie.</i>
d 3420.		Salathiel.	<i>d Euilmerodach deliuered Iechonias (or Ioachin) from prison, and entertheyned him as a prince. 4. Reg. 25. v. 27.</i>		
e 3464.			<i>e Baltazar being slaine, Da- rius king of Medes &amp; Per- sians possessed Babylon: &amp; Cyrus succeeding Darius, released the Iewes from captiuitie, and gaue licence to Zorobabel, &amp; Iesus to re- duce the people into Inrie.</i>	<i>And great dif- fention among themore lerned Grecians. For the Pirhago- rians put their chief happines, or <i>Summum bo- num</i>, in the im- mortalitie of the soule. The Stoicks in moral vertues. The A- chademikes cōceiued much</i>	
f 3465.		Zoroba- bel.	<i>f The Iewes being returned into Ierusalem sette vp an altar and offered sacrifice. 1. Esd. 3. v. 2.</i>		<i>Esdas write the relexa- tion of the Iewes from captiuitie. And Nehe- mias the re- paration of Ierusalem.</i>
g 3466.			<i>g The next yeare they be- gane to build the temple. 1. Esd. 3. v. 8.</i>		
h 3469.	Io- achin.	Abiud.	<i>h Artaxerxes (otherwise called Cambyfes, also Assue- rus) forbade to perfect the</i>		

Anni mōdi.	High- priests.	The line of David.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
3470.			temple. And Iesus the Highpriest returned into Babylon. 1. <i>Esd.</i> 4. v. 7.	of pure spiritess, as Angels, but could asstirne nothing. The Peripatetikes placed the consummation of al, in the aggregation of spiritual, corporal, and worldlie prosperitie.	
3490.	Eliafib.		s Daniel understood by vision that Christ should come within seuentie wekes which make 490. yeares from the perfecting of the temple, & the walles of Ierusalem. <i>Dan.</i> 9. v. 25.	The schismatical Samaritanes opposed against the building of the temple. 1. <i>Esd.</i> 5.	Aggeus. Zacharias.
3500.			l Iudith killed Holofernes, either about this time, or in the dayes of Manasses before the captiuitie. <i>Prasat. Iudith.</i>	The Saduces acknowledging only the five bookes of Moyses reiected al other Scriptures, and denied the resurrection.	Iudith, either here, or before the captiuitie.
3502.		Eliacim.	m The temple being perfected Malachias ( <i>who is supposed to be Esdras</i> ) exhorted to offer sacrifice with sincerity. <i>Mal.</i> 1. & 2.	The Scribes expounded holie Scriptures so-phistically.	Malachias.
3503.			n And Nehemias brought the kings Edict for the reparation of Ierusalem. 2. <i>Esd.</i> 2.	The Pharises were precise in the letter corrupting the sense, making of seuentie wekes begane	
3509.			o Esdras, Nehemias and others labored in repaying Ierusalem, but were often interrupted. 2. <i>Esd.</i> 3.		
3530.	Azor.		p About this time the citie was well repayed with three walles. 2. <i>Esd.</i> 3. & 7.		
	Ioiada.		And so by the iudgemēt of some expositers, the count		

Anni mūdi.	High- priests.	The line of Dauid.	The sacred Historic.	Schismes and infidelitie.	Scriptures.
q 3594.	Iona- than.		according to the prophēcie of Daniel. <i>ch. 9. v. 26.</i>	of their gar- ments, often washing them- selues, and the like.	
	Iaddus.	Sadoc.	q Nehemias returning from Persia ( or Chaldea ) into Iurie found thicke water, for the fire, which Ieremie had hid in a deepe caue. 2. <i>Mach. 1. v. 20. &amp; 23.</i>		
r 3644.			r Alexander the great hono- red Iaddus the Highpriest. <i>Ioseph. li. 11. c. 8. Antiq.</i>		
f 3689.	Onias.	Achim.	f Onias a most zelous godlie Highpriest. 2. <i>Mach. 4.</i> was persecuted by Simon, a churchwarden, slaine by Andronicus a courtly mi- nion, v. 34. And after his death prayed for al the peo- ple. <i>ch. 15. v. 12.</i>		
t 3700.	Simon. <i>Priscus.</i>		t Iesus the sonne of Sirach writte the booke of Eccle- siasticus in the time of this Simon Highpriest, as se- meth <i>ch. 50. v. 24. &amp; 25.</i>	Sanaballat a Grecian obtay- ned licence for his sonne in law	Ecclesiasti- cus contey- neth manie
v 3720.	Eleaza- rus.		v The seuentie two Inter- preters being sent by Elea- zarus Highpriest to Ptolomeus Philadelphus king of	Manasses, the Apostata high- priest, to build a temple in Gari- zim. <i>Ioseph. li. 11. c. 8. Antiq.</i>	moral pre- cepts, and is a storehouse of vertues: and holie mysteries.
w 3750.	<i>Manas- ses an Apostata.</i>	Eliud.	Ægypt translated the He- brew Scriptures into Greke	Ananias an o- ther false pre- tender built an other schisma- tical temple in Ægypt.	
x 3810.	Onias. Simon. Onias.	Eleazar.	w An other Iesus (Nephew of the former) translated Ecclesiasticus into Greke. <i>Prolog. Eccli:</i> x Philo the elder writte the booke of wisdom in Greke. <i>s. Ierom in pref.</i>	In the time of Onias the se-	The booke of wisdom is also reple-

Anni mūdi.	High- priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
73825.			Antiochus Epiphanes persecuted the Church most cruelly, like as Antichrist wil doe nere the end of the world. 1. <i>Mach.</i> 1. v. 11. & 2. <i>Mach.</i> 5. 6. 7.	cond, his brother Iason obtained for money to be highpriest.	nished with much doctrine of vertue, and of diuine mysteries.
23846.	Mathathias.		2 In defence of the Church Mathathias and his sonnes with others made warres, killed, and ouerthrew al their enemies, aduanced religion, censed the temple, & deliuered the people from persecution. 1. <i>Mach.</i> 2. & c. 2. <i>Mach.</i> 8. & seq.	Antiochus set vp the abomination of desolation wherof Daniel prophesied. <i>cb.</i> 9.	
33847.	Judas. <i>Machabees.</i>	Mathan.		After Iason followed more vsurpers of the Highpriesthood.	The bookes of Machabees containe the historic of the Iewes from Alexander the great to the time of Iohnes Hyrcanus highpriest, aboue two hundred yeares.
33853.	Ionathas.			Menelaus.	
33869.	Simon.			Lisimachus.	
33878.	Ioānes. <i>Hyrcanus.</i>	Iacob.	4 After the warres, the Iewes in Ierusalem writte to the Iewes in Ægypt, exhorting them to kepe the feastes, and other rites, as they were obserued in Iurie 2. <i>Mach.</i> 1. & 2.	Alcimus.	
33847.	Aristobulus.		5 Pompilius the great taking Ierusalem subdued the Iewes to the Romanes. He entered into the holy place, called Sancta Sanctorum, there prophaned holie thinges, carried away Aristobulus (who had bene Highpriest) prisoner, & confirmed Hyrcanus in his place.		
	Alexander.				
		Ioseph <i>the husband of the most B Virgin.</i>	After whom Cassius also spovled the temple. 5. <i>Aug.</i> li. 18. c. 41. <i>de ciuit.</i>		
	Hyrcanus.	<i>Maris.</i>	6 S. Iohn Baptist was borne of Elizabeth, who had bene long barren.		
4000.					

Anni mūdi.	High- priests.	The line of David.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
	Anti- gonus	I E S V S C H R I S T.	And six monethes after, Christ our S A V I O U R was borne, of the B. Virgin Marie, in Bethleem; cir- cumcised, adored by the Sages, and presented in the Temple. When king Herod reigned in Iudea.	Herodians held opinion that Herod was Christ, the Mes- sias, whom the Iewes had long expected.	
g4001.	Aristo- bulus.		g Ioseph fled with the child & his mother into Ægypt, and Herod murdered the innocent infantes.	<i>But Christ the Sonne of God co- ming into this world cut of al these, &amp; other old sectes. And from time to time cut- teth of al heresies, that rise against his Church.</i>	
b4006.	Iosue. Simon. mathias		h Returning from Ægypt they dwelt in Nazareth.		
i 4012.	Iose- phus. Iozar- us. Eleazar Iosue.		i Christ at the age of twelue yeares remayning in Ieru- salem vnknown to his pa- rentes was found the third day in the temple amongst the Doctors.		
k4030.	Annas Ismael. Eleazar Simon.		k S. Iohn Baptist preached and baptized in Iordan. Of whom Christ amongst others, was baptized, and fasted in the desert fourtie dayes.		The first holie Scrip- ture of the new Testa- ment was S. Mathewes Gospel writ- ten about the yeare of Christ 41.
l4034.	Cai- phas.		l Christ crucified, redemed mankind; arose from death; ascended to heauen; & sen- ding the Holie Ghost plan- ted his *perpetual visible Church.		And the last was S. Iohns Gospel the yeare 99.

*The end of the sixth age, and of the old Testament.*



- 746 763. but diuine adoration is only due to God *a.* 218. 219. see *idolatrie.* 670. 1045.
- Egypt* was diuersly plagued *a.* 170. 177. &c.
- Affinitie (spiritual and carnal in certaine degrees hinder marriage *a.* 298. &c.
- Agar lawfully married to Abraham *a.* 62.
- Aggeus prophesied after the relaxation from captiuitie, exhorting to build the temple *b.* 865. 999.
- Ahiah prophesied the diuision of Salomons kingdome *a.* 731. and afterwards the viter ruine of Ieroboams house *a.* 738.
- Alcimus an Apostata deceived the Affidians *b.* 915. did much wickednes, and died miserably *b.* 922.
- Alexander the great brought the monarchie to the Grecians. *b.* 892. 999. He honored Iaddus the high priest *a.* 258. *b.* 999. His Empyre diuided into foure kingdomes *b.* 793.
- Alleluia a voice of praise to God *a.* 1009. *b.* 191. 217.
- Almes deedes *a.* 429. 969. 100. often commended in the sapiential bookes *b.* 288. 296. 297. 300. 302. also 784.
- Alphabet in Hebrew is mystical and very hard *b.* 215. 650.
- Altars erected for sacrifice *a.* 47. 51. 94. 101. 227. 685. 720. 947. *b.* 905.
- Aman required diuine honour *a.* 1040. he fauoured traytors *a.* 1053. persecuted the Iewes *a.* 1041. and him selfe was hanged *a.* 1046.
- Ambition breedeth sedition *a.* 663. it deceiueth and ouerthroweth *a.* 670. 1045.
- Ambition, abundance, and idleness are the cause of much corruption *b.* 701.
- Amos a heardefman prophesied before the captiuitie of the tenne tribes *b.* 829.
- Ainram nephew of Leui, and father of Moyles and Aaron, lawfully married his aunt *a.* 168. 299. 378.
- Angels offer mens prayers to God, *a.* 214. 1006. resist the diuel *a.* 13. and wicked men *a.* 369. *b.* 913. especially Antichrist *b.* 802. their ministerie in the Church *a.* 47. 161. 242. 249. 545. 546. 935. 1061. 1072. *b.* 781. they protect men and places *a.* 147. 193. 478. 519. 527. 924. 995. 996. 1007. 1029. *b.* 323. 670. 798. 973. 992. they learne secretes one of another *b.* 794.
- Antichrist probably supposed to come of the tribe of Dan *a.* 150. the Iewes wil receiue him *b.* 801. He is prefigured *a.* 534. 538. 1014. *b.* 794. 801. 895. 970. He shal be strong and cruel for a short time, *b.* 792. to witte three yeares and a halfe *b.* 803. He shal then be ouerthrowne *b.* 747.
- Antiochus his cruel edit *b.* 894. 1001. his repentance in sicknes was not sincere, nor fruitful *b.* 911. 969. He died miserably, *b.* 911. 968. 1001. he was a figure of Antichrist *b.* 970.
- Antiquitie a note of true doctrine *b.* 331.



- And** by especial inspiration killing Eglon is not to be imitated. *a. 522.*
- Apostasie** from faith first happened in Cain *a. 16.* after in Nemrod *a. 45.* 48. in Ieroboam *a. 734.* and others.
- Arke of Noe** how great, *a. 25.* it was a figure of the Church *a. 28.*
- Arke of the Testament** much reuerenced *a. 336. 360. 579. 583. 584. 647. 843. 876. 882. b. 147. 949. 996.* It ouerthrewe Dagon *a. 581.*
- Arphaxad** king of the Medes vainly boasted *a. 1012.*
- Ashes** a holy ceremonie *a. 12. 32. 1019. 1023. 1042. 1108. b. 533. 559. 795. 844. 902. 904.*
- Astidians** professed a religious rule of life *b. 8. 8. 915. 972. 977. 982.*
- Threelcore** of them martyres *b. 915.*
- Auarice** a detestable sinne especially in Clergie men *a. 576. 585. b. 530. 558. 562.*
- Aureola** an especial accidental glorie of Martyres, holy Doctors, & Virgins, *b. 802.*
- B**
- Baal** the false god of the Moabites, Madianetes, Sidonians, and other nations, *a. 170.* worshipped sometimes by Iewes was once ouerthrowne by Gedeon, *a. 528.* againe his prophetes destroyed by Elias, *a. 747.* Iehu also killed many worshippers of Baal *a. 783.* and king Ioas destroyed his temple *a. 906.*
- Babylon** built *a. 45.* was long potent and glorious, but at last destroyed, *b. 469. 518. 639. 642. &c. 713. 813.*
- Balaam** the forcerer, first refused, afterwarde attempted to curse Gods people, *a. 389.* His asse spake *a. 370.* He prophesied true and good things of Israel *a. 371. &c.* he was slaine together with the Madianites *a. 386.*
- Baptisme** prefigured *a. 4. 31. 199. b. 197. 740. 994.* It taketh away all sinnes *a. 193. b. 197.*
- S. Iohn Baptist** precursor of Christ *b. 887.*
- Baruches** prophesie is Canonical Scripture *b. 661.*
- Beda** most modest in expounding holie Scripture. *a. 46.*
- Behemoth** an elephant, or an other greater beast is subiect to Gods ordinance, *a. 1106.*
- Belus** Iuppiter imagined by idolaters to be the greatest god *a. 42. b. 1076.*
- Beza** corrupteth the Gospel *a. 46.* sayth God created man to falle *a. 171. b. 394.*
- Blessing** of creatures operative *a. 5. 47. 90. 93.* It belongeth to the greater to blesse the lesse *a. 59. 485. 524. 721.*
- Blessing** by a sette forme of wordes *a. 35.*
- Blinde** leaders excuse not their followers *a. 571.*
- Brafen** serpent erected *a. 336.* was afterwarde broken in peeces *a. 799.* how it healed those that were hurt *b. 366.*
- Brothers** are foure maner of wayes, *a. 51. 570.*
- Burden** of Babylon (& the like) signifieth doleful & cōminatorie prophesie of ruine *b. 469. &c. 854.*

- C**
- Caath the sonne of Leui. father of Amram, and grandfather of Aaron and Moyſes *a* 167.
- Caluin contemneth al the fathers, *a* 59. maketh God the auctor of ſinne *a*. 171. carperth at Moyſes *a* 245. chargeth the booke of Wiſdome with error. *b*. 364.
- Canon of the Church of Chriſt is an infallible rule declaring which are diuine Scriptures, *a* 989. and of more auctoritie then the Iewes Canon. *ibidem*.
- Canticle of Canticles is a ſacred Colloquium, or Enterlude *b* 334. it pertaineth to three ſpouſes, *b*. 335.
- Captiuitie of the tenne tribes in Aſſyria *a*. 798.
- Captiuitie of the two tribes in Babylon had three beginniges *a*. 849. 932. *b*. 649. *Ierem*. 52. v. 28. 29. 30. and *b*. 771. *Dan*. 1. and the ſame captiuitie was releaſed by degrees at diuers times. *a*. 944. &c. 1. *Eſd*. 1. 2. 6. 2. *Eſd*. 2.
- Catholic name deſigneth true Chriſtians, and the true Church. *a*. 22.
- Catholiques are ſpiritual ſouldiars *a*. 1070. Al Catholiques participate of the prayers and other good workes of al the iuſt, *b* 223.
- Ceremonies in the law of nature *a*. 32. 211 obſerued by Salomon, not expreſſed in the writen law *a* 877. Preſcribed to Ezechiel to lye on one ſide a certaine time *b* 685. ceremonial lawes at large from the middes of *Exodus*, and the greateſt part of *Leuiticus*, continually uſed in diuine ſeruiſe *b* 959. ordayned for three eſpecial cauſes *a* 264. 283.
- Children of the Church are the ſpiritual ſeede of Abraham *a*. 53.
- Choiſe to be made of deſires, wordes, and deedes *b* 425.
- Chriſt our Redemer promiſed *a*. 10. 12. 359. 364. 768. 963. *b* 244.
- He was prefigured by Abel *a*. 13. by Noe *a*. 28. by Abraham *a*. 51. by Melchizedech *a*. 55. and others innumerable, and forſhewed by al the Prophetes. 449. His Incarnation & other myſteries folowing eſpecially in theſe places *a*. 31. 47. 197. 373. 703. 934. *b*. 16. 26. 45. 113. 158. 202. 203. 313. 325. 462. 463. 464. 494. 495. 506. 516. 542. 601. 601. 609. 667. 702. 790. 841. 850. 860. 871. 872. 874. 941. 990. 991. His genealogie from Phares (*the ſonne of Iudas*) to Dauid *a* 571. from Dauid to the captiuitie *a*. 939. from the captiuitie to Ioseph, and conſequently to his B. mother of the ſame familie *b*. 1004. Chriſt being in *Aegypt*, the diuels loſt their power *b* 476. His Paſſion, and Reſurrection more particularly *a*. 13. 88. 362. 366. 553. 1060. *b*. 26. 46. 49. at large. 70. 256. 540. 568. 580. 656. 877. His Reſurrection the third. day *b*. 816. He was ſould for thirtie pence *a*. 117. *b*. 880. Chriſt a Prieſt and a King *a*. 56. 397. *b*. 36. 204. He came in humilitie *b*. 511. He wil come in Maieſtie *b*. 888.
- Chriſtians called fiſhes *a*. 4. and are of three ſtates *a* 709.
- Church of Chriſt prefigured by the

Arke of Noe *a.* 18. by the tabernacle *a.* 259. by the Israelites in the desert *a.* 465. 467. by the coming of the Queene of Saba to Salomon *a.* 7. 8. by Iudith, Esther, & many other persons and things *a.* 1051. *b.* 872. It is the proper inheritance of Christ *b.* 16. 166. 281. 870. 873. 882.

The Church is perpetual and visible from the beginning of the world, *a.* 19. 35. 48. 203. 649. 714. 937. *b.* 17. 88. 119. 125. 163. 337. 455. 497. 528. 539. 555. 556. 601. 604. 607. 608. 687. 692. 704. 709. 768. 775. 801. 839. 868. 884. 997. See the *Historical table b.* 1073. &c.

The Church of Christ is vniuersal consisting of al nations *a.* 65. 206. 317. 576. 716. 728. *b.* 41. 50. 90. 121. 161. 211. 537. & in manie other places of *Isa* & other prophetes. It is more conspicuous and more glorious, then the Church of the old testament *a.* 205. 943. *b.* 336. 432. 485. 999.

cannot erre *a.* 74. 434. 715. 803. 943. *b.* 163. 335. 340. 456. 515. 536. 573. 1001.

is the onlie fold of Christs shepe *b.* 744.

out of the Church is no saluation. *a.* 28. *b.* 536. 698 882.

circumcision instituted *a.* 65. 198. renewed *a.* 477.

circumstances doe aggrauate sinnes *b.* 717. 815.

cleane and vncleane a ceremonial distinction before Moyles law *a.* 26. more distinguished by the law *a.* 281. 283. &c.

Clergie men must be orderly called to their function *a.* 274. &c. *b.* 388. and for their vertues, *b.* 546. They ought not to serue for temporal reward *a.* 502. v(.7.) *b.* 36. 737. 885. They ought aboue others to haue compassion on the poore *b.* 835. Their office is to water the whole world with true doctrine *a.* 709.

Commandments of God are possible to be kept *a.* 458. 604. *b.* 15. and in manie Psalmes ( especially the 118. ) and in al the Sapiential bookes, and Prophetes. See *Grace*.

Communion of Protestantes is no Sacrament, neither hath any miracle in it *a.* 210. See *Eucharist*.

Communities and al commonwealthes require vnity, obseruation of lawes, and eminent vertue of the superiors *b.* 951.

Concubines in the old Testament were lawful wiues *a.* 62. 534. 557. 664.

Concupiscence without consent is not sinne *a.* 12.

Confession of sinnes *a.* 32. 333. *b.* 400.

Confidence in God most necessarie *a.* 106. 605. *b.* 20. 53. and in manie Psalmes: item. 478. 491. 493. 858. 900.

Conscience guiltie of wickednes tormenteth the sinner *a.* 1046.

Consideration directeth good workes *b.* 319. 420.

Constancie in good shal reape reward *b.* 381. In freindshipe is most necessarie *b.* 386.

Consuls in Rome gouerned by entercours of dayes *b.* 918.

Stffff3

Con-

- Contempt of admonition aggregueth sinne *b* 807.
- Contrition a part of penance *a* 32. *b* 21. 32. 101. 735. 827.
- Conuersation requireth honest, discrete, and profitable speech *b* 403.
- Couenant between God and man *a* 214. 449. 515.
- Couenant with men must also be kept *b* 814.
- Crosse of Christ prefigured *a* 47. 145. 146. 195. 211. 279. 364. *b* 546. 687. 996.
- Crueltie nor mercie to spare an obstinate or impenitent sinner *b* 390.
- Curses for enormous sinnes *a* 450. 452. He that maliciously curseth is cursed of God *b* 345.
- Custome in sinne is hardly cured *b* 17. 101. 577. 822. 836.
- D.
- Daies dedicated to Gods seruice *a* 7. *see Fastes and Feastes*
- Damnation after this life is extreme miserie *b* 349. and remedies. *ibid.*
- Daniels whole booke is Canonical *b* 769.
- Daniel with other three children of the royal bloud of Iuda were carried into Babylon *b* 772. 997. He discovered the false accusation of Susana at the age of twelue yeares *b* 803. And continued to prophetic to his old age *b* 806. He was of singular wisdom *b* 725. He was also most holie *b* 697. 772. He and the other three were aduanced *b* 776. 998. He was zealous and withal discrete in Gods seruice *b* 789. was defended by an Angel from the lions *b* 790. Prophecied of foure Monarchies *b* 791. He was called the Man of desires *b* 796. He had the vision of Christs coming within seuentie weekes of yeares *b* 796.
- Darknes & other priuations are to the beautie and profite of the vniuersal state of creatures *b* 780.
- Dauid the youngest sonne of Iesse was called from keeping shepe, and annointed to be king *a* 604. *b* 148. By playing on his harpe king saul was refreshed *a* 604. He killed Goliath *a* 608. He was singularly protected by God *a* 610. 612. *b* 38. 54. &c. He had amitie with Ionathas *a* 609. 611. 613. He would not drinke the water that was procured with danger *a* 683. His zeale & deuotion great *a* 648. 848. 855. 865. *b* 55. 115. 441. He danced before the Arke *a* 647. He wisely feared himself to be mad, *a* 617. *b* 69. Spared Sauls life *a* 621. 627. He was the second time annointed king *a* 639. the third time, *a* 645. He sometimes sinned *a* 654. 684. 853. Manie of his issue slaine *a* 656. His posteritie conserued til Christ *a* 740. 849. 904. *b* 244. 408. 440. 442. 462. 464. 579. 880. 1004. He was in manie respectes a figure of Christ *a* 606. &c. *b* 18. 19. 59. He made all the Psalmes *b* 3. 4. 19. 34. Of him is writtten al the second booke of kinges, part of the first and third, & from the eleuenth chapter to the end of the first of Paralipomenon.
- Debora a prophetesse and figure of the Church *a* 523.

- receipt sometimes lawfull *a* 92. 483.  
 dedication of thinges to God *a* 787.  
 850. 862. 969. See *Altar, Temple &c.*  
 elta the Greke letter representeth  
 the forme of the musikal instrument  
 called the Psalter *b* 14.  
 extraction is as bad in the hearer as  
 in speaker *b* 415.  
 iueles were created in grace *b* 431.  
 They require sacrifice *a* 371. *b* 992.  
 They tempt men, euen to the end  
 of this life *a* 10. *b* 992. They de-  
 lude their seruantes *a* 554.  
 doctrine doth fructifie in the wel  
 disposed *a* 461. It is bread of the  
 minde *b* 419.  
 dreames of diuers kindes, and of-  
 ten from God *a* 116. 124. 301. 330.  
 1052. *b* 422. 773. 985.  
 drunkennes detestable *b* 303. dan-  
 gerous, deceitful, beastlie, hurt-  
 ful to others, senseles & vnstable  
*b* 304.  
 E  
 ecclesiastes signifieth eminently *The*  
 Preacher *b* 373.  
 ecclesiasticus signifieth *a Preacher. ib.*  
 The booke of Ecclesiasticus is  
 Canonical Scripture *a* 989. *b* 343.  
 372. 398 It is a storehouse of al ver-  
 tues *b* 373.  
 ecclesiastical auctoritie *a* 332. 433.  
 See *Supreme head of the Church.*  
 Eleazar a valiant souldiar offered  
 himself to present death. *b* 913.  
 Elias had a distinct habite, and rule  
 of life *a* 761. His zeale in religion,  
*a* 747. 761. His miracles *a* 939. He  
 is yet liuing *a* 19. 33. 762. *b* 444.  
 His letters to king Ioram after  
 his translation *a* 903. 935. He shal  
 returne & preach before the day  
 of Iudgement *b* 888. 996.  
 Eliu an arrogant disputer *a* 1096. pre-  
 ferred his priuate spirite aboue al  
 others, *a* 1097. peruerterd the state  
 of the controuersie, *a* 1099. 1100.  
 1113.  
 Elizeus had the two spirites, of  
 prophecie, and of working mi-  
 racles, as Eliás had before *a* 763.  
 His particular miracles *a* 940.  
 Enchanters are sometimes suffered  
 to doe meruelous thinges, but not  
 true miracles, nor al they desire *a*  
 176. 177. 180. They sometimes  
 confesse the power of God. 178.  
 371.  
 Enoch yet liueth *a* 19. *b* 437.  
 Epicures beleue not eternal pu-  
 nishment, nor reward *b* 346.  
 Equiuocation is sometimes lawfull  
*a* 52. 71. 89. 91. 777. 1026. *b* 964.  
 Esther most humble and prudent  
*a* 1017. *b* 998 a figure of our B.  
 Ladie, and of the Church *a* 1051.  
 The whole booke of Esther is  
 Canonical Scripture *a* 1035. 1036.  
 1052.  
 Eucharist a Sacrament and Sacrifice  
*a* 190. *b* 885. Prefigured by blond,  
*a* 228. by the loaves of propo-  
 sition, *a* 229. by al old sacrifices *a*  
 239. 264. 288. *b* 609. Christs real  
 presence in the Eucharist *a* 150.  
 188. 210. *b* 50. 69. 181. See *Paschal*  
*lambe, and Manna*, Transubstan-  
 tiation confessed by Hebrew Rab-  
 bins *b* 993.  
 Euangelistes signified by foure li-  
 uing creatures, and by foure  
 wheles, *b* 676. 690.

- Eue** was not borne, but built of Adams ribbe *a* 7. She was a figure of the B. virgin *a* 11.
- Example** in gouerners is of great importance, *b* 387. 848. Examples ought to moue *b* 628. 818.
- Excommunication** prefigured *a* 332.
- Exequies** for the dead *a* 77. 202. 637. 711. 931. 936. *b* 978.
- Ezechias** mortally sicke reconered miraculously *a* 805. *b* 504.
- Ezechiel** a Priest a Paphetand a Martyr *b* 674. He prophesied in Chaldea, *b* 998. the beginning and end of his prophesie is very hard. 674. 711. He is often called *the sonne of man* *b* 677. His last vision perteyneth in some part to the Iewes, but more principally to the Church of Christ, *b* 749. 764. It can not be expounded of the Iewes, and their Temple, *b* 753. 765. 767.
- F.**
- Faith** is aboue reason *a* 775. without faith none can be saued *b* 289. 348.
- Faith** is the ground of al true vertues *a* 60. *b* 411. there is no true faith but the Catholipie faith of the whole Church *b* 536. Faith alone doth not iustifie, *a* 61. 900. *b* 70. Faith and good workes gaine heauen, *a* 393. 410. *b* 34. 338.
- Fathers** and the holie Docters doe build, & adorne the Church *b* 537.
- Fastes** instituted and obserued *a* 382. 706. 899. 934. 957. 1006. 1029. 1045. *b* 534. 615. 795. 825. 827. 874. 895. 994 It is an act of religion *b* 514 great affectes therof, *ibidem*.
- Faultes** must be reueled or coucealed with discretion *b* 400. 402.
- Feare** of God is the first degree of wisdom *b* 269. It is the seede of al other vertues, and of eternal glorie *b* 375.
- Feare** of Superiors because they are Gods ministers is necessarie *a* 594. *b* 412.
- Feare** not men commanding contraite to God *b* 313.
- Feare** of God with the obseruation of his commandments is the summe of al godlie doctrine *b* 333.
- Feastes** instituted and obserued, *a* 7. 215. 307. 380. 430. 707. 934. 1050. 1059. *b* 153. 947. 972. 994.
- Fire** sent miraculously *a* 15. 279. 528. 748. 761. 855. *b* 948.
- Fire** perpetually kept in the tabernacle, *a* 2. 1. 279.
- Fire** shal burne the world immediately before the general iudgement *b* 97. 545.
- Foure** miracles in thy fire which Ieremie hidde *b* 948. 949.
- Firmament** signifieth the space from the highest starres to the earth *a* 1.
- Flaterie** is ful of guile *b* 401.
- Fortitude** consisteth more in suffering patiently, then in repelling forces *a* 88.
- Fortitude** contemneth imagined feare *b* 301. Fortitude required in Iudges *b* 383.
- Free** consent is required in euerie couenant, *a* 214. and in mans iustification *b* 323.
- Freewill** is in man *a* 13. 15. 33. 191. 200. 207. 458. 459 596. 703. 978. *b*

177. 217. 271. 323. 349. 418. 466.  
526. 543. 567. 821.

No sinne can be committed without consent of freewil. *a* 11. 22.  
Luther abhorred the name of freewil, & Calvin disliked it. *a* 16.  
Friendship is a strong band. *a* 609.  
*b* 405. 426. False friendship fayleth in aduersitie *a* 1046.

## G

Guard of the outward senses. *a* 972.  
Eden was confirmed by miracles *a* 528. encouraged by a dreame. *a* 530. By a stratageme with a few he ouerthrew manie *a* 531.

Genealogies are recited from Adam to Noe. *a* 18. 818. From Noe to Abraham, *a* 44. 50. 819. From Abraham by Isaac, and Iacob, to Dauid, *a* 821. From Dauid to Iosias, *a* 823. and to his sonnes, *a* 939. Also from his sonne Iechonias to Christ *b* 1004.

Genealogies of Leui to Aaron and Moyses, *a* 168. 828. 939. *b* 1004.

Gentiles shal be conuerted to Christ, *a* 51. 85. 146. 453. 463. 529. 681. 716. *b* 16. 119. 425. 484. 498. 521. 543. 544. 558. 636. 702. 743. 812. 813. 839. 871.

Giantes before Noes flood, *a* 22. 1033. 1090. others after the flood *a* 402.

*Gloria Patri*: *etc.* added after euerie Psalm by Ecclesiastical tradition *b* 166.

Glorie eternal *a* 35. 712. *b* 34. 83. 156. 491.

God is one in substance *a* 30. 47. 160. 166. 702. 934. *b* 41. 182. 362. 988. Knowne by his workes

*a* 162. 178. 464. 1105. *b* 435. 436. 508. Onlie God knoweth all things *a* 1103 *b* 251.

God calleth the whole world his *Beastie*, and his peculiar people his *Corde*. *b* 879. He would haue al to be saued *b* 706. 714. 735. 816. 822. 835. 847. His threatens are conditional *b* 579. 844. He rewardeth al that kepe his law, and punisheth the transgressors *a* 216. 401. 451. 1101. *b* 21. 22. 830. 831.

Gods especial protection in distresses. *a* 804. 924. 1019. 1044. 1051. 1090. 1107. *b* 27. 30. 37. 51. 56. 57. 61. 67. 255. 262. 487. 512.

God figherth for his seruantes three wayes. *a* 512.

God rempreth not to euil *a* 76. He is neuer the cause of sinne *a* 153. 535. 666. 684. 738. 1024. 1061. *b* 23. 192. 541. 612. 822. His permission is sometimes called his fact *b* 633. 634. He made man right *a* 5. *b* 327. 550. He is ielous *a* 216. 1018. *b* 726. He speaketh by his Priestes, Prophetes, and Preachers *a* 194. *b* 861.

God vseth his creatures to supernatural effectes *a* 163. 764. 998. 1005. And suspendeth their natural operation at his wil. *b* 781.

Gods foreknowledge what will happen, or may happen, doth not preiudice mans freewil *b* 349.

Gog and Magog signifie Antichrist, and his adherentes *b* 746.

Goliath prouoking the Israelites, was slaine by Dauid. *a* 605. 608.

Gospel is kowen by the Church *a* 989.

T t t t t

Grace

- Grace is necessarie, otherwise none can merite *a* 245. *b* 65. 217. 293. 405. 512. 513. 520. 549. 667. 995. It requireth mans cooperation, *a* 401. 422. 463. 603. 704. 892. *b* 33. 43. 217. 323. 394. 408. 528. 536. 603. 812. 869. 995.
- Grace is also necessarie to perfeuere *a* 422. *b* 129. 293. 397. 679.
- Grace sufficient is geuen to euery one, effectual of Gods especial mercie to some, *b* 678.
- Algrace is from the fulnes of Christ *b* 538. 831. It enableth man to kepe the commandments *a* 458. 704. *b* 584. 742. 865.
- Gradual Psalmes are prayers and prophecies *b* 234.
- Gratitude acknowlegeth benefites receiued, *b* 447.
- H
- Habacuc prophesied before the captiuitie of Iuda *b* 857.
- An other Habacuc being caried by an Angel from Iurie into Babylon, brought meate to Daniel in the lions denne *b* 809. 838.
- Happines in this life consisteth in fleeing sinne, and seruing God *b* 15. 16. 267. 317.
- Happines eternal is in seeing God *a* 247. *b* 38. 317.
- Hardnes of hart *a* 164. 171. 201.
- Hayle did not extinguish the fire *a* 180. *b* 367.
- Head of the Church in the Law of nature was by succession of Patriarches *a* 35. 50. 206. In the written Law by succession of Highpriestes *a* 277. 327. 713. 939. *b* 1004. See the historical table.
- One head is necessarie of euerie communitie *a* 350. *b* 284. 920.
- Heauen not open to men before Christ, *a* 31. 118. 202. 293. 396. 407. 515. 711.
- Heber consented not to build Babel *a* 45.
- Hebrew was the only tongue of al men before Babel. *ibidem*.
- Hebrew Bibles now extant are not more certaine then the Latin: *a* Prefat. *b* 260.
- Hel often signifieth the place of soules called *Limbus*, not graue, *a* 118. 130. 131. 1081. 1085. *b* 37. 395. 877.
- Heli was punished for not correcting his sonnes *a* 584.
- Heliodorus a sacrilegious commissioner was seuerely beaten by Angels. *b* 952. 953.
- Heresie and idolatrie breede manie sectes *a* 49. 798. *b* 202. 421. It is described by the resemblance of a wicked woman *b* 410.
- Heretikes and false prophetes are known by going forth from the Church *a* 18. They are proud, *a* 45. *b* 272. 588. They secke to destroy *a* 695. *b* 461. 955. They peruert the truth by wrangling *b*. 605. 691. 693. 694. 837. They teach manie absurdities *a* 1071. They foolishly compare their errors with Catholique Religion, *a* 801. They allure most by temporal and carnal motiues *a* 374. 386.
- Heretical seruice, & sermons not to be heard *a* 356. 359. See *Schisme*.
- Herod the first stranger king of the Iewes *b* 1003.



- 11 *Histories* have a mystical sense *a* Ichonias king of Iuda was preferred in Babylon *a* 817. *b* 586. 997.  
 12 571. 943. 945. 956. 1000. 1002. 1005.  
 13 *the Holie Ghost* was sent the fiftith day after Pasch *a* 219 *b* 828.  
 14 *the seven gistes of the Holie Ghost* are most eminent in Christ *b* 467.  
 15 *Holie things*, *a* 616. 706. 770. 874.  
 16 *See places.*  
 17 *Iolofernes* presuming in strength of his armie, *a* 1019. was slaine by Iudith *a* 1019.  
 18 *Honour* is due to *Kinges*, though they be wicked *a* 1046.  
 19 *Hospitalitie* is meritorious *a* 69.  
 20 *houres of the Churches seruice* *b* 231. disliked by Heretikes, but defended by the Scriptures, and holie Fathers *b* 231.  
 21 *humilitie* most necessarie in greatest auctoritie *b* 419.  
 22 *Hyperbola* is a frequent figure in holie Scriptures *a* 53. 417. 871. 1069. *b* 582. 593. 629. 654. 732. 929.  
 23 *hypochrisie* is often ioyned with crueltie. *b* 624.

## I

*Iacob* the Patriarch was a plaine sincere man *a* 84. replenished with manie vertues *a* 106. He lawfully bought the first birth-right, *a* 85. was content with meane estate *a* 94. His prophecies and blessings *a* 149. He was blessed in Abraham *b* 438.

*Idoles*, and Images at large *a* 217. 314. 465. Diu. sortes of idoles, *b* 209. 360. 361. 365. 565. 630. 671. They can not helpe themselves nor others *a* 464. *b* 209. 514. 634. 639. 686.

*Iephthe* sinned in yowing rashly: not in performing his vow. *a* 542.  
*Jeremie* a Priest, Prophet, Virgin & Martyr. *b* 548. 575. prophecied in Ierusalem and Ægypt. *b* 998. He hidde himselfe from his persecuters. *b* 615. which God approoued. *b* 616. He hidde holie fire, the Arke, and Altar of incense. *b* 949.

*Iericho* walles fel miraculously *a* 480.

*Ieroboam* rebelled against Salomon *a* 731. He lawfully possessed the kingdom of Ienne tribes. *ibidem* But most wickedly raised schisme and idolatrie *a* 734.

*Ierusalem* hath foure significations. *a* 4. It was first called Iebus *a* 497. 503. 557. Afterward Ierusalem. *ibid.* and was the chosen Citie of God. *a* 609. 645. 730. &c. *b* 101. 117. 124. &c. Often impugned and protected, *a* 684. 787. 790. 802. &c. *b* 149. 236. 238. 249. At last destroyed by the Chaldees. *a* 815. 933. *b* 563. 596. 599. 647. 703. Yet not all the people destroyed. *a* 815. *b* 565. 655. Reedified, *a* 965. &c. It was most wicked in the time of Christ. *b* 454. Lastly destroyed, by the Romaines. *b* 489. 545.

*Iesus* the sonne of Sirach writte the booke of Ecclesiasticus. An other Iesus his nephewe, translated it into Greke *b* 343. 373.

T t t t t

Iethro

- Iethro prefigured the wisdom of Induration of hart *a.* 170. 171. &c. Christian Gentiles. *a.* 213. 404. 582.
- Jewes the peculiar people of God. Infidelitie, or spiritual fornication obscureth the vnderstanding. *b.* 814.
- a.* 43. 161. 194. 462. *b.* 140. 142. 191. 699. 822. 884. They murmured tenne times more notoriously. *b.* 148. 607. and very often, *b.* 833. 888. Their reiection *a.* 146. 453. 575. *b.* 69. 119. 455. 489. 527. 543. 544. 560. Made contemptible, *b.* 544. 627. 740. 836. 873. 880. 885. They persecuted Christ. *b.* 346. and his Church *b.* 880. Their ruine described by a metaphor of proud women *b.* 457. They shall be conuerted in the end of the world. *a.* 408. 540. *b.* 340. 702. 813. 834. 849. 878. 996.
- Iezabel most wicked, *a.* 754. perished miserably. *a.* 781.
- Ilandes among other nations shall be conuerted to Christ. *b.* 483. 508. 537.
- Images of false gods are Idoles. *a.* 103. 245. 412. 553. 556. 906. *b.* 195. 364. 776.
- Image of a dead man honoured with diuine honour was the beginning of Idolatrie *b.* 364.
- Images of Cherubimes *a.* 229. 254. 711. *b.* 813.
- Image, or statua of a man. *a.* 612.
- Images of palmetrees, and other things *a.* 700. 710. 935.
- Imprecations are oftentimes zealous and lawfull desires *b.* 265. or prophecies. *b.* 127. 823.
- Incense vsed amongst especial ceremonies. *a.* 239. 259. 294. 337. *b.* 254.
- Indulgences *a.* 1070.
- Job probably of Esaus progenie *a.* 114. was a King or an absolute Prince. *a.* 1059. His booke most part in verse. *a.* 1060. He was an admirable example of patience, *a.* 1059. 1062. 1114. His afflictions encreased by degrees. *a.* 1111. He was a right plaine man. *a.* 1063. His wife signified carnal cogitations. *a.* 1064. His freindes erred, *a.* 1064. 1108. He sinned not in complaining of his afflictions. *a.* 1065. He prefigured Christ. *a.* 1060. 1069. 1094. He had nine conflicts with his aduersaries. *a.* 1066. &c. 1111. He conuincd Eliu with silence. *a.* 1103. In some things he sinned venially. *a.* 1106. 1108. and did penance *a.* 1109. His cause was iustified against his aduersaries. *ibid.* They were pardoned for his sake, and himselfe rewarded. *a.* 1109.
- Joel prophesied. before the captiuitie of the tenne Tribes. *b.* 824.
- S. Iohn Baptist was foretold by Isaie *b.* 307. by Malachie. *b.* 887.
- Iohn Hyrcanus sonne of Simon was High-

- Highpriest after the warres of Irregularities *a* 304.  
 the Machabees. *b* 946. 1003. 1004. Isaac borne by promise *a* 72. pre-  
 figured Christ *a* 76. He and Iacob  
 were blessed in Abraham *b* 438.  
 He blessed Iacob in place of E-  
 sau *a* 89.
- Ioiada Highpriest caused Q. Atha-  
 lia to be slaine, and Ios to be  
 crowned King of Iuda *a* 785.
- Ionas being sent to preach in Ni-  
 niue fled from that function. *b*  
 842. in a tempest was cast into  
 the sea, and swallowed by a wha-  
 le, *ibid*. He prayed in the whalles  
 bellie, and was cast safe on the  
 land, *b* 843. He preached the  
 destruction of Ninive: the com-  
 ming of Christ: & conuersion of  
 al Nations. *b* 841. He was a fi-  
 gure of Christs Resurrection. *b*  
 845.
- Ionathas Highpriest and general  
 gouvernour. *b* 910. 1003.
- Ioram slaine by Iehu *a* 780.
- Iosaphat the place where probably  
 shal be the General Iudgement *b*  
 818.
- Ioseph endued with manie vertues  
*a* 121. suddenly aduanced *a* 127.  
 called the Sauour of the world  
*a* 128. was a figure of Christ. *a*  
 151. a Prophet. *a* 152. *b* 445. He  
 had duple portion. *a* 499. 826.
- Iosias king of Iuda destroyed Idola-  
 tric: and made a great Pasche *a*  
 810. was very deuout and liberal.  
*a* 812.
- Iosue gouvernour of Israel *a* 468. He  
 conquered, and diuided the land  
 of Chanaan *a* 473. &c. in *al bis*  
*booke*. *b* 440. He slew one and  
 thie kinges *a* 493. exhorted,  
 and blessed the people *a* 509.
- Iron did swimme vpon the water *a*  
 773.
- Isaias an Euangelical Prophet *b* 452.  
 also an Apostolical, announcing  
 Christ, & his Church. *b* 460. 521.  
*c* *seq*. In the former part of his  
 prophecie he admonisheth and  
 threatneth the people for their  
 sinnes: in the latter part he com-  
 forteth them *b* 452. He went  
 naked when God so commanded  
 him *b* 477. He inuigheth against  
 euil Pastors *b* 530.
- Israelites chosen not for their me-  
 rite, but by mere grace *a* 462.  
 They encreased exceedingly. *a*  
 323. were guided by a cloud, and  
 pillar of fire *a* 191. 345.
- Iubiley yeare *a* 312.
- Iudgement and Iustice, what they  
 signifie in holy scripture. *b* 495.  
 529.
- Iudgement general. *a* 34. 48. 203.  
 576. 712. 936. 1095. *b* 22. 97. 138.  
 178. 498. 828. 888. 996.
- Iudgement beginneth at the house  
 of God (or with the Clergie) *b*  
 687.
- Iudges of Israel were figures of  
 Christ *a* 516. They were extra-  
 ordinarily raised to saue the peo-  
 ple *a* 520. They were finally holie  
 men *a* 516. *b* 440.
- Iudges are called gods *a* 221. 223. they  
 ought not to be partial *a* 437.
- Iudiths booke Canonical Scripture  
*a* 989 1010. 1023. *b* 959. she was a  
 figure

- figure of the Blessed Virgin, and of the Church *a* 1032. she ledde a most holy life *a* 1011. 1025. 1033. and a special example of holy widowhood *a* 1034.
- Iurisdiction pertaineth to the Ordinary Clergie *a* 433. to Prophets by extraordinarie commission *a* 692. *b* 449.
- Iust men alwayes some in the Church *a* 21. 24. 26. 35. 48. 201. 204. 465. *b* 453. 682.
- Iustice necessarie. *a* 481. 559. 560. 754.
- Iustice and mercie must be mixed. *a* 563. *b* 199.
- Iustice consisteth in declining from euil & doing good. *b* 76. 529. 550.
- Iustice may consist with venial sinnes. *a* 1066. 1079. *b* 34. 35.
- Iustification by faith & good woorkes. *a* 472. *b* 43.
- K**
- Kinges shal be conuerted to Christ. *a* 72. *b* 17. 522.
- A King desired by the Iewes *a* 585. was disliked by God. *a* 586. 594.
- Kinges haue priuileges aboue Dukes. *a* 533. 587. They are annointed with oile. *a* 590. 604. 639. 645. 779. They receiue spiritual grace therby. *a* 591.
- Good Kinges are called the Kinges of God. *a* 884. They are bound to destroy Idolatrie, and infidelity. *a* 810. 891. 901. 916. 927. 942. *b* 17. 344. and to aduance Religion *a* 918. *b* 17.
- Kinges honoured wth glorious titles for their zeale in religion *a* 475. They receiue the law at the Priests handes *a*. 433. and direction in principal actions, *a* 620. 633.
- Badde Kinges. *b* 17.
- Kinges of Iuda had continual succession *a* 939.
- Kinges of the tenne tribes with their families were destroyed *a* 937.
- Kinges ought to vse manie counsellers, not to relie much vpon one, *a* 1054. 1058.
- Kingdomes are often changed *b* 478. 513.
- Kingdomes of great powre hardly agree, *b* 574.
- Knowledge of althings in God taketh not away freewil *a* 604. 620. *b* 349.
- Knowledge of the truth in controuerlies is a priuilege of the High-priest, *a* 433. 715.
- Humaine knowledge is vnperfect *a* 1103. it can not comprehend Gods workes *b* 374. it is a good knowlege to knowe that we are ignorant *b* 755.
- Knowledge of God includeth the keeping of his precepts. *b* 814.
- L**
- Laban sinned in geuing Lia for Rachel to Iacob *a* 96. also in pursuing and threatning Iacob *a* 100. 448. and more greecuouly in Idolatrie, *a* 103.
- Lacedemonians descended from Abraham *b* 923. 958.
- Laiheadshippe of the Church is reiectd by most Heretiques, and by al Catholiques *b* 410.
- Lamentations of Ieremie are composed in verse, in order of the Hebrew

- brew Alphabet, and containe two families of Moabites, and  
 manie Myſteries *b* 650. Ammonites *a* 43. 71.
- Lamentations, a Song, and Woe *b* Lotte in trial, diuifion, or election, is  
 677. guided by God *a* 296. 482. 502. 591.
- Lampes in the Tabernacle *a* 233. in Loue, but beleeue not enemies, *b*  
 the Temple *a* 710. 390.
- Last foure thinges to be remembred *M*  
*b* 384. Machabees ſo called of Iudas Ma-
- Latria is honour due to God only *a* chabeus, *b* 889. and Iudas had this  
 219. 411. title of his valiant ſtrength *b* 899.
- Law of God is moſt excellent wiſe- Two bookes of Machabees Cano-  
 dom *a* 406. 453. It maketh his nical *b* 890. the auctor asketh par-  
 people moſt renowned *a* 460. *b* don for his ſtile, not doubting of  
 373. it is outwardly ſharp, but in- the truth, *b* 987.
- Lawes poſitiue doe bind in conſci- Both the bookes in great part con-  
 ence *a* 8. Good lawes are the ſafe- teine the ſame hiftorie, *b* 891.
- ty of the commonwealth, wic- Seuen brothers Machabees Mar-  
 ked lawes the ruine. *b* 465. tyres, *b* 962. and their mother *b*  
 965.
- Law of like paine *a* 311. 437. *b* 790. Magiſtrates, *a* 213. 346. *b* 154.
- Law of Moyſes ceaſed after Chriſt, Malachias the Prophet is ſuppoſed  
 but the New Law is to the end by ſome to be Eldras *b* 883. He  
 of the world *b* 665. prophecied after the Temple was  
 reediſied *b* 883. 999.
- Leauen not offered in Sacrifice *a* 25. Man made to Gods image *a* 2. 5. 17.
265. 273. Man in his creation had tenne
- Lending is a worke of mercie *b* 415. prerogatiues, *a* 5.
- Lents faſt is in imitation of moyſes, Manaffes King of Iuda repented in  
 Elias, and Chriſt *a* 249. 749. 914. captiuitie, *a* 807. 926.
- Leproſie iudged by Priests *a* 285. Manna had twelue miracles. *a* 209.
- Leui liued longeſt of al his brethren al which are more eminent in the  
*a* 167 *b* 1080. B. Sacrament, none at al in the
- Leuiſathan a huge fiſh ſignifying Proteſtantes communion. *a* 210.
- the diuel *a* 1307. Manſions and trauels of the Iſraeli-  
 tes, ſignified the trauels for eter-  
 nal life. *a* 390.
- Light an accident made the firſt day. *a* 2. Mardocheus detected traitors. *a*  
 1040. *b* 998. He was in extreme  
 danger, *a* 1044. but deliuered,  
 and aduanced. *a* 1045. 1048. 1051.
- Limbus, or Abrahams boſome *a* Marie the moſt B. virgin bruſeth  
 515. 711. *ſee Hel.* the
- Loaues of propoſition *a* 229. 310.
- Lot receiued Angels in his houſe *a* 69. his wiſe turned into a pillar of  
 ſalt *a* 70. Of him proceded the

- the serpents head *a* 12. she was prefigured by Aarons rodde . *a* 359. by Iael, 524. 526. by Gedeons fleece, *a* 529. by Iudith *a* 1032. by Esther *a* 1051. Of her, manie Prophetes foretold, *b* 462. 467. 603. 757. 758. 992. She was free from al sinne *a* 12. *b* 331. she was not bound to the law of Purification *a* 284. she excelled in al perfection *b* 336. 338. 342.
- Marriage** not commanded to euerie person *a* 6. Pluralitie of wiues lawfull in the Patriarches, not in Christians. *a* 62. 63. 84. 97. 433.
- Marriage** was forbidde by the law of Moyſes in certaine degrees of kindred, *a* 121. 297. 298. 302. 378. 498. Other impediments of marriage. *a* 327.
- Marriage** of the brothers wife (deceased without issue) was lawfull in the law of nature, *a* 121. 299 and was ordayned by the law of Moyſes *a* 448. 570.
- Marriage** forbidde to be made with Infideles *a* 78. 248. 730. 958. 981. Yet ſomerimes diſpenced withal in the old Testament *a* 547. 570. 641. 1039. 1056.
- Marriage** in the newe Testament is a Sacrament prefigured in the law of nature *a* 32.
- Married** persons haue a notable example in Tobias and Sara *a* 1003.
- Martyres** of the Machabes *b* 893. 956. &c. to 965. and 1001.
- Matthathias** Highpriest and general captaine *b* 897. 982. 1002.
- Meditation** requirerh foure preparations, *b* 430.
- Melchisedec** a King & a Priest, *a* 55. supposed to be a distinct person from Sem *a* 56. He offered sacrifice in bread and wine *a* 58. and therein was a figure of Christ *a* 56.
- Mercie** of God electeth whom he wil saue, other wise al should be damned *a* 85. *b* 199. It is neuertheles mixed with iustice *b* 938.
- S. Michael** Patron of the Church *b* 798.
- Michas** of the tribe of Ephraim, made and adored an idol. *a* 553.
- Micheas** prophesied before the captiuitie of the tenne tribes *b* 845.
- Ministers** amongst Heretiques are contemptible *a* 554.
- Miracles** are testimonies of truth *a* 164. 175. 360. 376. 748. *b* 781. 808. False prophetes may doe strange thinges, but not true miracles *a* 175. 748. *b* 589.
- Modestie** in familiar conuersation prescribed, *b* 389.
- Monarchie** of the Assyrians was begunne by Ninus *a* 42.
- Monarchie** of the Chaldees by Nabucodonosor *b* 628. 771.
- Monarchie** of the Medes and Persians, was set vp by Darius *b* 788. 988.
- Monarchie** of the Grecians by Alexander *b* 891. 999.
- Monarchie** of the Romanes by Pompeius *b* 792. 1003.
- Moyſes** was protected by Gods special prouidence *a* 157. His killing of the Egyptian was lawfull, but not to be imitated *a* 159. He was as the God of Pharao *a* 170. He was a Priest *a* 275. *b* 181. Chiefe gouernour

gouvernour of the people, both Name of God most proper is, He  
temporal and spiritual. *a* 164. 206. WHICH IS. *a* 162.  
271. So long as he held vp his Names were geuen to al corporal  
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more Mysteries then other Pro- 65. 76. 105. 111. 112. 349. 977.  
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peared glorious *a* 249. He was bu- cording to their signification *a*  
ried by Angels, *a* 468. His praises, 832.  
*b*. 438. Nations and principal tongues fe-  
urmuration seuerly punished, *a* uentie two. *a* 43.  
148. 310. 315. 379. 1020. Nazareites a Religious order *a* 335.  
Lusique is of great force *a* 604. 545. 709.  
gratful in Diuine seruice *a* 860. Nehemias writte the booke which  
*b* 10. &c. is also called the secod of Esdras,  
Mysteries are spiritual hid thinges *a* 962. His commiseration of his  
about natural capacite *a* 91. 141. countries calamities *a* 963. by his  
196. 310. See Names, Numbers Scrip- especial industrie Ierusalem was  
tures. reedified 964. &c.

## N

Namans example excuseth not Nemrod an Arch heretique *a* 42. 45.  
English Schismatiques *a* 771. 48. Afterwards called Saturnus,  
Iaboth was vniustly slaine by Ieza- the father of goddes *a* 49.  
bels procurement. *a* 755. Nigardnes is iniurie to manie *b*.  
Iabuchodonosor vainly purposed 393.  
to subdue al the earth *a* 1012. He Niniutes repenting, fasted, & were  
confessed no God but himselfe *a* spared from ruine *b* 844. The  
1014. 1018. greatnes of the citie. *ibid.* at last  
Iabuchodonosor was not changed it was destroyed. *b* 855. 856. 863.  
into the substance of a beast, but Noe a iust man *a* 21. 24. 26. and per-  
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O

O

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**R**emillion of ſinnes. *a*. 294. 377. 926. *c*.

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**R**ome began to be built about the yeare of the world: 3. 71. *b*. 1089.  
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fect

- fect then the Sacramentes of Christ. *a* 705.
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- Sacrament of the Eucharist was prefigured. *a* 150. 188. 210.
- Sacrifice is due to God only, as Lord of al creatures. *a* 5. 31. 47. 198. 262. *b* 424. 842. 993. And to no creature how excellent soeuer. *a* 15. 219. 328. 705.
- Sacrifice is the proper office of a Priest. *a* 57. Three kindes of Sacrifices. *a* 262.
- Sacrifice ordained for three causes *a* 264. *b* 581. Diuers for diuers sinnes: *a* 267. for diuers feastes: *a* 380. with distinct hostes appointed by the Law. *a* 425.
- Sacrifice in beastes, birdes, and other things mystical. *a* 60. 362.
- Sacrifice by the Law of Moyse limired to one place. *a* 423. 510. 707. 873. by dispensation in other places. *a* 519. 545. 707. 893. And in the new Testament one onlie Sacrifice in al places of the world. *b* 884. 993.
- Sacrifices of the old Law to be changed. *b* 69. 98. 884. 993.
- Sacrifice of the Eucharist perpetual to the end of the world. *b* 280. 544. 885. 993.
- Sacrilege seuerely punished. *b* 953.
- Sacrilegious murther reuenged. *a* 908.
- Sainctes are to be honoured. *a* 8. 34. 218. 531. 935. *b* 252. Are lawfully and profitably inuocated. *a* 33. 245. 710. 1068. 1110. *b* 503. 541. 575. 697. 778. 987. 996. They may know our thoughts. *a* 605. 107. *b* 541. 578.
- Salathiel the sonne of Iechonias, and father of Zorobabel, was borne and died in the captiuitie of Babylon. *a* 324. 947. 951. *b* 865.
- Salomon signifieth *Pacifier*: was also called Ecclesiastes, *the Preacher*: and Idida *beloued*: He writte three bookes. *b* 333. 334. He was also called the *Gatherer*. *b* 314. & Lamuel *b* 315. He prefigured Christ in diuers respectes. *a* 856. *b* 131. 166.
- Salomon deposed Abiather by extraordinary commission *a* 692.
- Salomons saluation is doubtful *a* 732. 866. *b* 354.
- Salt signifieth discretion, and was required in euerie sacrifice. *a* 265 361. It maketh ground barren. *a* 517.
- Saluation dependeth vpon grace and merites. *a* 33. *b* 267. 994. *See workes meritorious.*
- Samaria the head cittie of the tenne Tribes. *a* 737.
- Samaritanes Schismaticques. *a* 734. fel into manie sectes *a* 744. 798. 941.
- Samson a Nazareite, and a figure of Christ. *a* 545. 553. He did manie strange great thinges. *a* 548. *&c.* He sinned not in killing himself with the Philistines. *a* 553. *&c.* 941.
- Samuel of the tribe of Leui prophesied a childe. *a* 574 He annointed Saul King. *a* 590. Also Dauid. 604. He appeared after his death *a* 631.

- a 631. b 441.  
 Sanaballat procured licence for Manasses to build a schismatical temple. b 960. 1000.  
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 Schoole of paganism was set vs in Ierusalem by Iason an Apostata. b. 955.  
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 They are best expounded by the holie Fathers a. 251. b 14.  
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- Temples schismatical were built in Garizim: and in Egypt. *b* 960. 1000.
- Temporal paine remaineth due after sinne is remitted. *a* 33.
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- Two tribes, and tenne tribes are called by sundrie names, *b* 810.
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- Vowes.** *a* 93. 319. 335. 384. 385. 414. 709. 824. *b* 140. 323. 613. 843.
- Vnlawful vowes** do not bind. *a* 542. Yet Iepthe is otherwise probably excused in sacrificing his daughter *a* 543.
- Vsurie** is forbidde. *a* 224. 313. 443. *b* 34. 105. 310. 705. 714.
- W**
- Warres** often made by Gods seruants. *a* 55. 211. 366. 385. 403. 414. 440. *c* Seq. In the bookes of Iosue, Iudges, Kinges, and Paralipomenon. Also *b* 896. 986. Smale numbers ouercame greater. *b* 931. *c* c. In warres a iust cause is the best armour. *b* 966.
- Water** made swete by Moyses throwing in a peece of wood. *a* 195. By Elizeus casting in salt. *a* 763.
- Water** drawne out of rockes. *a* 211. 365. 417. 978. *b* 144. 191. 207.
- Water** procured by Elizeus, *a* 765.
- Waters of the redde sea** stood like to walles. *a* 195. Likewise of Iordan. *a* 474. *b* 207.
- Water of lustration** holie, *a* 340.
- Wemen** being vertuous and prudent, are preferred before riches, beautie. *c* c. *b* 315. Some most excellent both in the old, and new Testament. *b* 316.
- Wemen** in extreme hunger did eate their owne children. *a* 774. *b* 655. 658. Likewise men sometimes did the same. *b* 665. 681.
- Widohood** is a holie state of life. *a* 1035.
- The Booke of Wisdome** is Canonical Scripture. *a* 989. *b* 343. 349.
- Wisdome** taken three waies: Increased, which is God himselfe; Spiritual wisdome; and Humane wisdome. *b* 270. 333. 355.
- Wisdome** spiritual comprehendeth al vertues, and diuine giftes, and compriseth al the meanes wherby God is serued, *b* 267. consisteth in keeping the law of God. *b* 582.
- Wisdome** (and therby eternal glorie) is attained by gradation from vertue to vertue. *b* 352. 995.
- Wisdome** considereth things past, present, and to come. *a* 463. especially it considereth the Creator, ad supernatural vertues. *a* 1091.
- Wifemen** are most humble. *b* 313.
- Worldly wise** are not to be consulted in spiritual things. *b* 385.
- Worldlie men** thinke the Church may be destroyed by persecution. *a* 165.
- Workes** necessarie to saluation. *a* 33. *b* 267. 994.
- All workes** are not sinfull. *a* 23.
- Workes** without true faith, or grace



grace may merite temporal reward, but not eternal. *a* 784. *b* 34. 728. 764.

**W**orkes done in grace are meritorious *a* 61. 200. 347. 352. 442. 339. 367. 704. 895. 936. 970. 988. 995. *b* 76. 217. 395. 764. 851. 995.

**W**orkes of mortification. *a* 272. 394. 1021. *b* 116. 331. 395. 901.

**W**orkes of supererogation. *a* 920. 936. *b* 330. 613. 952. 995.

**A**l voluntarie workes shal be rewarded or punished. *a* 15. 722. 988. *b* 31. 271. 273. 376. 383. 666. 706.

## Y

**Y**eares mystical: The seventh yeare the ground rested, *a* 312. debtes were remitted amongst the Jewes. *a* 418. the fiftith yeare was Jubelic, with remission of servitude, and restauration of inheritance. *a* 312.

**Y**ounger must regard and esteeme the iudgement of elders. *b* 433.

**Y**ounger brother for mysterie preferred before the elder, as Iacob before Esau. *a* 85. Ephraim before Manasses. *a* 146. Moyse before Aaron. *a* 169. David, and Salomon before their elder brethren. *a* 604. 688.

**Y**outh is the fittest time to get vertue, and knowledge. *b* 331. 448.

## Z

**Z**acharias Highpriest was slaine by Ioas King of Iuda. *a* 908.

**Z**acharias the Prophet exhorted to build the Temple. *b* 868.

**Z**ele is an indignation rising of loue. *b* 827.

**Z**ele is necessarie in iust religious causes, discretely vsed. *a* 982. 986. 995. *b* 15. 126. 898.

**Z**ele of Simeon and Leui was iust, but not discrete, *a* 109. 149. 1023.

**Z**ele of Moyse against Idolaters. *a* 144. of Phinees against fornicators. *a* 374. *b* 196. 439. of Dauid to Gods publike seruice. *a* 647. 648.

*a* 55. 115. 126. 256. of Elias against false Prophetes. *a* 747. of Mathias against persecuters of the Church. *b* 896. And of his sonnes, and other Machabees in aduancing Religion. *b* 899. &c.

**Z**ele of Dauid, Ezechias, and Iosias aboue other Kinges in destroying idolatrie. *b* 445.

**Z**ele of certaine Christian kinges rewarded with glorious titles. *a* 475.

**Z**erobabel chief Duke, & Iesus the Highpriest with others built an Altar, *a* 947. and the Temple after the captiuitie. *a* 951. *b* 866. Which was a figure of the Church of Christ *b* 868.

## F

## I N T

## S.

*Censura trium Theologorum Anglorum, extra  
collegium commorantium.*

**N**O; infraſcripti, perlecta hac veteris Teſtamenti verſione, cum Librorum Argumentis & capitum; cumq; Annotationibus, ac Recapitulationibus ſuis locis inſertis; nihil inuenimus, quod Fidei Catholicæ, aut bonis moribus repugnet: ſed contra reperimus Tranſlationem fidelem; reliqua docta & vtilia. Vtpote quæ exactam temporum ſeriem; Eccleſiæ, Paſtorum, Doctrinæque Catholicæ ſucceſſionem, ab ipſo mundi exordio deducunt; obſcuriora ſacri textus loca elucidant; hæreſes huius temporis argumentis ex ipſo eodem textu collectis conuincunt; Eccleſiæ Catholicæ dogmata penè omnia confirmant. Ideoq; ſummâ cum legentium vtilitate publicari poſſe iudicamus; Ordinarijs Librorum Cenſoribus hoc ipſum approbata beneplacitum fuerit. 1609.

**I O A N N E S W R I G H T V S**, Eccleſiæ collegiatæ Gloriouſſ.  
Virginis, Cortracenſis Decanus.

**M A T T H Œ V S K E L L I S O N V S**, S. Theologiæ Doctör ac Profeſſor  
in Vniuerſitate Remenſi.

**G V I L I E L M V S H A R I S O N V S**, S. Theologiæ Doctör. Omnes  
aliquando Sacrarum Literarum in hoc Collegio Profeſſores.

You may please (curteous reader) to amend the more  
especial errors happened in this Edition, by reading thus:

In the former volume:

Page 20. line 24. reade *bodie &c.*

Page 26. line 7. *partitions.*

Page 31. line 13. *that blesse thee,*

Page 37. line 29. *S A L E M.*

Page 107. line 1. *feing Esau.*

Page 127. line 6. to the twelue

Page 305. Adde in the margent:

much more  
in the Church  
of Christ?

304

Page 727. line 14. *naue, and put out monument, in the margent.*

Page 846. line 39. *reioyce, that*

Page 910. line 40. and 41. *Ioas did take Amasias, &c.*

Page 1064. line 39. *how they escape many miseries, which are neuer borne,*  
line 40. *birth.*

Page 1069. line 1. *nor I gaynesay.*

In the latter volume:

Page 24. after the last line, adde:

*Others thinke he speaketh of that Chusi (or Chusai) who reported to him  
the death of A. (alom. 2. Reg. 18. v. 31.*

Page 268. read the foure last lines thus:

*this with chapter, either an other Author, or rather the same under an other  
title, and in propheticall stile, uttereth like hisne sentences, adding in the last  
chapter, other excellent preceptes receiued of his mother: wherto he adioyneth  
the praise of a right wise woman: prophetically the Catholique Church.*

Page 721. adde in the margent:

were pastors  
of cattle here  
mentioned)  
subdued the  
Ammonites.

We haue also found some other faulces of lesse impor-  
tance; and feare there be more But we trust the reader  
may easily correct them, as they occurre.

